This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google books

https://books.google.com

THE LIBRARY

OF THE

UNIVERSITY OF MINNESOTA

Periodical Collection

CLASS

BOOK

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. II. 1850

LONDON:
JAMES NISBET AND CO., 21, BERNERS STREET.
1850.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY, 1850.

Art. I.—THE AGE.

The special boast of the age is its *progress*. Upon this its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let the world know, as decidedly as possible, how much it thinks itself advancing.*

Are these gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations which go far to raise the question whether, upon the whole, having respect to the *minus* as well as the *plus* of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation or the race upon a higher level—spiritually, morally, intellectually, physically.

Let it be allowed that, *in many things*, the age is one

* The following statement, by a well-known literary character of the day, is very sad in itself, yet illustrative of our point:—"One great step of progress is the clear ascertainment that we are in progress. About the grand course of Providence and his final purposes with us, we can know nothing, or almost nothing; man begins in darkness, ends in darkness; mystery is everywhere around us, and in us, under our feet, among our hands." Alas! and is this progress? Nay, are these the words of one conscious of progress? They are dark, despairing, bitter words. Could they have been sadder, if no Bible had been written, and no Saviour sent? Is it really in darkness that we end? Is there no hope, no kingdom, no glory? Ah, what must the age be, and what its progress, when such are the sad wailings of one of its best and noblest?

OCT 2 38

671744

Digitized by Google

of advancement. Thus much is notable and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. We admit it ungrudgingly, not reluctantly or through constraint. Into much that is true the age has found its way, and in several provinces of knowledge, unreached by its predecessors, it has made good its footing. Circle after circle has widened round it, and its discoveries are certainly neither shadows nor tinsel—they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures as the true fountain-head of God-given truth, or casts dishonour upon Him, "in whom are hid all the treasures of wisdom and knowledge."

The *mental philosophy* of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into scepticism, Pantheism, Atheism. The *science* of the age is prodigiously in advance of former ages. The age's *literature* is wider in its range, and higher in its aim. Its *arts* are on a higher and more perfect scale. Its *astronomy* has searched the heavens far more extensively and profoundly. Its *geology* has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and because of these things we may admit most freely that there has been, *in some things*, wondrous progress—progress which might be turned to the best account—progress for which praise is due to God.

All that is *true*, in any region of God's world, must, in its measure, be valuable. What is true is of God, and therefore not to be cast aside, because discovered by an unsanctified understanding, seeing God has often used his worst enemies as his servants, making them his hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of a Balaam to point to the Star of Jacob? The difficulty lies not in discerning *what truth* is of value and what is not, but in regulating its *degree* of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due order, and to assign the

Digitized by Google

exact amount of thought and study which it demands or will repay.

"All truth is precious, tho' not all Divine,"

said Cowper; but to this we must add, that though all truth is precious, yet all truth is not *equally* precious, nor *equally* worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally; our life is brief, and we have no time for all; we must select—for we are hurrying onwards;—the King will soon be here, and it concerns us to dwell most on those things which will help to fit us for his presence and kingdom.

There is the atom of dust under our feet—there is that flower-bud rising above it—there is yon forest stretching miles around—there is yon vast mountain-range that walls in the plain—there is the blue arch above us, with its clouds and rainbows—there is day with its sun and splendour—there is night with its stars and stillness. All these things *exist*. Their simple being is a *truth;* and with that being there are connected ten thousand *truths*. Yet there is not the same kind of truth, nor the same amount of truth, belonging to each, for each is the centre of a circle, wider or narrower, less or more important, according to its nature. Yet what there is of *truth* in each is equally *real*, and therefore not to be slighted. To say that the facts in each of these are equally precious because equally true, or to say that the same amount of study should be allotted to each, would be foolishness. To say that the same amount of time may be expended upon each is gross miscalculation, indicating a false estimate of the different parts of truth, as well as of the true value of time. The truth which affects the future, specially the eternally future, must be more momentous than that which influences the present only. The truth which relates to the inner man must be more important than that which relates to the outer man. The truth that goes to make up the link between us and the God that made us, must be unspeakably more precious than that which forms the tie between us and earth, or even between us and each other. The truth which bears upon earthly citizenship and its rights, must be far inferior to that which bears upon heavenly citizenship and its more glorious privileges. These distinctions the age does not consider. Progress in one direction, or at least in one or two directions, it is apt to regard as progress in all directions. Blinded by the magni-

Digitized by Google

tude of its discoveries, and by their present bearing upon society, it overlooks counteractions—it forgets how sadly it is losing ground in many things—it veils the evil, and exaggerates the good; and then reports progress, where real progress there is none.*

To confound or misregulate the *degrees of value* in truth is at once an error and a mischief. It deranges everything. It is in itself an error, and it leads on to innumerable errors. It is in itself a mischief, and it is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth; it not merely neutralises the truth discovered, but it draws out of it all the evil of positive *untruth,* thus making truth the producer of error, good the fountain of evil, light the cause of darkness. So that there may be many steps of advancement, which by the evil use made of them or the false level assigned to them, become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the *loss* as well as the *gain,* the *minus* as well as the *plus,* and is it on the ascertained *difference* that they rest their congratulations? If so, let them boast. It is well. If not, then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age—it is an age of science—it is an age of far-ranging inquiry—it is an age of discovery—it is an age of action—many run to and fro, and knowledge is increased. But still it may not be an age of progress. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress, God is not recognised, or only by a few; or only recognised out of compliment or custom, and in such a way as to place him at an immeasurable distance from the works of his hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age in its progress fast severing God from his works, making man, or chance, or abstract laws, the centre of creation, instead of the living, personal Jehovah,—thus shifting the axis of the universe in order to be saved the irksomeness of coming into contact

* "There is at the present day no principle more widely diffused throughout the civilized world, than that which is met with under the names of progression, development, and the cumulative perfection of human wisdom."—*Maitland's Apostolic School of Interpretation,* page 403.

Digitized by Google

with Him in whom we live, and move, and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie,—or at least lodges a lie in its very core,—if apart from God and his Christ. All wisdom is foolishness, if independent of him "in whom are hid all the treasures of wisdom and knowledge." All inquiry must become a mere maze of scepticism, if separated from him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from him who is the true and good. All beauty is but a torn blossom or a broken gem, if sought for out of him who is its birth-place. All enlightenment is but a dream, if not received from him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness and ambition and pride, if dissociated from him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of Jehovah and his Incarnate Son.*

We hear much of the knowledge of the age. Well: but has not one of its own poets said, "Knowledge comes, but *wisdom* lingers?" Yes, knowledge comes, but *wisdom* lingers! Knowledge comes, but *goodness* lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer: its morals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting.

* "The proud and high-minded,—who reject it hastily through their much communion with Satan, that prince of all knowledge where God is not known, of all power where God is not acknowledged, and bright archangel of the natural man; who is now revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, natural freedom, and natural humanity; and mightily prevailing in these lands and in this city against us the ministers of the poor and humbled Jesus, whom methinks we should likewise array in his super-angelic glory, about to be revealed, of King of kings and Lord of lords, in order to expel Satan from this mundane sphere, and proclaim him, in teeth of the usurpation, as the Sun of Righteousness, about to arise and eclipse that Lucifer, son of the morning."—*Irving's Parable of the Sower*, pp. 515, 516.

Digitized by Google

The thorn still springs, and the briar spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts, more vigorously and more simultaneously than ever, in these last days. Nor can any Christian mind fail to look with intensest though most painful interest upon these vain endeavours. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth and air and sea. But the task is superhuman, and each new forthputting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us with its overwrought muscles, its overtasked energies,—toiling unrestingly, and yet failing in its mighty aim,—the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed, and yet that surface is not quite so calm and bright as they could desire; nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly they set themselves in their own way to help forward the regeneration of the world, and the correction of the evils of the age.

Among these there are various classes or subdivisions. There is, for example, the *educational* class. It labours hard to raise the level of society by the mere impartation of intellectual knowledge;—"useful knowledge," "scientific knowledge," "entertaining knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible. There is the *novelistic* class,—a very large one, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what they conceive to be the purer feelings of our nature. Of one school the standard of perfection is romantic tenderness, of another worldly honour,

Digitized by Google

of another bare rectitude of character without reference to such a being as God or such a thing as his law, of another it is goodnature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth to choke or weaken our grosser and more hateful. There is the *poetical* class. They think, by the inculcation of high thoughts and noble images, to lift up the world to its proper level. With one school it is the worship of nature, with another it is the love of the beautiful, with another it is chivalry, with another it is the re-enthronement of "the gods of Greece," with another sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight and bring back the age of gold! There is the *satirical* class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule; just show them how ridiculous they are or can be made; raise the laugh or the sneer against them; exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well! There is the *philosophic* class,—large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence. Give them but earnestness, and then extravagance, mysticism, mythism, pantheism, so far from condemned as ruinous, are welcomed as so many forces operating at different points for the anticipated elevation.* Give them earnestness, and they will do without revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make *man* his own regenerator by making him the fountain-head of truth.† There is the *political* class. They have their many cures for the evils of society, and are quite sure that by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and heart-broken world.

* "For such an one (antichrist) the way is fast preparing by the efforts now made to Pantheize our race, and to represent the intellect of man as the evidence of an indwelling divinity."—*Maitland's Apost. School*, p. 419.

† "Antichrist has even now his forerunners, who declare openly that the assent of the human race is the divine testimony to a divine mission."—*Ibid.*, p. 412.

Digitized by Google

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast, it is incalculable. We see but its outer circle,—its innumerable inner circles of vileness and misery we see not, we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering some roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of Second Timothy, or the twenty-fourth of Isaiah, or the descriptions of Israel's state and sin, drawn by Jeremiah and Ezekiel. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity and to mourn and to pray.

Along with its boast of progress, the age boasts of its liberality. Let us look at this, and see how far it can make its boasting good. True liberality is a blessed thing, for it is but another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing in common. Its essence is, indifference to sin and error.* Its object is, to smooth down the distinctions between good and evil; between holiness and sin; between the Church and the world; between Protestantism and Popery; between the belief of God's Word and Infidelity or Atheism. All its sayings and doings in government, in the Legislature, in society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be, it is not discoverable by man; so that man is not only not responsible for acting upon it, but it would be intolerance and presumption in him to do so. Kings are, therefore, to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinctions, forgetting that they are to judge "in the fear of the Lord." Society is to be constructed without reference to any such distinction, as if the Bible were not the basis of all society. But is not this calling good evil and

* See, in illustration of this, Macaulay's History of England,—*passim*.

Digitized by Google

evil good,—putting darkness for light and light for darkness, —putting bitter for sweet and sweet for bitter?

We see this liberality in the kind things spoken of Infidelity; in the praises of Popery; in the sneers against Protestantism, as being by its very name a system of illiberality. Education from which God is shut out, and in which the Bible has no place, is contended for, even by men who call themselves religious; and this is named liberality. To attend mass in a Popish cathedral; to listen to the blasphemies of Socinianism for the sake of the eloquence of the preacher; to hold fellowship with the avowed Infidel for the sake of his science; to sit at the table of the licentious, on the score of his artistic fame,—these are common things amongst us, and all are honoured by the name of liberality! Because our fathers condemned these things; because "they abhorred that which was evil and cleaved to that which was good," they are branded as intolerant and narrow-minded; and because our own age has thus filled up the gulf between the good and the evil, it is honoured with the name of enlightened.

Thus to blot out the difference between truth and error has been the feat of the age. For this it praises itself, pitying the littleness and contractedness of other days and other minds. In so doing, it forgets that no man is narrow-minded who expands to the full circle of *truth*, and that the first step beyond that is true contractedness of spirit. Latitudinarianism is not true liberality; indifference to error is not true liberality, unless it can be shown that the Bible, the Book of Truth, is equally Latitudinarian, and equally indifferent to error. It is an appalling fact, that men, with the Bible in their hands, should deny the distinction between truth and error, and then, as if ashamed of what they had done, call it by the venerated name of liberality. But it is a more appalling fact that men should give as the reason for this indifference, that truth is not discoverable, thereby throwing the blame upon God for having given a Bible so vague, so ambiguous, so unmeaning, that no one reading it can certainly gather either what is truth or what is error.

This liberality, however, turns out to be a one-sided principle. Its toleration of error is unqualified and unconditional, almost as if the fact of its being error entitled it to toleration, and even encouragement. Its toleration of truth is grudging, meagre, restricted. Nay, it only consents to tolerate truth on condition that its supporters will not contend for it too decidedly, but will bring it considerably

Digitized by Google

down to the level of error. Thus, though assuming a Protestant name, its deference to Popery is unlimited; while its hatred of all that is decided and essential in Protestantism is deep and unconcealed. It finds many excuses for the Popish claim of infallibility, but none for the Protestant assertion of the full and thorough inspiration of the Word of God. It palliates the Popish system of monastic vows, but detests and denounces the scriptural doctrine of separation from the world. It praises and associates with a Papist that believes in the lying legends of saints, and in the virtues of dead men's bones, or in the immaculacy of the Virgin Mary; but it rejects, as silly and insipid, the acquaintanceship of the man who reads his Bible and loves his Saviour, and walks humbly with his God. Its sympathies are all practically on the side of those very errors it professes to reject, and its hostilities are directed against those very truths which in words it owns.*

The age also boasts of its *religion* as part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others it is the seemly discharge of all relative duties. With others it consists in admiration for the Bible, as a book of literary excellencies. With others it is the adoption of a creed or connexion with a Church. With others it consists in bustle and outward zeal. In all, it lacks LIFE,—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the *conscience*, but in some outer region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the *conscience*. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience;" and till the conscience has been purged from dead works, there can be no real religion, no true service of God. How little is there of *conscience* in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and noisy shallowness.

The religion of the day is an *easy-minded* religion; a

* "Something is now demanded that shall be felt to spring from the heart of man himself,—something that reason will suggest and common-sense accept; that shall reveal to man the divinity within, shall raise him from the dust of creeds and systems, and shall emancipate him from those fetters which the ignorance and timidity of former ages have cast around him. This longing for a new revelation and a new intellectual religion, where may it be expected to end?"—*Maitland*, p. 406.

Digitized by Google

religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is *a second-rate* religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart,—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times,—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion, that is to say, it is not rooted in *certainty;* it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing: there is a working *for* pardon, but not *from* pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a labouring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.

These are some of the features of the age. Such is its PROGRESS. Such are its prospects of self-regeneration, or world-regeneration. Alas! how little in all this do we see of God! How little can we detect, in these movements, of the Spirit of God! There is a movement, doubtless, nay, not one movement, but many. But how much of this is the work of the Holy Spirit, of Him who alone can reform an age or regenerate a world? How much from above, and how much from beneath? How much onward and upward, and how much backward and downward? Is not the age one which is especially grieving, nay, quenching the Spirit? And in many of these things which are counted *progress*, are

Digitized by Google

we not grieving Him most signally and awfully? Instead of setting our face stedfastly to go after Christ, are we not following after Antichrist in his manifold delusions, in which by mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false guidance of the evil one, now clothed in the fair disguise of radiant knowledge, and going before us as an angel of light to mislead and ruin?

Not as though some strange thing were happening to us. We look for no times of righteousness in these last days. We have been warned to expect evil and not good,—progressive evil, not progressive good,—until the Lord come.*

The age of *progress* is not the present; it is the age to come. In the *present* there is the development of evil,—in the

* Perhaps our readers may find some pleasure in reading, in connexion with some of these remarks, the following striking old Latin hymn. (See *Daniel's Thesaurus Hymnologus*, vol. ii., p. 380.):—

> "Hora novissima, tempora pessima sunt; vigilemus!
> Ecce, minaciter imminet arbiter ille supremus!
> Imminet, imminet, ut mala terminet, æqua coronet,
> Recta remuneret, anxia liberet, æthera donet,
> Auferat aspera duraque pondera mentis onustæ,
> Sobria muniat, improba puniat, utraque juste.
> Ille piissimus, ille gravissimus, ecce venit rex!
> Surgat homo reus! Instat homo deus, a patre judex!"

The unlearned amongst them may take the following as a rough paraphrase:—

> "'Tis the last hour!
> The times they are evil!
> Let us be watching!
>
> Lo He is coming!
> Threateningly, frowningly!
> He the Great Judge!
>
> He comes! lo, He comes!
> The evil to end, the good to crown,
> The right to reward, the troubled to free,
> Heaven to bestow, the laden to lighten,
> The holy to strengthen, the unholy to doom,
> In righteousness all!
>
> King, the most holy,
> King, the most kingly,
> Lo, He is coming!
>
> Rise, sinner, rise,
> The God-man is coming,
> Sent by the Father,
> Judge of all!"

Digitized by Google

future the development of good. Man is now putting forth his power to the utmost in efforts after *progress.* Poor progress at the best, yet much boasted of! It is but *man's* progress; it is but *finite* development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction. His *downward* progress was swift enough, it is to be tried whether his *upward* progress will be as rapid, or whether there can be such a thing as upward progress at all when he is left alone. God has been putting him to the proof. He says to him, "Try to govern the world;" man tries it but fails. He says to him, "Try to regenerate a world;" he tries it and fails. He says to him, "Try to remove the curse;" he tries it and fails. He says to him, "Fertilize the earth;" he tries it and fails. He says to him, "Try to advance,—make progress,—increase in knowledge;" man tries it and fails. It will not do. Man's day has been a long one; but it has been a day during which in all possible circumstances and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be intrusted with the care or management of ought within the world's wide circle,—from the atom of crumbling dust beneath his feet up to his own imperishable soul.

When God has made this proof to the universe of man's utter incapacity; when he has demonstrated man's unworthiness of trust and inability for any progress, save a downward one; he sets him aside as "a despised and broken vessel," in order to bring in the "greater man,"—aye, the greater than man, even his own eternal Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going *against* man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant; poet, philosopher, artist, mechanic,—all have had their long age of trial, and all have failed. The verdict will soon be given, and the sentence pronounced.

At this crisis we now stand. At the close of a long series of experiments made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor mis-

Digitized by Google

rule departed. Righteousness does not sit on the thrones of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. The heart remains still deceitful above all things and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife and hatred are still uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memorials of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, "depart," in vain. The "rooted sorrow" still keeps place in memory, scorching health's freshness, and tearing down life remorselessly,—man vainly endeavouring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful,—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore a world. His attempts at restoration have been sad and mischievous failings. His attempts at PROGRESS have been abortive; so that, progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.*

But this progress in evil has a limit. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. He will make the sin of man to praise him, and he will restrain the remainder thereof. A certain amount and a certain duration he will allow, but no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second Adam is at hand, and,

* Such being the case, it seems absolutely incredible that any one should be found maintaining that there is to be a millennium of blessedness between us and the Lord's coming. The whole interval between the Lord's first and second coming is marked throughout by *evil*, not by *good*, —increasing evil, not increasing good,—by the prevalence of Antichrist, by the overflow of apostasy, by the spread of Atheism, by convulsions, commotions, and troubles;—how is it possible, then, for the millennium to precede the Advent? One wonders how men can read the Word of God, and yet maintain such a theory.

Digitized by Google

with him, the kingdom and the glory. He brings the cure. He knits the broken world. He rebukes disease and sorrow. He binds death. He rifles the grave. He delivers creation. He sets up a righteous peaceful throne. He draws aside the curtain that hid heaven from earth, making them as one,—the inner and the outer chamber of the one tabernacle of Jehovah,—and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as heretofore they have done in the day of tribulation and shame.*

That is the age of PROGRESS! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, in the blaze of that ever-brightening glory, how poor, how vile shall seem the progress of the dishonoured past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's remembrance to the drunkard of last night's revelry and lust; like the King of Babylon's remembrance of his seven years' sojourn with the beasts of the field.

ART. II.—THE APOSTOLICITY OF CHILIASM.—No. II.

ERE the Lord left the earth he, once and again, spoke to his disciples of his second coming, and commanded them to WATCH for it. His words are such as these, "*Watch* therefore: for ye know not what hour your Lord doth come." (Matt. xxiv. 42.) "*Watch* therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 13.)

These exhortations were well understood and acted on by the early Church. They WATCHED. One of the special characteristics of the early Church was its watchfulness.

* "When else should the true King come but to dethrone a tyrant, to avenge his country, to restore a world? The alien Herod had usurped the Jewish sceptre, had subverted liberty and rule, had profaned the sanctuary, and had confounded the rites of worship: therefore, when things human were failing, the Divine drew near to succour; the helper, denied in man, appeared in God himself. In like manner will Christ again come, to destroy Antichrist, to throw open Paradise, to strike off the fetters of the world, and, in the place of bondage, to establish eternal freedom."—(*Chrysologus*, Sermo 156; quoted by Maitland, p. 423.)

Digitized by Google

They not only *loved* the appearing of the Lord; they not only *looked* for it; they not only *waited* for it; but they *watched* for it. They knew that loving, looking, waiting, were not all that their Lord expected, or their circumstances demanded. These were to be done, but the *watching* was not to be left undone. To remember the others, and overlook this last, was not only to forget the meaning of the word in which the command was given,—watch, (γρηγορειτε,)—but also to lose sight of the *reason* for the watching which had been repeated so often, as if to prevent the possibility of either forgetfulness or mistake,—"Ye know not what hour your Lord doth come."

Their uncertainty as to the *time* was to be the ground of their watching. In regard to the *time*, they were to know nothing,—nothing, at least, which could throw them off their guard,—nothing which would interpose an interval between them and the Master's coming,—nothing which would diminish the *uncertainty* of the time when He should come.* Subsequent events were to prove that there was an interval, but that interval was to open out of itself, upon the view of the Church. Its length was hidden, so that neither the early Church, nor the Church in any age, could say, "there is some time to elapse ere the Lord come." Never was the Church in circumstances to say, "the Lord cannot come for a thousand years yet." Never did she in her early days even attempt to place herself in that position. Had she done so, *watching* would have been impossible. She might still have loved and looked and waited, but she could not have *watched*, for *watching* in its very nature implies that there is no necessary, no known interval between us and the object watched for. *A necessary or known interval must destroy watchfulness.*†

It has been argued recently,‡ that the early Church could not have *watched* in this sense,—that the events predicted by

* Calvin thus expresses it, "He wished them to be uncertain as to his coming; but yet to be prepared to expect him every day, or rather every hour,"—*de jour, en jour ou plutôt d'heure en heure.*

† Thus a keen opponent of Millenarianism writes, "If the thousand years in the Apocalypse were a *fixed* time, these sayings concerning the *suddenness* of Christ's second coming would not be true."—*Wordsworth, on the Apocalypse*, p. 68. Dr. W. sees well what is meant by *watchfulness*, and in order to keep up the scriptural idea in consistency with his Anti-millenarianism, he denies that the thousand years are a fixed time!

‡ See Mr. David Brown's work, reviewed in another part of this number.

Digitized by Google

our Lord and his apostles were of such a nature as necessarily to lead the Church to see that there was a long interval to elapse before his coming. After pointing out various events which were to take place, Mr. Brown puts such questions as these,—"Could any *intelligent* Christian in apostolic times,"—"Could any *sensible* Christian in apostolic times," &c., believe that such events would not require a long interval? Now we are not at present concerned with what the primitive Christians *could do*, but with what they *did*. In doing what we are prepared to show they actually did, they may not have been *intelligent*, they may not have been *sensible*, &c.; that is not a question which we require to raise. It is with *historical facts* that we have to do.* And though we may be told that such and such things are "incredible," yet, finding them in authentic history, we are disposed to think them not only credible but *true*. No amount of reasoning, as to the incredibility or unlikelihood of the thing, can alter history. Reasoning in the above way, a post-millennialist might undertake to prove that the Christians of the first three centuries were not Chiliasts at all. He might say, "Could any *intelligent* Christian of primitive times" believe such a doctrine? "Could any *sensible* Christian of primitive times" adopt a system so unscriptural, so absurd, so carnal? And thus he might come to the easy conclusion that the thing was *incredible*, and therefore that no amount of historical evidence could establish it as a fact. Viewing events from his own position in the nineteenth century as they have opened out age after age, he thinks it incredible that any sensible or intelligent Christian of the first century could have seen them differently. *Retrospectively* looking at them we may wonder how we could ever have thought of a less interval than eighteen centuries for their development; but had we looked *prospectively* along the line of brief prediction, should we have conceived this?

* Yet it is curious to notice that a thorough anti-millenarian (Dr. Lee, of Cambridge) thinks that everything predicted by our Lord and his apostles had so far taken place in the first generation, that men might look for the Lord's coming as at hand! "From the progress made in the publication of the Gospel in all nations, &c., believers *must have been* in daily expectation of its occurrence."—*Dissertations*, p. 291. Yet Mr. Brown, in the very teeth of this opinion of a brother post-millennialist, asks, "Could any intelligent Christian, in apostolic times, while the Gospel had scarce a footing in the world," &c., &c., p. 35. One post-millennialist says, the thing is not only credible, but is true, and must be true, and is just what we might expect. Another says, it is incredible, it is unnatural, it cannot be true!

Digitized by Google

It is, then, with the *historical fact* that we have to do. What the evidence for it is, we shall see. We did not expect to be called on to produce evidence of this; for, up till the present time, we had never heard of its being questioned. The obstacle which it casts in the way of post-millennialism has at length been discovered, and it has stirred up the defender of that system to deny it—with what success, we shall see.

Gieseler thus writes,—"This millenarianism became the general belief of the time, and met with no other opposition than that given by the Gnostics, and subsequently by the antagonists of the Montanists; the thousand years' reign was represented as the great Sabbath, *which should begin very soon.*" *

Hagenbach thus writes,—"The disciples of Christ having received from their Master the promise of his second coming, the primitive Church looked upon *this event as one which would shortly come to pass.*" †

Dr. Kaye (Bishop of Lincoln) thus writes,—"In the early ages of the Church a notion was very generally prevalent among its members, *that the end of the world was at hand.*" ‡

Semisch thus writes,—"The present state was one of tribulation and suffering; the hearts of believers naturally indulged without reserve in the hopes of a better future; *the speedy return of Jesus from heaven was expected,* and their thoughts were fixed with delight on the happiness which was supposed to be connected with that event." §

Dr. Russel thus writes,—"It will appear from the quotations which I am about to make, that the Christians who lived in the first, second, and third centuries, really believed that the sixth millennium was far advanced, and, consequently, that the great change which was to usher in the new heaven and the new earth *might very soon be expected.*" ||

Mr. Trench thus writes,—"The love, the earnest longing of these first Christians, made them to assume that Coming *to be close at hand;* in the strength and glory of this faith they lived and suffered." ¶

* Eccles. Hist., vol. i., p. 167.
† Hist. of Doctrines, vol. i., p. 207.
‡ Writings of Tertullian, p. 347.
§ Life and Times of Justin Martyr, vol. ii., p. 364.
|| Discourses on the Millennium, &c., p. 56.
¶ Notes on the Parables, p. 253.

Digitized by Google

These *six* authorities might have been multiplied to sixty-six, had space allowed, or were it needful. But the thing is so absolutely settled and agreed upon as a matter of historical verity, that every one who alludes to the subject assumes it as a fact,—a certainty,—a thing past contradiction,—a thing which nobody ever thought of disputing. To ask, then, is it credible? is not to the point; for the thing is quite ascertained. To ask, could any *intelligent* Christian believe it in primitive, is a question put too late; for all ecclesiastical historians are agreed in telling us that they *did* believe it. The authors quoted are *not* pre-millennialists. Some of them are keen opponents,—some of them scoffers at the name. On this account their testimony is indisputable.

It is remarkable, too, with reference to the expectations of the primitive Christians, that they kept in view the apostle's warning in reference to the revelation of Antichrist. (2 Thess. ii.) They all held the uprising of Antichrist before the coming of Christ,—but nothing else. This was the only event that they ever thought of interposing between themselves and the Advent. They very frequently refer to the subject, and state it as we have said. And as they knew that the mystery of iniquity was at work, they believed that the uprise of Antichrist would be a sudden event,—an event on which they were daily calculating,—an event, the duration of which they limited to three years and a-half,—interpreting the "time, times, and half a time," as meaning 1,260 literal days.

Of their references to the expected Advent, we shall cite only a few, as a specimen. To do more, would lead us into a larger field than we can at present enter upon.

Thus *Ephraim*, the Syrian, speaks in his sermon upon Antichrist—"let me declare in sorrow, and tell with sighing the approaching end of the world." Thus *Cyprian* writes to Fortunatus—"we are now in the end and consummation of the world, the fatal time of Antichrist is at hand."* Thus *Chrysostom* speaks—"we are now at the twelfth hour; the purity of justice is leaving the world; the sun is gathering in his rays and darkness is covering the whole earth."† *Ambrose* writes—"the Gospel is preached, that the world may be destroyed; for the preaching of the Gospel has gone

* Letter at the beginning of his "De Exhort. Mart."

† Not having Chrysostom at hand, we quote the above sentence from a curious old book, entitled, "De Vicinitate Extremi Judicii," page 169, published at Antwerp in 1594. Its author was a Popish priest of the name of Lumn, or Lumnius.

Digitized by Google

out into the whole world, and *therefore we* see the end of the world."* Thus *Augustine* writes to Hesychius—"Now that we see the signs given in the gospels and prophets, we ought to hope that the coming of the Lord is nigh. . . . How much more may we now say that the coming of the Lord is at hand, since we have approached so much nearer the end! . . . If the times of the apostles were the last days, how much more now. . . . We know that we live in the last times, in the last days, in the last hour."† *Lactantius* thus writes—"Some one may now ask when those things of which we have spoken shall come to pass; I have shewed already that this change ought to take place when the 6,000 years are completed, and now *that great day of the last end approaches.* We may know this from the signs which are predicted by the prophets. For they foretold signs by which the consummation of the times might be both expected and feared by us *every day.*"‡

These brief extracts are quite enough to show the expectations of the early Christians. So that no one reading them can come to any conclusion but that of Dr. Russel—"In their eyes the end of all things appeared to be at hand; the new heavens and the new earth were about to be revealed, and the dawn of the millennial day was expected forthwith to shine upon their heads."§

But here again the objection comes in, how could this be? Did not the early Christians adopt the Jewish tradition, that it was not till after 6,000 years that the period of rest was to come, and how then could they who lived shortly after only 4,000 years had run their course, believe that the last day was at hand? The answer to this objection most strikingly confirms our original statement. It is a curious fact that the early Church adopted the Septuagint chronology in their calculation, or even something more than

* "De Vicinitate Extremi Judicii," p. 67.

† Ibid., page 15.

‡ Mr. Brown gives this passage in the original, with a slight variation of the punctuation from the above; but, strange to say, he tells us that Lactantius "did not look for the Second Advent *sooner* than about two hundred years!" Now the passage states *nearly the opposite of this.* Lactantius thought the last day at hand; he was looking for it *every day (in singulos dies)*; and to clench the whole, he states that the very *maximum* could not be *beyond* two hundred years. His feeling was precisely that of many modern millenarians, who say, "We believe that the advent may come any day, and we know of a certainty that it cannot be beyond two hundred years." How *non amplius quam* could be understood as meaning *not sooner than,* we do not know.

§ Page 72.

Digitized by Google

this; so that the fathers uniformly speak of 6,000 years as having run, or almost run, their course. Take Cyprian as a specimen: "*sex millia annorum jam pene complentur,*" says he, in his epistle to Fortunatus. Hippolitus, who lived about the beginning of the third century, tells us that "six thousand years from the creation of the world were already accomplished."* Origen says, that "our Lord descended from heaven for the salvation of men, 6,000 years after the Almighty had framed the human race."† Ambrose says, "now more than 6,000 years are counted from the foundation of the world."‡

These facts are quite sufficient to establish the two following positions beyond the possibility of a doubt: 1st. That the early Christians did look for the Lord's coming *immediately*, in their own day; 2dly. That one of their chief reasons for so doing was, that the 6,000 years had elapsed, and that therefore their seventh thousand, or the world's Sabbatism, was at hand.

Thus the early Church *watched.* They not only loved, looked for, and waited for the advent of their beloved Lord, but they *watched* for it, with all the eager expectation of uncertainty, *pendula expectatione,* as Augustine calls it.§ Theirs was true *watching*—watching that proceeded upon the truth that they did not know *how soon* the Lord might appear. With them, *nearness, suddenness, and uncertainty,* were the main elements of watching. And they would have felt it to be nothing less than mockery to have said to them, "You must *watch* for your Lord; only you know quite well that he will not and cannot come for at least 1,000 years!" Would the master of the house watch for the thief *to-night,* if he knew as a certainty that the thief could not and would not come for at least a month or year? If you saw one thus sitting up armed and watching, you would suppose that he did not know but that the thief might break through that very night; and you would be astounded beyond the power of answer, were you gravely told by him, "I am watching *to-night* for a thief that is not to make his appearance for at least a year to come!"

It seems strange that attempts should be made to alter the

* συντελουμενων. See the fragment preserved by Photius, "apud nos," page 271.

† "Dial Ag. Marcion," quoted by Dr. Russel.

‡ Ibid., page 59.

§ Calvin says, "Christ keeps the minds of believers *in a state of suspense* till the last day." See his "Harmony of the Evangelists."

Digitized by Google

meaning of so plain a word—to say that it means almost the same thing as looking, loving, waiting—when in each of these the special element that constitutes *watching* is a-wanting. It seems strange that the ideas of nearness, suddenness, and uncertainty as to time, should be denied to be involved in it, and that our adopting these ideas should be said to lead to feverishness of spirit, and unhealthy excitement. It seems passing strange that we should be told that we can be as truly watchful for the arrival of a person who is not to come for a thousand years, as for the arrival of one who may come to-morrow!

We sum up with the following extract, which well and vigorously brings out the truth; and as the author is no millennarian, his words may perhaps command the more attention:—"When it is said in the parable that the bridegroom did actually tarry, we may number this among the many *hints* which were given by our Lord that it was *possible* the time of his return might be delayed beyond the expectation of his first disciples. It was a hint, and no more; if more had been given—if the Lord had plainly said that he would not come for many centuries, then the first ages of the Church would have been placed in a disadvantageous position, being deprived of that powerful motive to holiness and diligence *supplied to each generation of the faithful by the possibility of the Lord's return in their time.* It is not that he desires each succeeding generation to believe that he will certainly return in their time, for he does not desire our faith and our practice to be founded on an error, as in that case the faith and practice of all generations, except the last, would lie. But it is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time; that no generation should consider it improbable in theirs." *

ART. III.—THE HARMONIES OF GENESIS AND REVELATION.

WHEN we pass on from the creation to the fall, fresh harmonies, both of resemblance and contrast, reveal themselves between the earliest and the latest messages of the Word of God. It will now be endeavoured to unfold some of these Divine and instructive analogies.

* Trench, on the Parables, pp. 252, 253.

Digitized by Google

The description of the serpent, and of his temptation, is the first passage which follows the record of creation in its original glory. No express interpretation of this history is to be found in the Old Testament. Even the allusion of the apostle retains something of the same ambiguity, which appears in the history itself.—"I fear lest by any means, as the serpent beguiled Eve by his subtilty, your minds also should be corrupted from the simplicity that is in Christ Jesus." The words here also might possibly be confined to the literal serpent. It is in the Apocalypse alone that the narrative, at the opening of Genesis, finds its complete interpretation. "And the great dragon was cast out, *that old serpent*, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, *that old serpent*, which is the Devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years were finished, and after that he must be loosed for a little season."

The reference here to the passage in Genesis is not constructive and inferential, but direct and immediate. For the phrase, "that old serpent," (*τον οφιν τον αρχαιον*), plainly signifies the serpent, mentioned so long before in the earliest record of the fall. And hence, while the book of Genesis reveals the subtilty and success of this great tempter and deceiver, the Apocalypse exhibits the successive stages of his overthrow, by the power of Christ, and the faithful testimony of the witnesses of Jesus. He is first cast down from his access to the heavenly places, which our Lord himself announced as the speedy result of the proclamation of the Gospel, and which was fulfilled when the name of Christ was publicly exalted on the ruins of the Pagan Olympus, by the national conversion of the Roman Empire. Then, after an interval of renewed seduction, at the opening of the millennial kingdom, he is bound in the pit, and all his temptations to evil are suspended for a thousand years, when the visible reign of Christ and his saints begins. Lastly, after he has been loosed for a little season, and done the fearful work of a moral scavenger to the backsliding nations, the sentence is formally executed in his utter overthrow, and all temptation and apostasy cease for ever, while the new heavens and new earth appear in their consummated glory.

Digitized by Google

After the temptation and the fall, the sentence immediately follows, pronounced on the man, the woman, and the serpent. Every particular finds its distinct counterpart in the Apocalyptic visions. The threatening to the serpent is in these words:—" I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Now the same chapter in Revelation, where the first mention is made of the old serpent, reveals this very warfare, and under the same figure. A woman, clothed with the sun, and with the moon under her feet, is seen travailing in birth, and pained to be delivered, the sentence pronounced in Genesis being thus fulfilled. She gives birth to a manchild, the Seed of the Woman, " who is to rule all nations with a rod of iron," and in order to rescue him from the malice of the old serpent, the child is caught up to God and to his throne. The woman, persecuted by the enmity of the serpent, flies into the wilderness, where a place of refuge is provided her from his inveterate malice. On his expulsion from heaven the warfare is only renewed in another form, and the very term in Genesis is borrowed to describe its nature. " And the dragon was wroth with *the woman,* and went to make war with *the remnant of her seed,* which keep the commandments of God, and have the testimony of Jesus Christ." Thus the original threatening on the serpent is fulfilled, and the threatening and promise to the woman are fulfilled also, but both of them in their highest and spiritual meaning. Christ and his true followers are the seed of the woman, between whom and the powers of evil, headed by the old serpent, there is an incessant warfare, until the triumph of the Gospel is complete, and the man-child, being revealed in glory, rules the nations with a rod of iron, and gives the morning star of victory and resurrection to his ransomed people.

An allusion is found, hardly less distinct, to the sentence upon Adam. " Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." But in the kingdom of our Lord this curse is to be for ever repealed, and the new earth to be restored, in more than the original beauty of creation. " There shall be no more death, neither sorrow, nor crying, nor pain, for the former things are passed away." Here the allusion seems in part to the sentence upon the woman, of multiplied sorrow, after the sentence upon the serpent had been announced just before. But the allusion, in the following chapter, is to the sentence on Adam. The ground is no longer under a curse of barrenness, but a

Digitized by Google

full and large supply shall be given to the wants of redeemed humanity. "On either side of the river was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him." Blessed and glorious change! Abundance in the place of thorns and thistles, healing instead of sickness and mortality, and resurrection life and glory, instead of the solemn sentence—"Dust thou art, and unto dust thou shalt return!"

After the sentence had been pronounced upon Adam and Eve, the Son of God, anticipating his own work of redeeming mercy, had compassion on their wretchedness. "Unto Adam and his wife did the Lord God make coats of skins, and clothed them." Thus was prefigured the atoning sacrifice and vicarious righteousness of the Son of God. Yet a righteousness, imputed only, is but a temporary provision for sinners not fully redeemed. The righteousness which befits the ransomed in their state of glory, is a real personal possession, the varied grace of the Spirit of God, not the skin of the victim of sacrifice, but the fine linen robe of recovered purity and perfect holiness. And such is the very contrast which the Word of God reveals between the earliest and the latest gift of the Lord to his ransomed people. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his bride hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousnesses of the saints." The plural is here used, perhaps to denote the rich variety of heavenly graces,—humbleness, gentleness of mind, meekness, longsuffering, zeal, charity, which compose the goodly bridal adornment of the Church of God.

When Adam and Eve are driven out of Paradise, there is an expressive sign of their fallen state held up to their view. There were placed at the east of the garden of Eden, "cherubims, and a flaming sword that turned every way, to keep the way of the tree of life." Divine holiness barred from fallen man the access to the home of peace and the food of immortality. In the prophetic vision the glory of the symbol is retained, but its character is reversed. The heavenly Paradise is figured as a city of immense extent and perfect beauty. Instead of one gate, barred from all access by the flaming sword, the city "had twelve gates, and at the gates twelve

Digitized by Google

angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." "And the gates shall not be shut at all by day, for there shall be no night there." Thus the fearful barrier is now removed, and twelve angels of glory at the twelve open gates of the city, where every name is a memorial of the covenant of grace, and every foundation recalls the glad tidings of peace through the blood of the Lamb, invite the nations to bring their honour and glory within the walls of the celestial Paradise. The way of the tree of life is now opened once more, and it is seen flourishing by the banks of that "pure river of water of life, clear as crystal," which proceeds for ever from the throne of God and of the Lamb.

After the expulsion from Paradise, the next events noted in the history are the murder of Abel, and the sentence on Cain, his murderer. Here, also, a clear analogy is found in the apocalyptic visions. "What hast thou done?" is the severe inquiry of the Judge to the murderer: "the voice of thy brother's blood crieth to me from the ground?" An exact counterpart appears in the cry of the martyrs under the fifth seal. "And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, faithful and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The persecution of God's servants, which began with righteous Abel, is thus continued under the dispensation of the Gospel; and the blood of the martyrs, like that of Abel, cries from beneath the altar for judgment on their persecutors. The Lord hears their cry, as he heard it of old, and gives them the assurance of complete and final retribution, when the number of their brethren is fulfilled.

There follows next in the history a brief list of the generations from Adam to Noah, the first and the second founders of the human race. We could not expect any distinct counterpart in the Book of Revelation, of which the whole character and object is so widely different. Yet even here there is a secret link of connexion, which may be detected on careful inquiry. The threatening pronounced on Adam,—"In the day thou eatest thereof thou shalt surely die," had not only a spiritual, but a prophetic significance. One day is with the Lord as a thousand years, and a thousand years as one day. Spiritual death ensued from the very moment when Adam tasted of the forbidden tree, and the further penalty of temporal death, though long

Digitized by Google

delayed, occurred within the limit of one day of the Lord, or one thousand years. The same limit was assigned for all his children, and Methuselah, whose life is the longest of all that are on record, and, doubtless, of all who ever lived, though it surpassed the years of Adam and of Noah, still fell short of the fated limit of one thousand years. But in days to come, the longevity of mankind will be restored. "They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." In the Apocalypse alone, however, the limit is given of this restored longevity, which links it closely with the records of the antediluvian world. During the millennial reign of one thousand years, death seems to have its power suspended, though not finally destroyed, with regard to the dwellers on the earth, and a link of close analogy is thus formed, between the history of the patriarchal generations, and this parting prophecy of the Word of God.

The account of the flood, the next portion of the history, contains several features of close resemblance to the visions of the Apocalypse. This resemblance is especially to be traced in the description of the First Woe. In the flood, the fountains of the great deep were broken up, covering the earth with a deluge of waters. In the woe, the bottomless pit or abyss is opened, and a smoke, as of a fiery furnace, spreads from it over the face of the earth. The waters of the flood prevailed on the earth for a hundred and fifty days, and the power of the locust plague continues also for five months. In the time of the flood, all flesh died wherein was the breath of life; and in the time of the woe, "men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." After the flood was ended, a sign of mercy was appointed by the Lord, as the pledge of an everlasting covenant: "I do set my bow in the cloud, and it shall be the token of a covenant between me and the earth." In like manner, after the heavy inflictions of the first and second woe, a similar pledge of mercy is displayed: "I saw another mighty angel come down from heaven, clothed with a cloud, and the rainbow was upon his head; and his face was as it were the sun, and his feet as pillars of fire." And his appearance is to seal the assurance that God's unchanging covenant of mercy shall be soon fulfilled. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Thus alike in

Digitized by Google

the opening of the abyss, the duration of the judgment, and the sequel of merciful intervention, in the appearance of the bow of the covenant, with a solemn declaration of renewed grace to mankind, the history and the vision still maintain a close analogy.

There follows next an account of the sons of Noah, their various fortunes, and the division of the earth. And here, again, we meet with several special relations of resemblance or contrast. The two eldest grandsons of Noah, who introduce the whole narrative of the peopling of the earth, are Gomer and Magog. And these reappear in the close of the prophecy, since Gog and Gomer, if not varieties of the same name, stand at least in close and special relation to each other. "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." And as the apostasy seems here to be described under the names of the two eldest-born sons of Japhet, there appears to be a similar allusion to "the tents of Shem," in the tabernacle of the saints, who are compassed about by their rebellious multitude.

Again, we are told, in the account of the seventy sons and grandsons of Noah, "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations." And again: "These are the sons of Ham, after their families, after their tongues, in their countries, in their nations." "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations." This dispersion, the fruit of sin, has its contrast in the final assembling of the children of God, and the victory of His redeeming love. And the prophecy, accordingly, borrows the terms of the history, to represent the wide-reaching extent of this triumph of grace. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb."

The account of the tower of Babel, and the dispersion of its builders, closes these introductory chapters of the history, before the stream contracts itself, and the call of Abraham begins a dispensation of special mercy to one chosen and peculiar people. And here also the analogy is very complete.

Digitized by Google

The history records the first rise of Babylon; the prophecy, in figure, denounces its final fall. The first describes its actual origin, on the banks of the Euphrates; the latter adopts it as a symbol of the last mighty confederacy of organized rebellion against the will of God, and the kingdom of His beloved Son. The history describes the union and pride of the rebellious confederacy, with its overthrow by the miraculous interference of the Almighty. The prophecy also describes a similar confederacy, broken up and destroyed by intestine discord and hate, before the infliction of final judgment. "The ten horns which thou sawest, and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The end and ruin of the mystic Babylon, in the prophecy, answers thus to the first rise of the tower of Babel, in the character of the judgment on the builders of iniquity.

Thus a comparison of the prophecy, which closes the Word of God, with the opening chapters of the history, before the special dispensation of grace to Abraham and his seed began, reveals throughout a close and striking analogy. He who is the Alpha and the Omega, the first and the last, has linked together the whole of the sacred oracles by these latent harmonies between the rise of Babylon and its fall, the flood of waters and the woes of judgment, the triumph of the Old Serpent and his utter overthrow, the first and the new creation, the earthly and the heavenly Paradise. His Word, like the bow of the covenant, spans the whole compass of the world's history. One foot of the arch is planted amidst the beauties of the unfallen and sinless creation, the flowers of Eden, and the joys of that hour, when the morning stars sang together; while the other loses itself in the unutterable blessedness of the world to come, when the holy city, the new Jerusalem, shall be seen descending out of heaven, and the tabernacle of God shall be with men for ever and for ever.

Art. IV—THE CHURCH'S HOPE THE JOY OF ANGELS.*

"That I may know him!" Such *was* the desire of the apostle, and such *should be* ours. There are three heaven-provided methods for growing in an acquaintance with

* "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."—Heb. i. 6.

Digitized by Google

Christ, of which we should gladly avail ourselves,—the testimony of God concerning him, the dealings of God with him, and the estimate formed of him in the heavenly world, and by angelic beings. These subjects are strikingly brought out in this chapter. Here God speaks in the most glowing language concerning the glories of Christ, tells us of the dignity to which he has exalted him, of the glorious destiny yet in reserve for him, how he outshines all the angels, and how they gladly acknowledge his excelling glory, and rejoice to see it unfolded and communicated.

The passage at the head of this paper has been generally applied to the First Advent of Christ, and the song which the shepherds of Bethlehem heard has been regarded as a fulfilment of this Scripture. That indeed was a glorious event; angels felt the deepest rapture, and expressed it in the loftiest songs: and blessed are those who enter into the meaning of their glorious anthem, and having welcomed the glad tidings of salvation, through the incarnate and crucified one, find peace through his blood, enjoy the good-will of God toward them, and, above all, triumph in the thought that, where *they* find a suitable salvation, God gets his highest glory. Such will not only join the angels in singing incarnate love and redeeming mercy, but will, like them, look for the babe of Bethlehem to come as "the Lord from heaven," when not merely "a multitude of the heavenly host" shall worship and praise him in the presence of a few shepherds, but when "*all* the angels of God shall worship him" before an assembled universe, and "confess that he is Lord to the glory of God the Father." To this great event we believe that the words of the apostle refer, and that for the following reasons:—

1. *The original* (as given in the margin) *is in favour of this view.* "When he bringeth *again* his first-begotten into the world." This rendering is preferred by many learned and judicious critics. This view of the passage supposes the First Advent to have taken place, it anticipates the second, and leads us to study them both in connexion with each other.

2. *The latter part of the verse is a quotation from* Psalm xcvii. "Worship him, all ye gods." Here the angels, as in Psalm cxxxviii. 1, and other places, are called Elohim. The whole of 97th Psalm is a prediction of the future glorious Advent and reign of Christ; when the fire of judgment shall burn up God's enemies; when "the heavens shall declare his righteousness, and all people shall see his glory;" when the idols and idol-worshippers shall be con-

Digitized by Google

founded; Zion and the daughters of Judah be made glad; the whole earth rejoice, and Jehovah be enthroned; *then* before this enthroned one, even *our* Immanuel, shall the angels of God worship and adore.

3. *The title given by the apostle to Christ, leads us to the same conclusion.* The term "*first*-begotten," or first-born, occurs in Revelation i. 5, and refers to the resurrection of Christ; he is there called "the faithful witness, and the first-begotten of the dead." See also Acts xiii. 34, where the declaration in the second Psalm, "Thou art my Son, this day have I begotten thee," is expressly applied to the resurrection of Jesus from the dead. In Psalm lxxxix. 27, Christ is spoken of as "the first-born, whom God will make higher than the kings of the earth," which promise, together with the surrounding context, will be fulfilled when Christ, who is raised from the dead, shall sit on the throne of his father David. The following passages might also be profitably studied:—Rom. viii. 29; Col. i. 15, 18; 1 Cor. xv. 20. But if those above quoted be considered and compared, they will, we believe, lead to the conclusion that the title "first-begotten," was not applicable to the First Advent of Christ, but that it is altogether so to his second, it is equivalent to saying, "he shall bring again the risen Jesus into this world."

4. One other proof remains to be mentioned; *the connexion of this verse with* Hebrews ii. 5. "The world to come, whereof we speak." The apostle had spoken of it in this verse; this is more obvious when we view it in connexion with the ninety-seventh Psalm, where "the habitable world to come" is so beautifully described.

If we have succeeded in establishing the point that the *Second* Advent of Christ is here predicted, then the subject brought before us in this verse is evidently this,—*God introducing the risen Saviour into the world, to the unspeakable joy of angels; who on this august occasion render to man's Redeemer peculiar homage.*

It would seem that the doctrine of the Saviour's coming into our world to reign was *assumed* by the apostolic writers. It was one which they did not consider to require proof, being *the theme* of the Old Testament. Hence we find so many incidental allusions to it in their preaching and writings. Alas! how has the Church let go this great truth, and has substituted going to Christ at death, and a millennium of her own imagining for the coming of Christ, and his glorious kingdom!

Digitized by Google

Let us a little further survey and improve the glorious truth here taught, and thus " looking for *our* blessed hope," have fellowship with the angels in their glorious expectations.

Who will come again? The first-begotten, even the first-begotten from the dead. He, who conquered death in his own person, and came to swallow up death in victory. Having become " the first-fruits of them that slept," he will rob death of his harvest, and gather his sheaves of glorified ones into his Father's garner. He will thus realize to the full God's great idea which lay from eternity in his mind, that all his people shall be " conformed to the image of his Son, and he be the first-born among many brethren." (Rom. viii. 29.) As " the first-begotten from the dead," Christ is the founder of a new family; the head of a spiritual relationship, whose basis is resurrection life, and so beyond the reach of death and change. This idea of relationship shall be consummated in the resurrection, and the glorious state which shall follow; which is, therefore, called " the adoption, viz., the redemption of the body." Then will that text be fulfilled, " He that overcometh shall inherit all things, and I will be his God, and he shall be my son." (Rev. xxi. 7.) " Heirs of God, and joint-heirs with Christ." Their God " will make Christ his first-born higher than the kings of the earth," (Ps. lxxxix. 27,) and all contained in the covenant made with David shall be realized. For he who is " the bright and morning Star," " the Sun of Righteousness," " shall be as the light of the morning, even a morning without clouds;" then " the Just One shall rule over man;" and he who is " the first-born of every creature," shall be the restorer of creation, and its eternal sustainer, in being, beauty, and blessedness.

Yes, he, the rejected one, shall come again *into the world*. His Second Advent shall be as *real* as his first, and much more enduring. Then he was rejected, but hereafter he shall be welcomed; then he was despised, but at his second coming " all kings shall fall down before him, all nations shall obey him." True, he will first have to make room for himself and his people, by acts of terrible judgment. His fire shall devour, his sword shall slay, his earthquakes shall rock, his reapers shall gather, his chain shall bind, his breath shall consume; and then his voice shall be heard, saying, " Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." He comes to *reckon*, and a fearful account many will have to give; he

Digitized by Google

comes to *reward*, and blessed are they whom he accounts faithful; he comes to *renovate* and *regenerate* man and nature, and his voice shall hush discord, and tune all to sweetest harmony. He comes to *reign*, and his kingdom shall be high, glorious, and eternal. He comes to *receive* homage from creation and honour from his Father, and all shall be plentifully showered upon his worthy head. Angels shall praise him in loudest, sweetest strains; but above their harmonious chorus, above the louder strains of a renewed world and a ransomed Church, shall be heard the voice of his Father,—"Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou hast loved righteousness and hated wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Yes, it is the Father who *brings* him again into the world. The hand of the Father is to be traced in all Christ *is* and all he *has done;* it shall also bring to pass all he is ordained *to be.* It was God's wisdom that provided Christ, his love bestowed him; his grace accepted him in the sinner's stead, when his justice bruised him on account of the sinner's guilt. When man slew him, and cast him in a sepulchre, the Father raised him, and seated him at his right hand; and though kings combine and set themselves against him, "he will set *his* King upon the holy hill of Zion," and though Antichrist usurp the high places of the earth, "he will smite down his foes, and plague them that hate him," and will *bring him* to his rightful inheritance, even that world so tenderly loved, so dearly purchased. All God's power shall be put forth for him, because of his unbounded delight in him. The glorious night vision which Daniel saw, and to which so many allusions are made in the New Testament, shall be realized to the full.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.)

Then shall all things be subdued unto Him, and "God shall be all in all." Then shall "the angels of God worship Him." It is meet and right that they should do so. From Him they derived their being, for "all things were created by Him, and for Him, whether they be thrones, or dominions,

Digitized by Google

or principalities, or powers. (Colos. i. 16.) He is infinitely their superior, their acknowledged, their everlasting Lord. Then shall the type of Jacob's ladder, with its mysterious occupants, be fulfilled; then shall our Lord's words to Nathanael be made good, "Hereafter ye shall see Heaven open, and the angels of God ascending from the Son of man, and descending upon him."* What great things shall then be seen—what glorious themes shall then be sung, no mind of man can conceive. All things shall be gathered into Christ. He shall be the centre of order and harmony, and the soul and source of happiness.

Many reasons may be assigned for the delight which angels will feel in worshipping Christ. They saw Him in his sorrows on earth, and ministered to Him in his bitter agony. They have likewise from age to age attended on his people, and guided and guarded the heirs of salvation safe through the wilderness. They have executed God's fierce wrath against wickedness, and wondered much at his forbearance with such a world as this. They have longed to see holiness triumph on earth, and this world become the suburb of heaven. They have been very jealous for the Lord of Hosts, and desired to see his enemy, the prince of darkness, cast out; and now all is accomplished, Satan is bound, holiness fills the world, nature's groans are over, a new era has dawned, the rights of God are acknowledged, and man has taken his true place as an adorer and servant at the footstool of the Most High. God's kingdom is come, and "God's will is done on earth as it is done in heaven;" and Jesus is the great author of this glorious change. Therefore the angels praise Him, and sing, with hearts glowing with adoring love, "*Thou art the King of glory, O Christ.*" Then shall responsive choirs of burning seraphs cry to each other, "Holy, holy, holy, is the Lord God of hosts, the whole earth is full of his glory."

It may be well before leaving this subject, just to inquire what was the apostle's design in introducing this testimony concerning angelic worship of the Mediator. There can be no doubt but that his one single and sublime object was to *demonstrate the greatness and glory of Christ. We* have a Saviour who is infinitely greater than the angels—one to whom they owe their being and blessedness, and unto whom they render spotless worship and willing service. It has been observed that the seventh verse, "Who maketh his angels spirits, and his ministers a flame of fire," should be

* Campbell's translation.

Digitized by Google

read in a parenthesis, and then the sixth and eighth verses present a côntrast, and one very glorifying to Jesus. God bids the angels worship Him; He salutes his Son with, "Thy throne, O God, is for ever and ever." Jesus is God—the angels are ministers. Jesus is reigning upon an eternal throne—they are adorers before it.

ART. V.—FUTURE RETURN OF THE LORD TO ISRAEL, AS SET FORTH IN THE SIXTY-EIGHTH PSALM.

THE scope and structure of this Psalm have been well indicated by another.* He remarks, "For grandeur and compass this Psalm stands, perhaps, unequalled. It was sung, most probably, as the ark was moving from the house of Obed-edom to Mount Zion. It begins, therefore, with the words of Moses, on the ark moving through the wilderness. (Numb. x.) . And we learn that at the carriage of the ark by David, singers accompanied it. (1 Chron. xv.) Here, therefore, we have accordingly the song they sung. And as the ark itself was a mystery, so was this journey of it. It was the expression of the return of the Lord to his Israel in the latter day. For then, through trials, they will be brought to the joy of God's presence again, as here the ark, the symbol of that presence, is brought from its distant exile, and seated in the heights of Zion."

Following the arrangement already pointed out by his friend and Christian brother, the writer here presents a literal version of the Psalm, accompanied by some brief notes and observations.

FIRST STAGE IN THE JOURNEY. "As the ark begins its journey, the singers celebrate, in a general way, the different power of the presence of God—of which, as has been said, the ark was the symbol—both on the wicked and the righteous.

* "Short Meditations on the Psalms, chiefly in their prophetic character."—Nisbet.

Fry, also, in his work on the Psalms, considers this Psalm as "prophetic of the restoration of Israel in the last days;" and remarks thus, "The restorer of Israel is to be considered as marching his people through the desert to take possession of the land of promise, and we have reason to think that, in some respects, the second exodus will answer to the first, as the antitype to the type." So we read in Hosea xi. 14, 15.

Digitized by Google

For that presence is doom to the one, but salvation to the other."* (1—6.)

1 Let God arise, (and) his enemies are scattered;
And they that hate him flee before him!
2 As smoke is driven away, (so) thou drivest (them) away:
As wax melteth before the fire,
(So) perish the wicked before God.
3 But the righteous are glad, and exult before God;
Yea, they are joyful with gladness.
4 Sing unto God, sing praises to his name!
Cast ye up (the way) for him who rideth through the deserts.
Jah (is) his name; and be joyful before him,
5 Father of the fatherless, and judge of the widows,
(Is) God in the habitation of his holiness.
6 God maketh to dwell the desolate in a home;
He bringeth out the prisoners into prosperity;
But the rebellious dwell in a dry land.

The verbs in vers. 1—3, may also be rendered in the imperative, as in our common version. Verse 4, "*rideth through the deserts,*"—with allusion to the Lord's going before his people in the pillar of cloud and fire in the wilderness. Thus in Isaiah xl. 3, "Make straight in the desert a highway for our God," &c., the higher and mystic sense of the passage (Matt. iii. 3) is grounded upon the return of the exiles in Babylon, through the pathless desert, under the guidance of Jehovah. Though there may even yet remain a more literal fulfilment of it in the latter day.

Jah is contracted from Jehovah. עֲרָבוֹת is everywhere rendered "plains," or "deserts," or some equivalent word, in our common version, except here, and in Jeremiah v. 6, where it is "evenings," (marg. "deserts"). Verse 6. Rosenmüller supposes there is a reference here to Israel's delivery from Egyptian slavery; and their having been brought into a rich land: whilst the evil inhabitants were partly destroyed, and partly driven into waste and barren lands.

SECOND STAGE. "After the first pause, the journey being resumed, the singers rehearse both the awful and the gracious tokens of the same Divine presence, while Israel was passing through the wilderness." (7—10.)

* The portions with inverted commas are from the work above alluded to.

Digitized by Google

7 O God, when thou wentest forth before thy people,
When thou didst march through the wilderness (Selah);
The earth trembled.
8 The heavens also dropped at the presence of God;
This Sinai (trembled) at the presence of God, the God of Israel.
9 A plentiful rain thou didst send, O God;
(As to) thine inheritance, and it was wearied, thou didst establish it.
10 Thy company dwelled therein,
Thou preparedst in thy goodness, for the poor, O God.

Verse 9. The *rain* seems to refer to the manna. Comp. Exod. xvi. 4; Ps. lxxviii. 23, 24. The *inheritance* is probably the congregation of Israel. See Deut. ix. 26, 29; Ps. xxviii. 9; xciv. 5, &c. Verse 10, *Therein.* It is doubtful whether this refers to the wilderness or the land; but as the latter does not seem adverted to till some verses further down, it would seem rather to mean the wilderness, which may be understood from the context, and from verse 7.

Thou preparedst, i.e., מִחְיָה, food, understood (Rosen.) Comp. 1 Chron. xii. 39. Those who understand "inheritance" (ver. 9) of the land of Canaan, render "thou preparedst (it)," &c.

THIRD STAGE. "Here they celebrate the power of God for Israel, when, having accomplished their passage through the wilderness, he brought them to Canaan, and then gave them the oil of joy for mourning, and beauty for ashes." (11—14.)

11 The Lord giveth the word;
They who publish the glad tidings (are) a great host.
12 "Kings of armies flee—they flee!
And she that tarried at home divideth the spoil.
13 If ye lie down among the cattle folds,
(Ye shall be as) the wings of a dove covered with silver,
And her feathers with yellow gold."
14 When the Almighty scattered kings in it,
It was as snow in Salmon.

Verse 11. *The word, i.e.,* the song of victory. "They who publish" being a feminine participle, shows that women are meant, who were accustomed to celebrate triumphs with singing, music, and dancing. (See Exod. xv. 20; Jud. xi. 34; 1 Sam. xviii. 6, 7; 2 Sam. i. 20.) Some render "who publish the glad tidings to the great host," *i.e.,* the nation.

Digitized by Google

Verses 12, 13, contain the epinician song of the women. Verse 13 is difficult. The sense given is that of Rosenmüller, Hengstenberg, Gesenius, and Noyes; the last-mentioned explains, " that those who had been engaged in war might now, on their return, enjoy peaceful repose amid their flocks and herds, having enriched themselves with spoils of gold and silver." Like doves, the feathers of which shine with a silvery whiteness, mingled with a golden gleam.

Verse 14. *In it, i.e.*, in the land. *As snow*, &c., the ground was whitened, that is, by the bones of the slain, like Salmon when covered with snow. This is probably the Salmon of Jud. ix. 48, in Samaria. The greatness of the slaughter of the kings and their armies is indicated by this comparison.

FOURTH STAGE.—" This part of their journey appears to bring them within sight of Zion, and the singers hail that hill of God; and as they begin to ascend it, they prophesy the ascension of Christ, the true ark, and the fruit to themselves and others of such ascension." (15—18.)

15 Thou mountain of God, thou mountain of Bashan,
Thou many-topped mountain, thou mountain of Bashan;
16 Why frown ye, ye many-topped mountains,
At the mountain in which God delighteth to dwell?
Yea, Jehovah will dwell (there) for ever.
17 The chariots of God (are) twenty thousand,—thousands multiplied;
The Lord (is) among them, (as on) Sinai, in the holy place.
18 Thou hast ascended on high, thou hast led captivity captive,
Thou hast received gifts for man,
Yea (for) the rebellious also, for the dwelling of Jah God.

Verses 15, 16. Bashan and the other high mountains are poetically represented as envious of the distinction conferred on Mount Sion. *Mountain of God* seems equivalent here to a very high mountain. Compare Ps. xxxvi. 6: " Thy righteousness is like the great mountains," (marg. *mountains of God;*) according to the Hebrew usage of expressing greatness or excellence by reference to God. Verse 17: *Twenty thousand*, here stands for a very large number. (*As on*) *Sinai*, &c., *i.e.*, as Sinai was formerly distinguished by the Divine presence together with myriads of angels, so Sion is now dignified by the same presence, and by equal glory. The

Digitized by Google

particle of comparison is often omitted, as here. Compare Ps. xiv. 4; Isa. xxi. 8; Ps. xi. 1; Job xxiv. 5. Verse 18: בָּאָדָם *for man*, or on account of man. This signification of בְּ appears in the following passages:—Gen. xviii. 28, "*on account of* those five." Ex. x. 12, "for the locusts." 2 Kings xiv. 6, "*for* his own sin." Jon. i. 14, "*for* this man's life." Or there may be perhaps a *constructio prægnans*, לָתֵת, or some such verb understood. Thus Ostervald: "Tu as pris des dons (pour les distribuer) entre les hommes." This verse seems chiefly to relate to the higher and mystic sense of the Psalm. (See Ephes. iv. 8.) The Spirit in David thus ministering rather to *us* than to himself. (1 Pet. i. 12.) However, the ark's ascending Mount Sion may be typical of Christ's ascension into heaven, by reason of which we have now the gifts of the Holy Spirit, even as Israel will have the same in the millennium (Joel ii. 28—32), their unbelief occasioning a double reference of this as of many other prophecies. "To lead captivity captive," is simply to lead away captives; "captivity," being (as often) the abstract for concrete. Compare Jud. v. 12, and Numb. xxi. 1. וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי "and took (some) of them prisoners;" lit., *led captive of their captivity*. What is here meant is Christ's triumph over the principalities and powers of darkness. (See Col. ii. 15.) By the *rebellious*, seem intended the Jews, (that is, the unbelieving portion of them) to whom the term is frequently applied. Perhaps the connexion may be as Rosenmüller says, "Thou hast ascended on high,—to dwell (here), Jah God." Compare verse 16. But if we render as above, the purport would seem to be, that the result of Christ's finished work is, that his enemies are led captive,—gifts are bestowed on man,—even on the rebellious; and all this in order that the Lord God may dwell among them. The Church is now the habitation of God by the Spirit. (Eph. ii. 22); but hereafter God will again dwell in visible glory amongst his (now) rebellious people of Israel. As to the application of the verse to the time of David, perhaps the Lord is represented as ascending Mount Sion after the defeat and captivity of his enemies, having enriched his people with the gifts and tribute brought by foreign States, in order that he may dwell there, even with those who had so often proved to be rebellious. It is not always needful, however, to seek for a primary and literal reference in cases of this kind, as the Spirit sometimes goes far beyond the present and typical circumstances, in order to introduce the future and greater things of which the former are but a

Digitized by Google

shadow, and that an imperfect one. Of this Psalm xviii. affords a striking illustration.

FIFTH STAGE.—"Being now in the act of bearing their sacred burthen up the hill,—contending for the summit, the inspired singers celebrate the day of Israel's trial, when the Lord will arise to deliver them from death, and their outcast condition, and to recompense the controversy of Zion on her enemies. For this was in season, like the prophecy in the preceding stage; the struggle up the hill being a fit remembrancer of Israel's last trial, as the beginning to ascend it was of the ascension of Jesus." (19—23.)

19 Blessed (be) the Lord day (by) day!
When we are heavy laden, God (is) our salvation. (Selah.)
20 Our God (is) the God of deliverances;
And unto Jehovah the Lord (belong) the issues from death.
21 But God smiteth the head of his enemies,
The hairy crown (of one) walking in his trespasses.
22 The Lord said, "From Bashan I will bring back;
I will bring back from the depths of the sea:
23 That thou mayest dash thy foot in blood,
(That) the tongue of thy dogs from the enemies (may lick) of it."

Verse 19. Thus Rosenmüller and Noyes render. Verse 20. *The issues from death;* lit. "as to death the issues," or deliverances. (Quod ad mortem attinet.) Verse 22. *Bring back.* It is doubtful whether Israel or their enemies are here meant. Rosenmüller, Schnurrer, Noyes, and others, understand the latter, brought together from all sides, in order that they may be slain by the Israelites. Compare Amos ix. 1, &c. Others, with our common version, supply "my people," or "thee." Perhaps the context rather favours the former view. We know that the deliverance of Israel in the latter day will be accompanied by a terrible destruction of their Gentile enemies, (Joel iii.; Zech. xii. and xiv., &c.,) who will have been previously gathered together against them.

SIXTH STAGE.—"Having gained the heights of the hill, and the ark having attained its rest, the singers, in like suitableness, prophesy the final glorious rest of God and his Israel, when the goings of "the king" will be seen. The nations will then wait with their offerings; the spear and the sword will be rebuked, and he that rideth on the heavens will be found both in his excellency and strength for Israel, as is here celebrated, (24—35.)" "The Lord from heaven will concern himself with Israel in these latter days. (See

Digitized by Google

verse 33; Deut. xxxiii. 26.) For He will first, as the Rider on the White Horse, come forth *from heaven* for their rescue, (Rev. xix.), and afterwards, *in the opened heavens*, be the great centre of glory and power in the kingdom." (John i. 51.) (24—35.)

24 They have seen thy goings, O God,
The goings of my God, my king, in the sanctuary.
25 The singers went before, afterwards the minstrels:
In the midst of damsels playing on timbrels.
26 In the congregations bless ye God:
(Even) the Lord, (ye) of the fountain of Israel!
27 There (is) Benjamin, the youngest, (and) their ruler:
The princes of Judah, (and) their company;
The princes of Zebulon, (and) the princes of Naphtali.
28 Thy God hath ordained thy strength;
Shew thyself strong, O God, (in) that which thou hast
wrought for us.
29 Because of thy temple at Jerusalem,
Shall kings bring presents to thee.
30 Rebuke the wild beast of the reeds,
The multitude of bulls with the calves of the peoples,
(Each shall be) prostrating himself with fragments of
silver;
He has scattered the peoples (that) delight in wars.
31 Nobles shall come out of Egypt;
Cush shall stretch out its hands quickly to God;
32 Ye kingdoms of the earth, sing unto God:
Sing praises unto the Lord; (Selah).
33 To him who rideth upon the ancient heaven of heavens:
Behold, he giveth forth with his voice, a voice of strength.
34 Ascribe ye strength unto God;
Over Israel (is) his excellency, and his strength (is) in the
skies!
35 Terrible (art thou) O God, from thy holy places!
The God of Israel,
He (is) giving strength and power to (his) people.
Blessed (be) God!

Verse 24. בַּקֹּדֶשׁ is rendered by Schnurrer and Noyes, "to the sanctuary." "In the sanctuary," however, may in a general way express the same, since the march of the procession terminated there. LXX. has, *τοῦ ἐν τῷ ἁγίῳ*, who (is) in the sanctuary, with which the Vulgate agrees. Rosenmüller renders, "in holiness" (in sanctitate). *They have seen,*

Digitized by Google

(impers.,) is equivalent to "have been seen." 26. *Fountain*, *i.e.*, race; see Isaiah xlviii. 1.

Verse 27. Four tribes only are expressly mentioned; two of the nearest, and two of those furthest distant. Representatives, however, of *all* the tribes must have been present (1 Chron. xv. 3) *there*, *i.e.*, in the solemn pomp. צָעִיר is elsewhere sometimes rendered "youngest" in our common version; see Gen. xliii. 33; Josh. vi. 26. *Ruler*, *i.e.*, the head of their tribe. (1 Chron. xxvii. 16—22).

Verse 29. Compare 2 Sam. viii. 6, 11; 1 Kings iv. 21; 2 Chron. ix. 23—25.

Verse 30. By *the wild beast of the reeds*, the crocodile or the river horse, is by some supposed to be meant as the symbol here of Egypt. Compare Ezek. xxix. 3, 4; xxxii. 2, 3. But, perhaps, the figure is more general, and refers to all fierce and powerful enemies. *Bulls* are probably the leaders, and *calves* the common soldiers, or people. (Compare Ps. xxii. 12.)

Verse 31. Of the ancient power of Cush, or Ethiopia, we find indication in 2 Kings xix. 9; 2 Chron. xii. 3, xiv. 9. Its future blessing in the millennium is alluded to in Ps. lxxxvii. 4. Its submission to Israel then, Isa. xlv. 14. The chastisement it will previously receive, Ezek. xxx. 4, 9; Zeph. ii. 12. From Dan. xi. 43, it appears that its people will be in the train of Antichrist. From beyond its rivers, Jews will return in the millennium to their own land, Zeph. iii. 10; Isa. xi. 11. The scope of that obscure prophecy, Isa. xviii., seems to be a message sent to Ethiopia, and perhaps the still more remote regions of Africa, on the eve of the destruction of the great enemy of Israel, (perhaps the same alluded to in chapter xvii. 12, 14,) after which they acknowledge the Lord in Sion by sending presents to Him.*

* *Stretch out its hands*, *i.e.*, either in supplication, or in bringing presents to the Temple. Verse 35. *From thy holy places.* Compare Ps. xx. 2.

Digitized by Google

Art. VI.—ON THE EARLY CHRONOLOGY OF SCRIPTURE.

"Whoever," says Bunsen,* "adopts as a principle that chronology is a matter of revelation, is precluded from giving effect to any doubt that may cross his path, as involving a virtual abandonment of his faith in revelation. He must be prepared not only to deny the existence of contradictory statements, but to fill up chasms, however irreconcilable the former may appear, by any aid of philology and history, however unfathomable the latter." If by this statement it were meant only that in the more ancient records of the Bible, there are chasms which cannot be filled up, and contradictions which seem to imply some corruption of the text, and that consequently no connected scheme of chronology can be compiled from them, we could have no fault to find with the statement. But it is very plain, from other statements in the same work, to which we shall presently advert, that more than this is implied in the passage which we have quoted; that, in fact, the doctrine maintained is, that the earlier historical records of Scripture are traditional legends, from which the truth is to be extracted in the same manner as from the profane annals of the same period. We are, indeed, aware that the author referred to, draws a distinction between the province of science and that of faith, representing the former as "sailing up the stream of universal history, in the hope of being able to hold out the hand to Faith, who sits at the source, and on her part sees Science patiently and joyfully plodding along her thorny path."† But while we invite for the statements of the Word of God the most rigid scrutiny on the part of science, we cannot at all admit the statement which immediately follows, that "to faith it is immaterial whether science discover truth in a spirit of scepticism or of belief." Indeed we maintain, on the other hand, that science in the discovery of truth must make use of some materials which can be furnished to her by faith alone. Our meaning will be made more plain, however, by taking one or two examples, in order to show how we would deal with Scripture.

From the time of Solomon downwards, to the close of the captivity, there exists in Scripture a connected system of chronology. In the earlier periods, there is no continuous narrative, and therefore no possibility of accurate chronological

* Egypt's Place in Universal History, vol. i., p. 161.

† Ibid. page, 164.

Digitized by Google

arrangement. The period between Joshua and Samuel, for example, gives us several detached periods of servitude, and along with these the length of the rule of the Judges who were raised up to deliver the people, besides some other intervals of time, to the duration of which we can only approximate. To add to the difficulty, we have in 1 Kings vi. 1, a statement of the number of years which elapsed between the Exodus and the building of the temple, which cannot in any way be made to agree with the details in the books of Joshua and Judges. The number there stated is 480, while the details stand as follows:—

The wandering	40	years.
The Judges	359	„
Times of foreign rule and anarchy	111	„
The Kings	43	„
Total	553	years.

The Septuagint reading in 1 Kings, is 440, which Bunsen rejects as spurious, on the ground that it has the appearance of a round number, formed out of the sum total of the details given above, *excluding, however, the periods of foreign rule.* Nor does he regard the Hebrew reading as altogether trustworthy. "It is not liable to suspicion," he says, "perhaps only because we have no insight into the mode in which it is made up."* His deliverance as to the details, is, that "all chronology is obviously out of the question, from the palpably defective state of the individual numbers." These conclusions have been come to by previous writers. Clinton, for example, in the essay on Scripture Chronology, appended to his "Fasti Hellenici," rejects the number in Kings, and inserts two conjectural periods to supply the deficiencies of the details. But it is worthy of notice that Bunsen never refers to that passage in the book of Acts, (chap. xiii. 18—22,) where the Apostle Paul gives a statement of the chronology of this very period. His reason for his omission would, of course, be that the apostle was here narrating merely the current Jewish tradition, and did not mean to stamp that tradition with the authority of inspiration.

This defence, however, raises two important questions, the first of which is, Whether it be consistent with the doctrine of inspiration, to suppose that the apostle could use a tradition without vouching for its truth. Without discussing this question, let us suppose it granted that he might do so, just

* Page 170.

Digitized by Google

as our Lord himself and the New Testament writers sometimes use the Septuagint version, even where it differs from the Hebrew. But then arises the other question, Is it not a possible thing that the Divine Author of the *whole* Bible might intend, that his completed work should contain information not to be found in any separate part taken by itself? May not God have purposed that the Old and New Testament, taken together, should contain in them an entire system of chronology? And if so, then ought not this possibility to be part of the materials by which science conducts her inquiries? Are the intentions and opportunities of Moses to be diligently inquired into, and is the purpose of God to be wholly set aside? It is at least a fact which might arrest even the eye of science in the prosecution of its inquiries, that the only two chasms which exist in the Old Testament chronology have both been bridged over by the Apostle Paul, the one in the Epistle to the Galatians, the other in this passage. The philosopher may say, that "the assumption that it entered into the scheme of Divine providence, either to preserve for us a chronology of the Jews and their forefathers by real tradition, or to provide the later commentators with magic powers, in respect to the most exoteric element of history may seem indispensable to some, and absurd to others. Historical inquiry has nothing whatever to do with such idle, preposterous, and often fallacious assumptions. Its business is to see whether anything—and if so, what—has been transmitted to us."* But one might be apt to ask, whether, without magic, inspiration might not have enabled Paul, a later commentator, to give a correct account of periods which earlier historians had left undetermined.

Let us, however, examine more narrowly the statement of the apostle. The text given by Lachman may be thus translated:—"And about the time of forty years he carried them as a nurse† in the wilderness: and when he had destroyed seven nations in the land of Canaan, he made them to inherit‡ their land during 450 years, and thereafter§ gave them Judges until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul, the son of Kish, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king." The natural and obvious import of the passage leads to the following statement:—

* Page 163. † ἐτροφοφορησαν. ‡ κατεκληρονομησαν.

§ μετα ταυτα is transposed from the former clause to this one.

Digitized by Google

Wandering in the wilderness . .	40	years.
Their inheriting the land previous to the Judges (time not given). Period of the Judges (not given separately), but the two together are	450	
From Samuel to David	40	
Total . . .	530	

To which if we add 43 years for the interval between the accession of David and the building of the temple, the grand total is 573 years. This period, it will be observed, exceeds by twenty years the rough calculation we have already made from an inspection of the dates in Joshua or Judges. But in it the interval between the Eisodus and the first servitude was not taken into account. In short, and without entering further into detail, we think it has been proved by the Rev. Henry Browne in his "Ordo Saeclorum," that the arrangement of the several periods is as follows:—

From the Exodus to the Eisodus . .	40
To the first servitude	60
To the end of the Philistine oppression, including the time of Samson, and of Samuel, to the day of Mizpeh . .	390
To David's accession	40
To the building of the temple . .	43
Total . .	573

The second and third period taken together make up the 450 years of the Apostle, and thus his statement and the details of the history are made exactly to correspond; while some may perhaps be disposed to think that Paul had more in view than merely to repeat the Jewish tradition, when it is recollected that his statement stands in direct contrast with the number of years assigned to the same interval in the first Book of Kings. Whether it stood then as now it stands cannot be ascertained, but the probability is that it did.

Another objection taken by Bunsen against the credibility of the chronology of this period is, that all the numbers recorded from Moses to Gideon are either 40 or twice 40 (40 + 40 + 80 + 40), and in like manner from Samson to David they are either 40 or 20 (20 + 40 + 20 + 40). Giving to this argument all the weight it will bear, it only amounts to this, that the calculations were made in round numbers,

Digitized by Google

and, therefore, that the sum of them may be a few years more or less than the truth; but assuredly it will not justify us in setting aside the chronology altogether.

We now approach the second chronological period,—the sojourning of Israel in Egypt. In Gen. xv. 12—17, God declares to Abraham that his seed should be a stranger in the land that is not theirs, and should serve them, and they should afflict them 400 years; but that in the fourth generation they should return again. In Exod. xii. 40, it is said, "Now the sojourning of the children of Israel who dwelt in Egypt was 430 years." On these two passages Bunsen remarks,* that, "taken literally, they do not agree, and, therefore, are not strictly chronological." "In the first case," he says, "we could not, from the outset, expect any strictly chronological date, for none such can be based upon a prophetic announcement." With regard to the second, which alone we propose to examine, he thinks that the number 430 arose in this way. From the genealogy of the three first patriarchs, we find that the earlier sojourn in Canaan amounted to 215 years; and as for the period of the sojourn in Egypt, there existed neither historical chronology nor even history, these 215 years were doubled to express the time of the sojourn in Egypt, and to intimate that it was of far longer duration than the sojourn in Canaan. We do not pause to inquire whether such statements can be reconciled with any doctrine regarding the inspiration of Scripture, but, taking them as we find them, we proceed to test them by an examination of what collateral evidence we can gather from other passages of Scripture. Bunsen was probably biassed by his views of the parallel chronology of ancient Egypt; but, as in the chapter we are examining, he rests the case entirely on the statements of Scripture, it is to these alone that the appeal now lies. First of all, let us notice that the unanimous voice of Jewish tradition ascribes the 430 years not to the sojourn in Egypt, but to the sojourns in Egypt and in Canaan taken together; and that the Septuagint and the Samaritan Pentateuch have embodied this view in their rendering of Exod. xii. 40. It has also the authority of the Apostle Paul, who, in the Epistle to the Galatians, describes the law as being 430 years after the promise. But it is impossible to believe, we are told by Bunsen, that it could naturally happen that this period should be exactly bisected by Jacob's descent into Egypt, so that 215 years should be assigned to each of the two sojournings before and after that event. And why so?

* Page 172.

Digitized by Google

Does not the later history of the Jewish nation abound in similar apparently artificial periods? Have we not the 70 years of captivity, and the 70 weeks of Daniel's vision? Is it not possible to conceive that God may have had some purpose in thus arranging the times and seasons; and is not this possibility worthy of being taken into account by science?

But what say the genealogies? We affirm that they are wholly in favour of the supposition that the sojourn in Egypt only extended to 215 years. The main basis of calculation is the genealogy from *Levi to Aaron*. (Exod. vi. 16, seqq.)

Levi died at the age of		137
Kohath	,,	133
Amram	,,	137

Moses was eighty-three years old, and Aaron eighty years old, at the Exodus.

Now Levi was born when Jacob was about eighty-seven, and was therefore about forty-three years old at the descent into Egypt, where he lived ninety-four years. Hence the sum of the *whole* lives of the patriarchs spent in Egypt, including that of Moses, is only 94 + 133 + 137 + 80 = 444, so that it is absolutely impossible that the sojourn could have extended to 430 years. The number 215 is, on the other hand, quite without probability.

With this the other genealogies agree. Thus Judah, Pharez, Hezron, Caleb, who was contemporary with Moses. Again, Levi, Kohath, Izhar, Korah, who perished in the wilderness. Some of the lines of descent place the contemporaries of Moses five or even six generations from the patriarchs. In every case, however, this is explained, on examination, by the relative ages of the persons mentioned. For fuller details, we must refer our readers to Browne's "Ordo Saeclorum."

But there is one genealogy which gives nine generations, where the others give only four, five, or six. It has been quoted by Bunsen as an argument for the uncertainty of these genealogies generally, and the difficulty has been so well explained by Browne, that we cannot resist giving a summary of his statement. It stands thus in 1 Chron. vii. 23, but the whole passage is, as Bunsen remarks, obscure and doubtful. Ephraim, Beriah, Rephah, Telah, Tahan, Laadan, Ammihud, Elishamah, Nun, the father of Joshua. In Num. xxvi. 35, 36, several families of the tribe of Ephraim are mentioned, and then follows, "These are the sons of Shuthelah,

Digitized by Google

(a son of Ephraim,) of Eran, לְעֵרָן the family of the Eranites. This Eran, therefore, should be a son of Ephraim also. Instead of Eran, the Septuagint read Edan, (*Eδαν*,) their Hebrew original having, perhaps, the word לעדן. Among the names in 1 Chron. vii. stands Laadan, לַעְדָּן, and may we not suppose that this is the same person, and that instead of being the name *Laadan*, it is that of *Edan*, the son of Ephraim, with the preposition ל prefixed to mark the break in the genealogy? Thus there will be two lines; the first, Ephraim, Beriah, Rephah, Telah, Tahan; the second, Ephraim, Edan, Ammihud, Elishamah, Nun. Each consists of five branches, and thus agrees with the other genealogies.

Several longer genealogies, extending down even to the reign of Zedekiah, are quoted by Bunsen, in order to show that no dependance can be placed upon genealogies, in estimating the duration of periods. The argument, however, is fallacious. In the longer genealogies, names of less note are frequently omitted, as is well known to every critic, but no such defect can exist in those short ones with which we have been concerned. The language, for example, of Exodus vi. 16, along with the fact that the age of each successive patriarch is given, completely excludes any such supposition.

The next argument is taken from the increase of population in the nation of Israel during their residence in Egypt. "It is difficult," says Bunsen, "to imagine how those critics, who admit (as we have no hesitation in doing) the personality and power of Joseph, and the immigration of the sons of Jacob—about seventy persons with their servants, as historical facts; and also the scriptural accounts according to which the fighting men of twenty years and upwards, exceeded 600,000 men at the Exodus, it is difficult to imagine how these critics can consider it a historical fact that the children of Israel should have quitted Egypt as a nation of more than two millions of souls at the end of 400 or even 200 years after their settlement." We feel disposed, in reference to this remark, to use somewhat severe language, especially as the author has, in a note, been rather uncourteous to a countryman of his own, who has attempted to show that such an increase of population was not beyond the limits of possibility. "The old Rabbis," he says, "have hardly been more absurd. A veneration for the Old Testament, without critical views or philological knowledge, can give no claim to be an expounder of the sacred records." Let us add, that an

Digitized by Google

acquaintance with the laws which regulate the increase of population, might reasonably be expected from any one who undertook to discuss the point before us, and surely from none more reasonably than from Bunsen himself. It is a fact that these laws, taken in connexion with the circumstances in which Israel was placed, warrant us in believing that their numbers at the Exodus, after 215 years of sojourning in Egypt, could not have been less than Scripture represents. This is a point which we should like to see discussed by some one who has made the science of human life his peculiar study. In the mean time, we must refer our readers to an author, to whom we have already expressed our obligations,* and a summary of whose argument we now present. Even on the present scale of human life, population may go on doubling itself in periods of fifteen years; nay, under favourable circumstances, in periods of about 12½ years. All the patriarchs, except Benjamin, were born forty years before the descent into Egypt; let us then commence our calculation 255 years before the Exodus, and take as the basis of the population twenty-four individuals, which is certainly not too much when we remember that besides Jacob and his eleven sons and their wives, there must also have been a number of circumcised servants in their households who would form part of the original stock of the nation. In 255 years, there are seventeen periods of fifteen years each. Therefore, the population at the Exodus ought to be $2^{17} \times 24 = 3,144,192$. In the census taken a year after the departure from Egypt, the number of males, above twenty years of age, was 603,550. The proportion of males above twenty, to the whole number of males, under existing conditions, is as 238 to 481. This proportion would give 1,219,780, for the number of males; and doubling this result for the whole population, we have 2,438,560, which, instead of exceeding the number we might have expected, falls short of it by 705,632. In fact, we might have fixed the number of progenitors of the nation as low as eighteen or nineteen, and we should have found that in 255 years, they would have increased to the number specified in Scripture. On the other hand, the argument is many times stronger against the sojourn having been as long as 430 years, we shall find that twenty persons will in 450 years have increased to $2^{30} \times 20 = 21,464,350,720$. Population, of course, could not go on doubling itself for so long a period, but assuredly a residence of 430 years would have been followed by the

* "Ordo Saeclorum," page 297.

Digitized by Google

Exodus of a nation far more numerous than Scripture represents.

But how, in the circumstances in which Israel was placed, could a chronology have been preserved? *How*, we cannot tell; but that it was preserved, is apparent from the words of Exodus xii. 41:—"It came to pass at the end of the 430 years, *even the selfsame day*, it came to pass" that they went out from Egypt.

The earlier period from the call of Abraham till the going down to Egypt, possesses a very distinct and accurate genealogical chronology, which, however, Bunsen ingeniously disposes of by the following remark:—"The historical critic cannot surely claim for the genealogical tables prior to the settlement in Egypt, more implicit confidence than for those that relate to the period of sojourn in that country." A summary method truly of dealing with the statements of Scripture! But he also "takes into account the general character of Abraham's pedigree." He was the father of Ishmael, the ancestor of thirteen Arabian tribes. He was also the father of Midian, and through Jokshan and Shebah, (two well-ascertained names of countries), he is great-grandfather of the Ashurim, the Letushim, and the Leummim. These names being in the plural form, "we have here to deal," he says, "with a stage of tradition as to the connexion of races where epochs are alluded to under the form of generations." This is no doubt correct in regard to the nations here mentioned as springing from the loins of Abraham. But a more startling statement follows. After mentioning Amalek and the other Edomite tribes as being also descended from Abraham, he goes on to say—"While we may, therefore, be perfectly convinced of the personality, not only of Jacob and Isaac, but also of Abraham—and it is obvious to everyone that with Abraham historical personalities take the place of eponyme patriarchs—we may yet even in the age of Abram the Hebrew, the wanderer from Mesopotamia, of Chaldee origin, recognise a period neither to be calculated by generations of individuals, nor capable of being measured by any means now at our disposal. This proves the more clearly that the family tree of the chosen friend of God is a historical representation of the great and lengthened migrations of the primitive Asiatic race of man from the mountains of Armenia and Chaldea through Mesopotamia, to the north-east frontiers of Egypt, as far as Amalek and Edom. It represents, therefore, the connexion between nations and their tribes, not personal connexion between father and son;

Digitized by Google

and records consequently epochs, not real human pedigrees." We confess that we are here altogether baffled. We cannot understand how the two parts of this paragraph can stand together. Admit the personality of Abraham, Isaac, and Jacob, and you must reject the idea of the concurrent genealogies of Abraham's other children being a succession of unmeasured epochs. Is it not much more natural to suppose, that while in the main stem of Abraham's posterity the sacred historian gives minute chronological data, he treats in a much more general manner the collateral branches of his descendants, intimating merely the relation of the father of the faithful to those tribes which multiplied into nations during the period in which the posterity of Jacob were more slowly advancing to the same consummation. Bunsen's conclusion seems to us an attempt to unite two irreconcilable things—a myth and a history.

Art. VII.—THE PRE-MILLENNIAL ADVENT.*

In Scotland, the subject of our Lord's Second Advent has of late been receiving, to a certain extent, the attention due to its importance. For some years previous to the first appearance of the Rev. David Brown's elaborate inquiry on the subject, the pre-millennial view was gaining ground among such as had been led to give themselves with a greater or less degree of interest to the study of prophecy. Shaking themselves free from the trammels of mere human authority, and awaking from the torpor, induced by a lazy, uninquiring acquiescence in the traditional hypothesis, they had begun, in the exercise of a *Berean* spirit, to bring that hypothesis to the test of Scripture, and not a few of them were in consequence forced to the adoption of very different opinions. The publication of Mr. Brown's work gave additional impetus to the spirit of inquiry. Such as were anxious, not to find arguments in support of their preconceived opinions, but to ascertain what was the mind of the prophetic spirit, such as were attached to pre-millennarianism, not because it was *their own* theory, but because they sincerely, and, on scriptural evidence, believed it to be, *in its generic and essential features*,

* "Christ's Second Coming: will it be Pre-millennial?" By the Rev. David Brown, A.M., St. James's Free Church, Glasgow. Second Edition, carefully revised and corrected, with large additions. Johnstone and Hunter.

Digitized by Google

an embodiment of God's revealed purposes; these, at least a great proportion of them, gave to the volume in question a diligent and prayerful perusal, desiring to find in its expositions or its arguments a confutation of whatever there might be erroneous and unscriptural in their views. For our own part, to give the work every possible advantage, we endeavoured in perusing it, to insulate ourselves from all pre-millennial prejudice, and even to solicit back the strong anti-millennarian bias of former years. We craved nothing but sound exegesis and unexceptionable logic. A desire of knowing God's truth, honest and sincere, so far as we knew ourselves, was present to arbitrate with impartiality between our author and his opponents. What was the result? The book was ably written—its style was lively and animated almost beyond what logical severity could well tolerate; its spirit was one of bold, untrembling confidence, such as often arrests and drifts along with it a reader's sympathies. It was, besides, the best work that we had seen on that side of the question. The post-millennarian argument, perhaps, had not previously received full justice at the hands of its supporters. There was no longer left, according even to their own admission, a shadow of ground for that complaint. Almost everything that it seemed possible to do, had now been done by our brother, to strengthen the argument and bring it to a triumphant issue. We were now in a condition fairly to judge it on its own merits; and, to speak plainly, we were more than ever convinced of its extreme feebleness. By the very skill and ability which he has displayed, the author has made it manifest to not a few, that, behind the bulwarks of a plain common-sense, scriptural hermeneutic, pre-millennialism has nothing to fear from the battery, however dexterously worked, of what we may call the *Alexandrine* principle of interpretation.

It is doubtful whether any one could have done more effective service directly to pre-millennialism by writing in its favour, than Mr. Brown has indirectly rendered by assailing it. His work has had the effect of sopiting inquiry among those on his own side, who, through sloth or want of interest in the subject, were more willing to think out their opinions, if we may so speak, with *his* mind, than with *their own*. It has by others, who were not only ignorant of the whole controversy, but strongly prejudiced in favour of the traditional creed, been hastily affirmed, with an exulting and dogmatic air, to be a perfect demonstration. A third class of readers on the same side, neither ignorant nor uncandid,

Digitized by Google

and worthy of being noticed with more respect, have fallen in with Mr. Brown's method of interpretation, and been thoroughly satisfied that his arguments are unanswerable. The effect produced on those classes of readers, was just what might have been expected. But others, occupants likewise of post-millennarian ground, though, owing to their not having previously examined it with sufficient care, unable to tell whether that ground was altogether scriptural, have, in consequence of perusing Mr. Brown's work, been led to take up a position on the opposite side of the controversy. We do not pretend to trace in all its ramifications and varieties, the influence which our author has exercised over the minds of his different readers. We shall merely add further on this topic, that many, previously afloat on the stream of inquiry, and still, for want of sufficient evidence, obliged to suspend their judgment, have been elsewhere seeking data for a final determination.

To inquirers of the latter class much help has been afforded by various writers, both Scotch and English, but especially in a volume published a few months ago by the Rev. Horatius Bonar.* We especially call attention to this volume, because it professes to be an answer to the first edition of Mr. Brown's work, and because it not only contains what we believe to be a triumphant confutation of Mr. Brown's argument, but likewise a luminous, well-defined, and ably-defended exposition of millennarian doctrine.

Several months elapsed after the publication of the work just referred to, before Mr. Brown's second edition appeared. The latter has (from page 180 forward) not unfrequent references to the arguments of the former, but it does not closely grapple, or come into direct collision with these arguments. They are, if not unanswerable, at all events still unanswered, and the relative state of the controversy, in so far as any vital or very material point is concerned, remains much as it was before Mr. Brown's work was re-published.

Such is the millennarianism of Mr. Bonar's volume, that, were an opponent to confine himself exclusively to the view of it there given, he would find a vast number of the arguments and invectives employed by Mr. Brown wholly useless or wholly inapplicable. We do not agree with the former exactly in all his views; especially we are not prepared, like

* "The Coming and Kingdom of the Lord Jesus Christ, being an examination of the work of the Rev. D. Brown, on the Second Coming of the Lord."

Digitized by Google

him, to take up a position so decided as to the literality of the Ezekielic temple and sacrifices: on this point we do not profess to have made up our minds: we have not yet been able to settle the question, whether the prophecy referred to be or be not a purely *symbolic* description. This question has been affirmatively determined on sufficient grounds, we believe, by no commentator. It is an *open question* among pre-millennarians, and it is not essentially identified with their views any more than with the views of their opponents regarding the Advent. Mr. Bonar has done effective service on behalf of millennarianism, by freeing it from all the crude and exorbitant speculations that here and there in the field of millennarian authorship had grown up around it: speculations, which, as if vitally adhering to it, or logically involved, Mr. Brown has turned with an air of great plausibility, and with many expressions of indignant or offended feeling, as much as possible to its disadvantage. That our readers may see what millennarianism *is*, and what it *is not*, let them examine the explicit statement which Mr. Bonar has given on the subject. So will they be better able to distinguish what the former writer has argued merely against the speculations of this or that *millennarian*, from what he has argued against the vital or inseparable doctrines of *millennarianism* itself.

In contrariety to the oft-repeated charges made on the other side, Mr. Bonar shows that our view of the Advent requires for its support and vindication no canons of criticism but such as have been sanctioned by many of the greatest names in theology, many to which there was attached no suspicion whatever of a millennarian bias. Is it not then just matter of complaint, that a brother should prejudice, in the judgment of any of his readers, what his opponents honestly hold to be the truth, by assuming or insinuating that their canons of criticism, if he will even dignify these by such a name, are *peculiarly their own.* In hermeneutics he is not more opposed to *them*, than to some of the most distinguished divines on his own side of the controversy.

Mr. Bonar has proved by an induction of instances, that pre-millennialism requires nothing else as its basis than textual interpretations, which have commended themselves to the discernment and scholarship of unbiassed men,—men not tinctured with millennarian predilections,—men, who shine as stars of the first magnitude in the firmament of letters and theology. Between Mr. Brown and these men, not merely between him and pre-millennarians, must the question of hermeneutics,

Digitized by Google

involved in the controversy, be primarily and fundamentally settled. The confidence with which he offers not a few of his Scripture expositions, saying, for example, in one place (p. 348), "Nothing can be more evident;" and in another place (p. 349), "Who does not see—?" could not but suggest to our minds the inquiry,—Has the author examined so thoroughly the views of all the anti-millennarian divines who have written on these passages, and has he found them all, not one excepted, bearing witness to the absolute correctness of his expositions? If not, why does he use such a tone of confidence? We entertain towards him as a brother the kindest personal regards; yet, for the truth's sake, we must freely express our sentiments. The tone in which he speaks is calculated to produce on the mind of his readers the impression, that pre-millennarian commentators are so obtuse as not to "*see*" what is clear to every other eye, or so prejudiced as not to perceive the "*evidence*" that carries conviction to every other understanding. It is some consolation to hear the author's "Nothing can be more evident," and "Who does not see—?" thus responded to by so many voices, not millennarian, from the repositories of sacred criticism,—"*We* do not see it,—*the contrary* seems evident to *us*."

We now proceed to examine with as much minuteness as our limits will admit, the second edition of Mr. Brown's Inquiry, especially the first part of it; but before doing so, let us in one word recommend it, and, in connexion with it, Mr. Bonar's work above noticed, to the prayerful perusal of our readers. For the sake of truth, and that the amount of evidence in its favour may be more exactly estimated, let the arguments on both sides be weighed with impartiality and candour.

The work before us, as it now stands, is, in some respects, vastly improved. The mode of division and subdivision, which the author has adopted, is better fitted to aid both the understanding and the memory of those readers who may be but little conversant with such discussions. In the first, which is considerably the largest, part of the work, the points to be proved are distinctly stated in the form of propositions, and, by attempting successively to prove these propositions, the author seeks to develope a cumulative argument for the posteriority of the advent to the millennium.

The first chapter, which is introductory, and the next, which proves Christ's second appearing to be the Church's blessed hope, contain much excellent matter. The author's

Digitized by Google

views regarding the duty, privilege, and importance of *looking, waiting, watching*, for Christ's advent, are the same as those held by pre-millennarians; but he sees that the latter will cross him at this point in his line of inquiry, and ask him how he can reconcile these views with the belief that, before the advent, at least a thousand years will yet certainly elapse. He, therefore, in the second chapter, considers "the hope of the advent in relation to the question of time." According to his view of the matter, it is to faith no difficult exercise to *look* and *watch* for the Lord's coming, even though it be *absolutely certain* that that event is still far distant.

Two questions here need solution. First, what is the state of mind that may be excited by a believing and loving anticipation of Christ's post-millennial advent? And secondly, is that the state of mind which Christ evidently would have us to maintain, when he so earnestly exhorts us to watch? In attempting to answer the former of these questions, we must remember that faith cannot act in contrariety to the constitutional principles of human nature. One of these principles, which the great masters of eloquence have ever, on suitable occasions, turned to account, is that a grave and interesting event, when we apprehend it to be *probably*, or *for aught that we know*, near at hand, exercises over our minds a much greater practical influence, than when we *certainly know* that it is yet far distant in the future. Faith is influenced by this as by the other fundamental laws of the human mind. Resting implicitly in the Word of God, it can *realize the certainty* of an advent, which it regards as post-millennial, and it may live under the impressive and solemnizing power of such a realization. This we freely admit: but we hold, nevertheless, that faith, *realizing the certainty* of an advent, that, *for aught it knows*, will take place ere the existing generation pass away, finds such a realization to be incalculably more impressive and solemnizing. Mr. Brown maintains that faith "bids defiance to dates;" if so, it bids defiance to the operation of a principle ineradicably planted in human nature. We concede to Mr. Brown, that faith is *absolutely independent of time* in realizing the *certainty* of predicted events, and likewise in realizing their practical power, in so far as that depends *merely* on their certainty; but it is nevertheless an incontrovertible fact, that the practical power of future events is exceedingly heightened and intensified, when, to the *certainty* of their occurrence, there is added the consideration of their *probable imminency or nearness*.

Digitized by Google

The former element in the practical power of the advent is common to us with post-millennarians; the latter and additional element is exclusively our own. The faith of our post-millennarian brethren, if it be in union with sobriety of mind, will not only realize the certainty of the advent, but likewise the certainty that a thousand years at least must previously intervene: it will comprehend in its field of view the whole truth (in connexion with the advent) which it recognises. If it do not, if it exclude from view the element of remoteness in point of time, and indulge in the dream that now it is just on the eve of the advent, its action is no longer of a sober and healthy kind; it is drifting away in the current of imagination from the anchorage of recognised objective truth; it is not wholly free from the infection of fanaticism. To affirm that faith brings the advent near, either means that you not only *believe* in the advent, but *believe* also that the advent is near at hand, and consequently that you expect no intermediate millennium,—or it means that you at once *believe* the advent to be near and to be remote; or, to speak the truth more plainly, that you are a post-millennarian in faith, and a pre-millennarian in fancy. "Faith is the substance of things hoped for, and the evidence of things not seen:" but it only fulfils its proper functions, when it acts in strict accordance with ascertained *objective truth;* when it acts otherwise, it subjects itself to well-grounded suspicion: its tendency is then to lose itself in a subjective world of feeling: it soon ceases to be faith,—it becomes mysticism. If the objective truth ascertained be that the advent is certain, but that it cannot take place till after the lapse of a thousand years, then let faith realize *both* these elements of truth, and not say,—forgetful of its very nature,—that while it realizes the certainty of the one, it is able entirely to shut out from its contemplation the certainty of the other. When the faith of the anti-millennarian pretends to see the advent *near*, it is evidently looking through the telescope of imagination: were it making a right and proper use of its own naked eye, it would, instead of labouring under such an optical illusion, recognise the fact that there was not less than a thousand years of interval.

Godly men, then, who postpone the advent to the millennium, may, under the power of faith in reference to the advent, experience *a certain state of mind*,—let them call it *watching* if they will,—they may vividly realize the absolute certainty and dread solemnities of the advent,—they may feel the practical power of *that* realization: but there is

Digitized by Google

another realization, the practical power of which, owing to their very *creed,* they cannot feel,—namely, the realization of the impressive fact, that, *for aught they know,* they will be alive and remain till the Lord's appearing; in other words, there is *a certain state of mind,* different from the former, which they cannot experience. To this latter state of mind let us, on our own behalf, give likewise the designation of *watching.* The difference between these two kinds of watching,—these two states of mind,—results, as we have seen, from the necessary operation of a law in human nature, a law the operation of which faith does not, and cannot, neutralize. The difference is undeniable.

The second question may now readily be disposed of: Which of these two states of mind does our Lord contemplate when he lays on us the frequent injunction to *watch?* If the injunction be uniformly connected with the mere certainty of the advent, and with such circumstances as do not involve the idea of time, then it is evident which of the *two kinds of watching* is referred to; if, on the other hand, the injunction be uniformly accompanied not merely with a notification of the certainty that the advent with its dread accompaniment will occur, but likewise with a notification of uncertainty as to the time of its occurrence,—then it is evident that the other kind of watching, or the other state of mind, is intended. What, then, is the fact? Hear what is written. "Watch, therefore; *for ye know not what hour your Lord doth come.*" (Matt. xxiv. 42.) "Watch, therefore; *for ye know neither the day nor the hour, wherein the Son of Man cometh.*" (xxv. 13.) "Take ye heed, watch and pray; *for ye know not when the time is.*" "Watch ye, therefore; *for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping.*" (Mark xiii. 33, 35, 36.) "*As a snare shall it come* on all them that dwell on the face of the whole earth. Watch ye, *therefore,* and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 35, 36.) From these texts it is obvious that the kind of watching required is such a state of mind as originates in faith's realizing not merely the *certainty* of the advent, but likewise the great *uncertainty,* as to when it shall take place,—a state of mind involving, according to a wholesome law of our nature, a deeper feeling of interest, and greater sustainedness, as well

Digitized by Google

as greater intensity of expectation, than when it is merely the *certainty* of the advent that is realized. The Lord may, or he may not, come very soon; such is the nature of the uncertainty with which the peculiar kind of watching enjoined by the Lord is identified. If that uncertainty be destroyed, the watchful state of mind referred to becomes impossible, and assuredly the belief of a pre-adventual millennium destroys that uncertainty altogether, at least in the case of the present and of not a few coming generations.

Mr. Brown quotes a variety of predictions to show that among primitive Christians there could be no such uncertainty as to the time of the advent, no expectation of the advent, and no watching for it, as an event *probably* near at hand. The predictions referred to, he thinks, necessarily involve that the advent could not take place till a long interval had elapsed. His *ex post facto* view of these predictions is very different from that which would naturally be taken of them by lively and intelligent Christians in the early Church. The latter could not but be *certain* that such and such predicted events would take place before the coming of the Lord, but without presumption they could not conclude *certainly* that these events would occupy a long period of time. They knew that "with God a thousand years are as one day, and one day as a thousand years;" knowing this,—understanding what these words import,—they were ever kept in a state of great and wholesome uncertainty as to the time of the advent. For aught they knew, the events that were first to emerge, would be crowded by God into the history of "*one day;*" or be diffused by him, according to the pleasure of his own *secret* will, over the history of "*a thousand years.*"

What we contend for, as essential to the maintenance of that lively, expectant frame of mind, which the Lord calls "*watching,*" is not by any means the absolute nearness of his advent, but the extreme uncertainty as to the time of its occurrence, in which he has so studiously left his waiting people. He did not reveal to the early Church that his advent would take place during the course of the existing generation; he merely intimated that it would, *for aught that they knew.* To keep expectation alert, and encourage unremitted watching, he refused to give any certain notification as to whether it was chronologically imminent or remote. "Ye know not the day, nor the hour." Even the chronological announcements of the Apocalypse were such as to maintain a feeling of great uncertainty. Whether the twelve

Digitized by Google

hundred and sixty days spoken of were literal or symbolic days, the early Church could not determine wth confidence.

That, in developing his purposes, God could have abridged centuries into as many months,—yea, that he could have concentrated the history of "a thousand years" into that of a "single day," will be admitted by all who know the wonders which the microscope, as well as those which the telescope has revealed. It will be admitted by all who judge not of God's power by the standard of human impotence, and who believe that his power is not limited either by space or time. The evangelization of all nations, and especially in God's sense of the words, was an accomplishment which did not absolutely require the successive labours of many generations. This is evident from the language which Paul uses in writing to the Colossians; "The Gospel is come unto you," he says, "as it is in all the world;" and again: "The Gospel, which ye have heard, and which has been preached unto every creature under heaven." Mr. Brown holds that the whole prophecy recorded in Matt. xxiv. received its primary fulfilment in the destruction of Jerusalem; he must, therefore, believe that the whole world was previously evangelized, for that prophecy contains the express prediction, "This Gospel of the kingdom shall be preached *in all the world* for a witness unto *all nations*, and then shall the end come."

As for the ripening of the Antichristian apostasy, and the revelation of the man of sin,—these events did not necessarily, so far as the Thessalonians could foresee, involve a long postponement of their Lord's appearing. These events might, or they might not, become accomplished facts in the course of a single generation. In 2 Thess. ii. the apostle says not a word to neutralize a salutary feeling of uncertainty in regard to the times and the seasons. He says not a word against the expectation that the day of the Lord *may be* nigh (ἐγγυς); he expostulates, indeed, with the Thessalonians, but he does so, not because they believed that they were on the eve of the advent, (*such a belief would not have excited consternation and despair amongst them, but, on the contrary, joy and exultation*); he expostulates with them, because they had suffered themselves to be driven distracted, or out of their right mind (*ἀπο του νοος, i.e.,* into a state of *ἀπονοια, madness* or *despair*), and to be filled with consternation by the intimation of an impostor, or lying spirit, that the day of the Lord *was already come*, that the advent, secretly, without their knowledge, and to the disappointment of their fondly-

Digitized by Google

cherished expectations, had *already taken place.* (Vide Matt. xxiv. 23—27.) * The apostle quiets their troubled and despairing minds, by not only suggesting, as he does in a very forcible manner, at the beginning of the chapter, that, according to what he had formerly taught them, they would not be overlooked, but *gathered together unto the Lord,* at his coming, but likewise in the sequel, the apostle proves most conclusively that the coming of the Lord could not yet have taken place (in some secret way, as had been falsely represented), because the events which they knew must occur intermediately or beforehand, had evidently not yet transpired. The sentiments expressed by the apostle, and his solicitudes, are in reality of a very different character from that which they assume in Mr. Brown's observations on the passage before us.

Turn to what part of prophetic Scripture we may, nothing can be found that, in the slightest degree, weakens the force of that motive to instant and sustained watching, which our Lord so frequently exhibits,—" For *ye know not the day nor the hour;*" in other words, nothing can be found which is calculated to do away with that feeling of uncertainty in reference to the chronology of the advent, without which, watching, in the *full* scriptural sense of the word, cannot be maintained. Anti-millennarians may watch, in so far as one element in the state of mind referred to is concerned, namely, that element, which consists in a believing and practical realization of the Lord's coming, as a *certain,* though far-distant event. They are necessarily devoid of that other element in the state of mind referred to, which consists in a practical realization of the Lord's coming as an event which, *for aught we know,* will, like a thief in the night, surprise the world, ere this generation pass away.

We must now pass on to Mr. Brown's positive arguments. His first proposition is as follows: "The Church will be absolutely complete at Christ's coming." We accept, as true, the *predicate* of this proposition,—we reject, as inaccurate, the definition here, at least *implicitly,* given of the *subject.* Mr. B. assumes that the Church, or saints gathered during

* "The day of the Lord is at hand," in the sense commonly given to these words by expositors, would be in Greek, *μελλει παραχρημα ἐνιστασθαι ἡ ἡμερα του Κυριου.* Paul's expression, "*ενεστηκεν ἡ ἡμερα του Κυριου,*" signifies the day of the Lord *is come,* as is evident from the meaning which attaches to *the Verb* everywhere else. Everywhere else in our English version, the verb is correctly translated. See Rom. viii. 38; 1 Cor. iii. 32; vii. 26; Gal. i. 4; 2 Tim. iii. 1; Heb. ix. 9.

Digitized by Google

pre-adventual times, are the only objects of redeeming love. We hold that they alone constitute the royal bride of Christ, and that they alone shall be exalted to a place on his throne, but we also hold that, after his advent, a multitude shall be "born of water and of the Spirit," during the course of the millennium, and that these, though not participants of royal glory, nor united by mystic wedlock to the Lord, shall yet sustain towards him, as their "everlasting Father," a close and endearing relationship. The latter are the younger members of the redeemed family; the former are those who share with Christ in the rank and privileges of primogeniture; therefore they are called in Scripture "the general assembly and Church of *the firstborn*." For these we claim, as properly, and in a peculiar sense their own, the name of *the Church*. Mr. Brown quotes the same passages of Scripture, that pre-millennarians themselves would quote to prove that the *whole Church* will be presented to Christ when he comes. These passages are at least as favourable to their views as to his. We maintain the proposition, that the Church will be complete at the advent,—the Church, which, in its fulness or integrity is the Lamb's wife,—taken "out from his flesh, and from his bones," a second Eve from the opened side of the second Adam, ("*ἐκ της σαρκος αὐτου, και ἐκ των ὀστεων αὐτου.*"—Eph. v. 30.) Mr. B.'s scriptural instances merely prove that this elect Church will be glorified with Christ at his appearing,—they do not disprove the doctrine that, after Christ's appearing, a multitude of millennial saints shall be redeemed, whose position towards their Redeemer shall be regarded as that, not of a spiritual wife, but of a spiritual offspring.

In his former edition Mr. B. argues on a principle which, so far as he states it, is unquestionably sound: "Are not Adam and Christ," he says, "compared and contrasted in the whole compass, sweep, and issue of their actings as the two public men,—the two federal heads of their respective covenants and constituents?" "How utterly," he says afterwards, "are these majestic comparisons and contrasts broken down by making 'them that are Christ's' to mean the mere fraction of them who shall precede the millennium?" Let us state the principle more explicitly, and see if it do not carry us directly to the very doctrine, for the condemnation of which Mr. B. has had recourse to it. If there be an analogy between Adam and Christ,—if, as the two public men, they be compared and contrasted in the whole compass of their *actings*, is it not reasonable to compare and contrast them

Digitized by Google

likewise in the whole compass of their *relationship* to the several constituencies for which they *act?* This relationship is *pre-supposed* by the very nature of those actings, and therefore the analogy holding, as it does, in reference to the actings, must hold likewise in reference to the relationship. Such is the principle fully and, we believe, scripturally stated,—let us make application of it to the point at issue. The relationship of Adam to his constituents was of a two-fold character; to take in "the whole compass and sweep" of the analogy, the relationship of Christ to his constituents must likewise be two-fold. It is agreed on all sides that Adam is the type of Christ; and also that Eve is the type of the Church. None deny that as Eve was the bride of "the first man, Adam," so the Church is the bride of "the second man, the Lord from heaven." But beyond this point anti-millennarianism fails to pursue the analogy; it finds no antitype to the offspring of Adam and Eve. (See Gen. i. 28.) Pre-millennial exegesis has discovered an antitype; it has proved that as Eve typifies the Church of Christ, so the offspring of Adam and Eve typify the millennial saints, whose descent is spiritually from Christ and his glorified Church,—*from him* as the Redeemer, —*from her* as the instrument graciously used by him in applying redemption.

On the direct scriptural proof of the point in question, our limits at present forbid us to enter. Suffice it to refer to the parable of the Pounds (Luke xix.), as affording decisive evidence in our favour. This parable, interpreted without any application of *hermeneutic torture*, and in the light of almost contemporary historic illustrations, not only proves that Christ will personally *return* to reign over the earth, but likewise that there will then be manifested two classes of saints, related to Christ in two different degrees of nearness or intimacy. Here we find household-servants who, having been faithful during the absence of their Lord, are associated with him at his return in the government of his kingdom; and here are citizens who, after punishment has been inflicted on the movers of rebellion, are comprehended in a gracious deed of amnesty, and reduced to a state of willing subjection. The former represent the Church, which, as *queen*, shall reign with Christ in his then *manifested* kingdom; the latter represent the millennial saints, who, being accounted to the Lord for an offspring, or generation, shall live under the benign and parental rule of him, and of his royal Church.

There is one proof-text adduced by Mr. Brown in support of the first proposition, which ought not to be dismissed

Digitized by Google

without a more specific notice. It is 1 Cor. xv. 23: "But each party (ἑκαστος δε [we give Mr. B.'s translation]) in his own order: Christ the first-fruits; afterward *they that are Christ's* AT HIS COMING." Let the reader examine these words in the light of the surrounding context, and with due attention to the object of the apostle's argument, and then let him judge whether they necessarily predicate *absolute universality*, as Mr. Brown maintains, of the resurrection, which is to take place at the coming of the Lord. Is it not the object of the text to predict simply the fact, *that all who, in consequence of their federal connexion with Adam, have died, or fallen asleep, before the Advent, shall then, in consequence of their federal relation to Christ, be raised from the dead?* That the prediction goes no farther, appears from the scope of Paul's reasoning. His object is to demonstrate, in opposition to a nascent heresy, that there would be a literal resurrection *of the dead or sleeping saints.* It were not *directly* to his purpose to speak of any of the saints but those who should be actually *in the grave* at the Lord's coming. *Of them* he speaks *universally;* but he speaks *exclusively of them.* None of the other saints could, in the nature of things, be literally raised from the dead. The apostle afterwards informs us (ver. 51, 52,) that, simultaneously with the resurrection of *the dead "who are Christ's,"* the living who are His shall undergo a change corresponding in its effects to that wrought on the former. This information is supplementary to that previously given regarding the resurrection of "Christ's" who were asleep. So far from favouring the idea of *absolute* universality, the text, which Mr. B. regards as "quite decisive," does not even include the saints who shall be alive at the Advent: it leaves them to be the subject of a distinct prediction in the sequel of the chapter.

But let us grant, for the sake of argument, that the expression, "*they who are Christ's,*" includes the saints who are alive, as well as those who are in their graves, at the Lord's appearing. We are still in a condition to show that *the resurrection* predicted is not *absolutely* universal; that it does not necessarily comprehend all the redeemed, but only such of them as at the Advent shall either be alive and remaining, or dead and sleeping in the grave. Several of the saints arose on the day of the Lord's resurrection, and there is no reason to believe that they ever afterwards fell asleep; but whether or not, we know certainly that Enoch and Elijah will neither be raised literally from the grave, nor

Digitized by Google

experience a change equivalent to resurrection on the day of the Lord's coming. They never *slept*, and their bodies are already *glorified*. This fact neutralizes the argument of absolute universality that has been raised from the text; and not less conclusively does an appeal to the context show the entire groundlessness of that argument. Even granting, as we said before, that the prediction in view includes the living who are Christ's, as well as the dead, there is nothing in it whatever that settles or even touches the question whether a people will be redeemed unto the Lord or not after His appearing.

These observations are intended to show that we cannot go along with our brother in his interpretation of the apostle's language. We are not forced, however, even by our pre-millennialism to oppose the interpretation referred to. That the resurrection, real or virtual, of Christ's people at His Advent will be *absolutely universal*, is a doctrine which happens not to militate against, but to coincide with our views. That doctrine is not peculiar to the system of our opponents; it may have a place also in the bosom of pre-millennialism. At Christ's appearing, we hold that not only will the Church be clothed with incorruption and immortality,—those who are in the grave being raised, and those who are alive being changed; but also that death will *then* be so prostrated or paralyzed, that it will have no power whatever to kill even those who are converted during the millennium. After the Advent, none of Christ's people shall ever lie in the grave. So thoroughly, in reference both to the Church of the firstborn and to the millennial saints, Jews and Gentiles, will death, at the Advent, "be swallowed up in victory." (Isa. xxv. 6, 7, 8; lxv. 19—23; Rev. xxii. 2, &c.)

Mr. Brown's first positive argument is of no force or avail whatever, either to establish his own, or to undermine the opposite theory. We proceed to his next proposition.

"Christ's second coming," he says, "will exhaust the object of the Scriptures." In connexion with this proposition, his method of proof is most unsatisfactory; his reasoning is raised on a basis of induction the most narrow imaginable. After adducing *a few texts* applicable exclusively to the saints and sinners of pre-adventual times, he argues that, as after the Advent *these texts* will no longer be applicable, therefore the object of *all Scripture* will then be exhausted, the *whole volume* of Revelation be "*put* OUT OF DATE." The fallacy involved in this reasoning is obvious:

Digitized by Google

a part of the Word will be "put out of date" by the Advent, therefore *no part* of the Word will be any longer applicable.

"Such reasoning falls like an inverted cone,
Wanting its proper base to stand upon."

There is a material as well as a logical fallacy in Mr. B.'s argument. The portions of Scripture, hortatory or monitory, which he refers to, have indeed an exclusively pre-adventual application; but there is a vastly greater portion of the Word which will be *at least* as applicable after the Advent as before it. There is much in the books of Moses which was only of local and temporary force, or obligation; but these books contain an immense amount of truth, doctrinal, preceptive, and prophetic, which is calculated to afford *now* even more edification and instruction than it was in Mosaic times. In like manner, and as might have been expected from the analogy of the past, we find much in Scripture that is intended to serve merely pre-adventual ends, and which will therefore by the Advent be "put out of date:" but we find vastly more that will certainly not be less available after the Advent than before it. Old Testament times were but a shadow or prefiguration of the Christian economy. Conversant as we are now with the great substantial blessings of the economy, we are in a condition to understand more fully, and to estimate with greater correctness the truths of Old Testament Scripture, than those for whose more immediate instruction they were communicated. In like manner it is to be expected that, as the Christian economy will, in consequence of the Advent, and during millennial times, receive a more complete and extensive development, so will the Scriptures, unfolding as they do the mysteries of that one eternal economy, be more fully understood by millennial saints than they are at present by *us*, and their practical power likewise be more adequately experienced. Conceding, then, to Mr. Brown the exclusive applicability of all such texts as he has quoted, to the times which precede the Advent, we have still left a world of Scripture truth, over which the redeemed may, in subsequent or millennial times, expatiate, to the edification and refreshment of their souls. His second proposition must be dismissed as an assumption, than which nothing could be more gratuitous.

In the third proposition, Mr. B. affirms that "the sealing ordinances of the New Testament will disappear at Christ's second coming." Pre-millennialism loses not an inch of

Digitized by Google

ground by acceding to this proposition. We believe the proposition to be true and scriptural. Baptism and the Lord's Supper were plainly instituted for the good of the Church,—" the general assembly of the firstborn," which will be numerically complete at the Advent. Having served the end of their institution, they will be abrogated; but the redemption-truths which they symbolize will still continue after the Advent to be a source of life and salvation to those who are called. These truths will then shine forth in such a light of Divine evidence, and be applied by the Holy Ghost so effectually to the hearts of men, that, so far as we know, the former material signs and seals would no longer be necessary. We must distinguish what is essential and everlasting, from what is adventitious and susceptible of change. Circumcision and the Passover are abolished, but with the truths which these once represented, the hope of salvation is as much as ever identified. In all their integrity the same truths are now embodied in other sacramental forms. The transition to these new forms was not owing to any change of dispensation or economy. The Mosaic economy, as it is sometimes incorrectly called,* was merely an adumbration or night-shadow of that which is now in progress. So likewise, without any change of economy, and solely in consequence of a more ripe development being given to God's dispensational purposes, the sacramental ordinances now existing will disappear at the Advent, and, if God see fit, others adapted to the character of millennial times will be introduced. Nor will the introduction of others, if it do in reality take place, be the effect of any new revelation, but merely the accomplishment of what is already predicted, though not rightly understood, in the Holy Scriptures. That the saints who are called after the Advent will have sacraments peculiar and appropriate to the millennial stage of the dispensation, may not unwarrantably be concluded, as from other portions of Scripture, so from the following prophetic announcement:—" He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: *and the leaves of the tree were* FOR THE HEALING OF THE NATIONS." (Rev. xxii. 1, 2.) We accept

* *Vide* Art. on " The Dispensation of the Fulness of Times," in our fourth number.

Digitized by Google

the third proposition of the book before us: *it embraces one of the truths which enter into the pre-millenarian creed.*

We pass over, without comment, all that part of Mr. Brown's argumentation, which is merely of an *ad hominem* character,—all that is directed against the *peculiar* speculations of individuals, or classes of individuals, on our side of the controversy. We may even as strongly as Mr. B. deprecate and dislike some of these speculations, as fanciful or crude, as destitute of scriptural warrant, and calculated (in the eyes at least of those who have not logical acumen enough to distinguish what is essential to a system from what is merely adventitious,) to prejudice not a little the cause of a scriptural millenarianism. *What is common to all millenarians (making due allowance for its complexional modifications), must be ascertained by a thorough analysis, in order to determine what it is that constitutes the essence of the system.* To attack any opinion which neither lies imbedded, nor is logically wrapped up in the essence of the system, is a mere beating of the air,—it is altogether nugatory. To defend such an opinion is superfluous. The system will gain nothing by its vindication, and lose nothing by its abandonment. An opponent may confute the peculiar tenets which some hold in combination with the essential doctrines of millenarianism; yet may he never shake, or even so much as touch the evidence by which these doctrines themselves are supported. He may detect and expose *man's error*, but *God's truth*, to which, as an alloy to some precious metal, that error happens to be most uncongenially allied, will nevertheless preserve its innate evidence, lustre, and purity.

(*To be concluded, God willing, in our next.*)

Notes on Scripture.

THE SONG OF DEBORAH AND BARAK. (Jud. v.)

2 THAT the leaders led in Israel,
That the people willingly offered themselves,
Bless ye Jehovah!
3 Hear, O ye kings, give ear, O ye princes!
I unto Jehovah, (even) I will sing,
I will sing praises to Jehovah God of Israel.

Digitized by Google

4 Jehovah, when thou wentest out from Seir,
When thou marchedst out from the field of Edom,
The earth trembled, also the heavens dropped,
Also the clouds dropped water.
5 The mountains were shaken before Jehovah,—
This Sinai, before Jehovah God of Israel.
6 In the days of Shamgar, the son of Anath,
In the days of Jael, the high ways ceased,
And those who went by beaten paths, went by crooked ways.
7 The rulers ceased in Israel, they ceased,
Until that I arose, Deborah,
That I arose a mother in Israel,
8 (Israel) chose new gods;
Then (was there) besieging of the gates;
Was there a shield seen or spear
Among forty thousand in Israel?
9 My heart (is) toward the governors of Israel,
(Toward) them that willingly offered themselves among the people:
Bless ye Jehovah!
10 Ye that ride on white asses,
Ye that sit on carpets,
And ye that walk by the way,
Speak ye!
11 For the voice of those who divide (their flocks) among the water-
courses,
There shall they celebrate the righteous acts of Jehovah,
The righteous acts (toward) his rulers in Israel:
Then shall the people of Jehovah go down to the gates.
12 Awake, awake, Deborah;
Awake, awake, utter a song!
Arise, Barak,
And lead thy captivity captive, thou son of Abinoam!
13 Then (said I), Go down, ye remnant,
(Go down) to the strong ones, ye people!
Jehovah, go down for me against the mighty ones!
14 Out of Ephraim (came down they) whose root (is) in Amalek,
After thee, (thou) O Benjamin, with thy peoples,
Out of Machir came down governors,
And out of Zebulun they that lead with the rod of the scribe.
15 And my princes in Issachar (came) with Deborah,
And Issachar thus (like) Barak,
Was sent into the valley at his feet.
In the streams of Reuben (there were) great determinations of heart.
16 Why abodest thou among the folds,
To hear the pipings of the flocks?
At the streams of Reuben (there were) great deliberations of
heart.
17 Gilead beyond Jordan rested;
And Dan, why remained he in ships?

Digitized by Google

Asher abode on his sea-shore,
And at his havens dwelled.
18 Zebulun (was) a people (that) despised his life unto death,
And Napthali, upon the high places of the field.
19 The kings came, they fought,
Then fought the kings of Canaan,
In Taanach, by the waters of Megiddo;
Spoil of silver they took not.
20 From heaven they fought;
The stars from their courses fought with Sisera.
21 The river of Kishon swept them away,
That ancient river, the river Kishon!
Thou didst tread down, O my soul, strength!
22 Then struck the horse-hoofs;
By the pransings, the pransings of their strong ones, they were struck down.
23 Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly her inhabitants;
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty ones.
24 Blessed above women shall be Jael,
The wife of Heber the Kenite;
Above women in the tent shall she be blessed.
25 He asked water, she gave (him) milk;
In a lordly dish she brought curdled milk.
26 Her hand to the nail she put,
And her right hand to the workmen's hammer;
And she struck Sisera, she crushed his head,
And she smote and pierced through his temple.
27 At her feet he bowed, he fell, he lay down;
At her feet he bowed, he fell;
Where he bowed, there he fell destroyed.
28 Behind the window looked forth and cried out
The mother of Sisera, behind the lattice:
"Why delayeth his chariot to come?
Why tarry the wheels of his chariots?"
29 The wise of her ladies answered her;
Yea, she returned her words to her.
30 "Are they not finding, dividing the spoil?
A damsel,—two damsels to the head of a man,
A spoil of dyed garments to Sisera,
A spoil of dyed garments, of divers colours;
A dyed dress, two of divers colours, for the necks of (them that take) spoil?"
31 So may all thine enemies perish, O Jehovah!
But may they that love him (be) as the going forth of the sun in his strength!

NOTES.—Ver. 2. Thus LXX., Alex., Theodotion., Schnuner, Dr. Robinson, and others, render. Ver. 3. The Canaanitish kings and

Digitized by Google

princes are addressed. Ver. 6. *i.e.*, those who were accustomed to travel by beaten paths, &c. Ver. 7. "*The rulers.*" This meaning of פְּרָזוֹן is supported by LXX. Vat. Theodoret, Vul. (fortes). Gesenius gives rule, dominion ; so Fürst, dynasta, princeps. The Chaldee, and Jewish writers, express the same as our common version, and which Ros. admits suits the context sufficiently well, but he thinks the above sense is supported by ver. 11. Dr. Robinson also renders, "the leaders ceased." Ver. 9. "*Toward.*" ל is to be understood in the second line, repeated from the first, Schn. Ros., so Ostervald. Ver. 10. "*On carpets.*" Thus עַל־מִדִּין is rendered by Schn., Ges., Ros., and others, including Fürst and Dr. Robinson. LXX., Alex., Vul., Chal. agree with our common version. Rosenmüller gives the following as the sense of the verse : the rich and noble are first called upon to speak the praises of God ; then all classes of men, whether sitting at home at their ease, or walking abroad on their business. Ver. 11. The sense of the first member of this verse is much disputed. Chald., Jewish writers, and Gesenius, support the common version ; LXX., Alex., Theodoret, and Rosenmüller, the above. Fürst notices both senses of מְחַצְצִים, without preferring either one. Our common version assumes a very questionable ellegisis. "*Rulers,*" see on ver. 7, "*gates,*" their own, that is. Ver. 12. "*Captivity,*" *i.e.*, captives. Ges., Ros., Vul., Diodati, Ostervald, &c. Ver. 13. Differences in the interpretation of this verse arise from the word יְרַד, by some taken as Kal. imp., from יָרַד ; by others as Piel. fut. ap. from רָדָה. Against the common version, the objection of Schn. applies, that רָדָה never occurs with ל prefixed to the object. Ver. 14. "*Root,*" *i.e.*, settlement. A colony of Amalekites seems to have existed in the tribe of Ephraim. See chap. xii. 15. "*After thee,*" probably addressed to Ephraim. "*Rod,*" &c. See 2 Kings xxv. 19. The scribe took the muster of the troops. Ros. renders, cum sceptro præfecti. Ver. 15. Issachar accompanied Deborah ; the other tribes went with Barak. "*At his feet,*" *i.e.*, after him (iv. 10.) "*Streams.*" The word is translated "rivers" Job xx. 17. Vul. is like our common version, diviso contra se Reuben. Ros. understands the *separate* territory of the Reubenites, *divided* from the others by the Jordan. Whatever was the character of these "determinations of heart," whether pride, selfishness, jealousy of Deborah's leadership, or despair as to the issue of the contest, Reuben abode inactive, and preferred his quiet cattle-folds to the battle-field, and the pipings of the shepherds to the clang of war. Perhaps, as Dr. Kitto thinks, (Pictorial Bible), there was at first a general impulse to help their brethren, which ended (as many energetic Councils have done), in doing nothing. Ver. 16. "*Deliberations.*" The paromasia in חִקְקֵי־ (ver. 15), and חִקְרֵי־ (ver. 16), has been partially imitated in the above version. Ver. 20. "The stars" here stand for "the host of heaven." It is the same as if we were to say, "The heavens fought," &c. Josephus says (Antiq. v. 5, 4), that a tempest of hail, rain, and wind, discomfited the Canaanites." (Kitto, Pict. Bible.) This is also probable

Digitized by Google

from the mention in the next verse of the swollen torrent of the Kishon. Ver. 21. "Ancient." קְדוּמִים is rendered as a proper name by LXX., Alex., Vul. Torrens prœliorum, Ros. LXX., Vat., as our common version. Amnis antiquus, *i.e.*, ab longinquo tempore celebratus, Fürst, so nearly Chald. Ver. 22. "*Struck.*" הָלַם has always an *active* meaning. "The enemy were struck down by the striking of the hoofs of their strong horses, which, when the tempest arose, driven to madness, threw off their riders." Ros. Ver. 23. Nothing is known of the city or district of Meroz. Many render "*with* the mighty," and this is supported by LXX., Vat., Vul., but it has been preferred to give the preposition here the same force as in ver. 13. Ver. 27. Sisera was probably reclining on a couch, from which he fell when struck. Ver. 29. "*She returned,*" &c., *i.e.*, she adopted and repeated the words of one of the wise women who answered her. The common version may, however, stand. Ver. 30. "*To the head of a man, i.e.,* to each man. "*Two of diverse colours.*" רִקְמָתַיִם. The common version "of needlework (or embroidery) on both sides," may, perhaps, be correct.

Psalm VII.

There is something of excitement in the style of this Psalm. We do not find in it the solemn, calm, deep cries of one in anguish, but rather the earnest, almost indignant, appeals of one whose righteous soul is vexed by a world's opposition.

"*Jehovah, my God, in thee have I put my trust!*
Save me from my persecutors!" (Ver. 1.)

It is the voice of one who betakes himself to Jehovah as his only "Adullam-cave, and who makes his cave of refuge ring with his vehement appeals.

"Higgaion," though some have attempted to fix on it a reference to the moral aspect of the world as depicted in this Psalm, is in all probability to be taken as expressing the *nature of the composition.* It conveys the idea of something *erratic* (שָׁגָה, to wander), in the style; something not so calm as other psalms; and hence *Ewald* suggests, that it might be rendered, "a confused ode," a Dithyramb. This characteristic of excitement in the style, and a kind of disorder n the sense, suits Habakkuk iii. 1, the only other passage where the word occurs—a passage, certainly not at all unlike the one before us in its general nature.

But who was "*Cush, the Benjamite?*" None can give a decided answer, though all turn their eye to *Saul,* and seem nearly agreed that his calumnies against David gave occasion for the writing of this Psalm. The Targum hesitates not to say it is "*Saul,* the son of *Kish.*" Hengstenberg concludes, that *Cush,* the Ethiopian, is a name for Saul, because of his dark, black hatred of David; others refer the name to some one of Saul's retinue who was as *Ethiopian* in heart as his master. This ast conjecture may be the truth; for David had

Digitized by Google

a variety of foes. But at all events, the Holy Spirit made use of some special attack of some one foe as his time for conveying to his servant this song. He is a " *God who giveth songs in the night,*" and he has by this means given to his Church a song which every succeeding generation has felt appropriate in a world lying in wickedness, and which was never more appropriate than in these latter days.

The true David, no doubt, took it up in the days of his flesh ; and often may he have used it as part of his wondrous Liturgy, when alone in the hills of Galilee. The cry in ver. 9,—

" O let the wickedness of the wicked come to an end !
And establish the just !
And the trier of the heart and reins be thou, O God ! "

followed up by ver. 10, " *My defence is in God who saveth* (giveth victory to) *the upright in heart,*" may remind us of Him who elsewhere longs for the day of God in the words, " Till the day break and the shadows flee away, I will get me to the mountain of myrrh and the hill of frankincense."

From ver. 1 to ver. 5, innocence is pleaded against those who are adversaries " *without a cause.*" This feature of enmity, " *without a cause,*" seems to have wounded the tender heart of our David very deeply ; for in John xv. 25, he quotes another Psalm where the same words occur, and where the emphasis lies on " *without a cause.*" The world has hated him, because it hated the holiness that furnished no cause of accusation ; and so has it hated his members because of what resemblance they bear to their unblemished Head. The world's enmity is ever directed against the only thing in the saints which they are sure the Lord loves ; and so they can appeal with their Head against " Those that *without cause* are our adversaries."

But it is from ver. 6 onward, that the future day of retribution comes into view. What an importunate cry is raised in ver. 6, " *Arise, O Lord, in thine anger*"—put on that fierce wrath which consumes all before it. " *While thy foes are raging* (as in Psalm ii. 1), *lift up thyself ;*" and all this because " Thou hast appointed a day in which thou wilt judge the world in righteousness." Had not Paul at Athens (Acts xvii. 31), his eye on this verse : " *The judgment thou hast ordained ?*"

In ver. 7, we see the nations (לְאֻמִּים), gathered round the Lord's tribunal ; and " over that congregation," or assembly, the Lord takes his seat—as if they were all met there, waiting the arrival of the Judge, who does at last appear, and walks up to his seat in the view of all. Is there not a reference to the long-expected arrival of the Judge in the word " return ? " (Luke xix. 12.)

And now, ver. 8. " *The Lord judges the nations,*" acting in all the plenitude of the Judge's office—the office as held by Othniel, and Ehud, and Gideon, and Samson. As to right and wrong, he is what an ancient Roman was called, " *Scopulus reorum*"—every guilty man makes shipwreck on that rock ; but He is ruler, too, putting earth in order. And when the *Son of David* used this prayer, he was implicitly asking for the day of his own glory—

Digitized by Google

when the Father shall be the Judge by committing all judgment to the Son. (John v. 22, 27.)

The remainder of this judgment-day Psalm presents us with views of the fearful overthrow of the ungodly—all of them doubly emphatic when understood as spoken by Him who had seen the armoury of heaven, "no man having ascended up to heaven, but He that came down from heaven," and who spake what he did know, and testified what he had seen. Whether we apply these verses to each individual sinner, or use them of the great Antichrist—that special ἄνομος, lawless one—the description is so constructed as to apply in terrible grandeur. We see Jehovah's daily anger (ver. 11), which is, in other words, his daily hatred of sin. We hear him tell, that if yonder sinner return not (ver. 12, "*If a man turn not*"), then there is prepared for him the sword, as well as the bow, *q. d.*, there is the arrow from the bow aimed at his heart to lay him low, like Goliath laid low by the pebble in his forehead, and then the sword to complete the work of death. Let none think of recovering from the wound ; for his instruments are "*instruments of death,*" and he "*makes his arrows burning*" (דלקים) ; and he shoots his flaming shafts, burning with the fire of Almighty wrath, into their hearts ! All this the sinner has wrought for himself—all this *Antichrist* has wrought for himself—it is the cup he has filled, and filled double.

"*Behold! he travailed with mischief,* (אָוֶן)
And hath conceived misery! (עָמָל)
And bringeth forth falsehood!" (disappointment)—

precipitated into "the pit" from the height of his prosperity. How brief, yet how comprehensive, is this sketch of his doom! It is James i. 15 exhibited in each sinner's history, and in the final end of "*that wicked*" whom the Lord shall destroy by the brightness of his coming.

Ver. 17, is the "*Hallelujah, amen!*" of Rev. xix. 1—4. And is not the whole Psalm one which we may well believe *the Head of the Church* often used, and which each member uses still when in sympathy with the martyr-band (Rev. vi. 10)? In either view it is—

The righteous one's cry for righteous retribution.

Psalm VIII.

Who can hesitate to say of this song of Zion, that its subject is no other than "the name that is above every name?" For Heb. ii. 6—9 has claimed it for Jesus, and claimed it for him, too, in speaking of his exaltation in the new earth, "the world to come." Paul, in Cor. xv. 24, refers a clause of it for fulfilment to the day of the Advent: and it is interesting to find our Lord himself quoting ver. 2 in reference to the hosannas that welcomed him as Israel's King on that day when he proved his power over man and over the creatures, riding on the ass amid the shouts of thousands upon thousands.

Digitized by Google

It is not to us of much moment whether the original Psalmist David knew distinctly the glorious burden of his song when the Holy Spirit taught his heart and harp to sing it, and when he gave it over to "the *chief musician*" for temple-use, to be sung or played "*on Gittith.*" *He* may have had as dim a view of its real reference, as *we* have of the reference of the term "Gittith;" yet that alters not the Holy Spirit's meaning. The most skilful of our critics can do no more than give obscure suggestions as to what the title means; yet that alters not the certainty that the title "*Gittith*" had its sure and definite meaning in the mind of Him who prefixed it. Our position and that of the original receivers of the Psalm is now reversed. Any singer of the Tabernacle could have told us at once whether *Gittith* meant a "*Gathic air,*" used by those that handled the harp at Gath, or whether it referred to the air of some *vintage-song*, or some joyous *vintage*-instrument (from גַּת); while yet they could not have told so surely as a child among us, who can put his finger on Heb. ii. 6, 7, 8, that here is the crown that fell from our heads seen on the head of the Second Adam.

Led by Heb. ii. 6—9, we find in this Psalm the manifestation of the *Lord's name** in the dominion of the Second Adam, when he reigns over a restored world. It has been said that this Psalm might be called "*Genesis* i. *turned into a prayer;*" but surely it is more truly "*the Genesis* i. *of the* NEW *earth.*" It corresponds to Isaiah xi. 6, 7, in the scene it exhibits.

It contains a general view of God's dealings with earth, from Genesis to Revelation. He whose glory crowns the heavens, chooses earth for a theatre whereon to display "*His name,*"—that is, his character, his very being, of which the name is the manifestation. Amid the ruins of the fall, he finds as sweet notes of praise ascending as from his angelic choirs; he finds he can confound his foes—all the seed of the serpent, in hell and on earth (Ps. xliv. 16)—by the hosannas from "babes and sucklings." *Glorious grace* appears in choosing *earth* for the place of this manifestation (ver. 1). *Glorious grace* appears again in his working amid the feeblest of our feeble race, and in confounding the enemy and avenger by this display (ver. 2). *Glorious grace* is seen dealing with man, the worm (אֱנוֹשׁ, "sorry man"), whose dwelling and whose place in the scale of creation seem so low when compared with *the heavens* by day, lighted up by their blazing sun, or the *moon and stars* by night, in their silent majesty (ver. 4). *Glorious grace* lifts up man from his inferiority to angels (ver. 5). *Glorious grace* gives man exaltation above angels, in giving him a *Head,* to whom that whole world is subject, and on whom it leans. All that was lost in Adam is gathered up in this Head: "Thou madest Him to have dominion—thou hast put all things under his feet," &c. It is a sight that, seen even from afar, raises in the

* "Name is the expression of his being. God existing secretly in himself is nameless. *Manifestation* and *name* are inseparable."—*Hengstenberg.*

Digitized by Google

prophetic Psalmist adoring wonder and delight, so that like the "*Amen*" in Rev. vii. 12, that both prefaces and concludes the angelic song, he begins and ends with the rapturous exclamation,—
"*Jehovah, our Lord,* how excellent is thy name in* ALL THE EARTH!"

One difficulty in the Psalm may be solved by attending to the apostolic use of it in Heb. ii. It is the clause, "Thou hast made him a little lower than the angels." Some, even Calvin, would fain keep אֱלֹהִים in the sense of "God," and explain it to this effect: "Thou madest him want little of God," raising him to a super-earthly dignity. But let it be noted, that these interpretations are all inconsistent with Heb. ii. 6—9. That passage quotes this clause as referring to our *Lord's humiliation*, not to his *exaltation*: "We see Jesus, who has been crowned (ἐστεφανωμενον) with glory and honour because of his suffering death,—we see this Jesus made a little lower than angels, in order to taste death for every one." The "*made lower*" is thus placed beyond doubt as signifying *humiliation*; the comparison being, not how little was between him and God, but how there was a little between him and angels, and that little on the side of apparent inferiority during the days of his humiliation—though only as a scaffolding for his rising in our nature far beyond every angel.

One other difficulty remains. At what point does the Psalm leave off the subject of man *in general*, and begin to speak of *man's Head*? We think it is at the word "*Thou visitest*." Out of this "*visiting*" emerges nothing less than man's exaltation in his Head; and this sense of "*visiting*" seems referred to in Luke i. 68. (See Duke of Manchester on Epistle to the Hebrews.)

As the "manifesting" Jehovah's "name" was our Lord's unvarying design in all his work at his first coming (John xvii. 6 and 26), so shall it still be his design at his second. Isaiah xxx. 27 introduces that event by, "Behold, the *name of the Lord* cometh." To this, indeed, he may refer when in John xvii. 26, he says, that he not only "*has*" declared that "name," but that he "*will* declare it." Have we not a link of connexion here? Our Psalm and that wondrous prayer in which he looked onwards to coming glory, both speak much of that "name." The dominion of the Second Adam shall carry on its discovery to the praise of his glory; and viewing the Psalm as pointing to this, we may say, that it contains—

"*The manifestation of Jehovah's name in the dominion of the Son of man.*"

PSALM IX.

THE position of the Psalms in their relation to each other is often remarkable. It is questioned whether the present arrangement of them was the order in which they were given forth to Israel, or whether

* The English Prayer-book version has it "*our Governor*," a rendering that suits well with the scope of the whole. Luther's "*Herr unser Herrscher*," is better than our "Lord, our Lord," and than the similar rendering of the Vulgate and Septuagint. The Hebrew has the two distinct appellations, יְהוָה אֲדֹנֵינוּ.

Digitized by Google

some later compiler, perhaps Ezra, was inspired to attend to this matter, as well as to other points connected with the Canon. Without attempting to decide this point, we may make use of the arrangement as we find it, because we have proof that the order of the Psalms is as ancient as the completing of the canon; and if so, it seems obvious that the Holy Spirit wished this book to come down to us in its present order.

We make these remarks, in order to invite attention to the fact, that this ninth Psalm opens with an apparent reference to the former:—

"I will praise thee, O Lord, with my whole heart.
I will shew forth all thy marvellous works.
I will be glad and rejoice in thee. (Comp. Song i. 4; Rev. xix. 7.)
I will sing to THY NAME, O thou Most High." (ver. 1, 2.)

As if "*the name*," so highly praised in the former Psalm, were still ringing in the ear of the sweet singer of Israel. And in ver. 10, he returns to it, celebrating their confidence who "know" that "*name*," as if its fragrance still breathed in the atmosphere around.

There is a considerable resemblance, in the commencement, to the song in Isaiah xxv. 1—5. In both we have *praise—praise to his name—wonderful things—enemies, and nations, and cities destroyed*—and the Lord *a refuge* for *the needy, a refuge in times of trouble.* The period in prophetic history, before the view of the prophetic Spirit, is the same in both cases; the same scene of the final ruin of God's enemies, and of Antichrist, is exhibited; and the language of our Psalm, like that of Isaiah xxv. 1—5, is that of the past, because the future is to the Lord as sure as if already come and gone.

It may be in connexion with the subject of the Psalm, that it is inscribed "*To the Chief Musician upon Muth-labben.*" None of the titles in this whole book is so obscure as this one. There is a plausible conjecture that עֲלָמוֹת should be the pointing, in which case it might be connected with "*the psalteries on Alamoth*, 1 Chron, xv. 20; and "*Ben*," of 1 Chron. xv. 18, be referred to in "*Lab-ben*;" but then the omission of עַל is unaccountable, were this sense intended. There has been an attempt by Grotius, and others, to regard it as an anagram, "עַל נבל," on the death of Nabal, or, on the dying of the fool—but this is wholly gratuitous. Probably the title refers to something in the sacred music now unknown, the appropriateness of which to the subject of this Psalm can be conjectured only by the word מוּת, *death*, occurring in it.

From vers. 1—8, there is a sketch of what the Lord is to do when he rises up. In vers. 9—12, we hear what the Lord has been, is, and shall be to his own, on to the day when he remembers the cry of souls under the altar (Rev. vi. 10). Then a cry, like that of the martyrs, arises, vers. 13, 14, and the answer is given in vers. 15, 16, 17. After all which, vers. 18, 19, 20, sing confidently, and pray boldly to him who is to do such things in behalf of his saints. The speaker may be any member of Christ's body in sympathy with his Head; but *Christ himself* could utter it as no other could. Hence Augustine, on ver.

Digitized by Google

13, asks, "Quare non dixit, 'Miserere *nostri*, Domine?' An quia unus interpellat pro sanctis qui primus pauper pro nobis factus est."

Even in ver. 16, every member of Christ may, in full sympathy with the feelings of justice and holiness in their Head, enter into the awful scene. They see the event as if it were already come:—

"The heathen are sunk down into the pit that they made;
In the net which they hid is their own foot taken.
The Lord is known by the judgment he executeth!
The wicked is snared in the work of his own hands!
Higgaion! Selah!"

We are to suppose a voice from the Holiest uttering the words, "*Higgaion*,"* a call to deep reflection or solemn musing, and "*Selah*," a call to the Chief Musician to pause, that the music ceasing, the worshippers might for a time meditate and adore. With such silent awe, we may suppose, the hosts of Israel stood for a time, gazing on the dead bodies of the Egyptians, when morning light unveiled them floating on the wave, or cast up as sea-weed on the shore. Not less than this shall be the intensity of interest and awe felt by the saints, when from their cloud they look down on the overwhelmed hosts of Babylon.

Ver. 6, admits of a direct reference to Antichrist, though every adversary of the Church in turn has been one of the "many Antichrists:"—

"The enemy—the destructions he wrought are for ever ended!
Thou (O Jehovah) hast destroyed cities; they and their memorial have perished together."

In ver. 18, there is an interesting rendering of תִּקְוַת עֲנִיִּים, in the English Prayer-book version, "the *patient abiding* of the poor." It reminds us of James v. 7, "Be patient, brethren, unto the coming of the Lord." At the same time, the words more properly express the *earnest expectation* of God's poor ones, who are looking from their state of "oppression" and "trouble" (ver. 9) for the coming of Him whose "*name they know*" (ver. 10, which is "Eternal Life," John xvii. 3,) to be the Judge of a disordered world. Then truly shall they sing:—

"The Lord is *enthroned* for ever. (lit. *has sat down*, *i.e.*, on his throne.)
He has prepared his throne for judgment.
He judges the world in uprightness:
He ministers judgment to the people in uprightness." (v. 7, 8.)

Of this Psalm, then, we may say, that in it we see—

The righteous one anticipating the setting up of the throne of judgment.

Psalm X.

There is much that is prophetic in this Psalm towards its close—the

* So in Buchanan's version in Latin metre:—
"O res pectoris altis
Condenda in penetralibus!"

Digitized by Google

gloom of the present turning the eye forward in search of the coming day-spring. In ver. 16, faith is seen in its strength, singing as if already in possession of anticipated victory and deliverance, "The Lord is King for ever and ever: the heathen are perished out of his land!" Such confidence and faith must appear to the world strange and unaccountable. It is like what men may be supposed to have felt (if the story be true) toward that man of whom it is recorded, that his powers of vision were so extraordinary, that he could distinctly see the fleet of the Carthaginians entering the harbour of Carthage, while he stood himself at Lilybœum, in Sicily. A man seeing across an ocean and able to tell of objects so far off! he could feast his vision on what others saw not. Even thus does faith now stand at its Lilybœum and see the long-tossed fleet entering safely the desired haven; enjoying the bliss of that still distant day, as if it was already come.

It is a Psalm for "times of trouble" (ver. 1), like the preceding (ix. 9). In it we again hear the cry, "*Arise,*" addressed to the Lord, as in the preceding (ix. 20). Here, too, *man* is felt as the oppressor (ver. 18), even as in the preceding (ix. 19). So much does it resemble the preceding, that the Septuagint have reckoned it a continuation.* There is, however, this obvious difference, viz., while the ninth dwells much on the *ruin* of the ungodly, this Psalm dwells much on their *guilt.* Three parties are presented to our view in succession. God—the wicked—the righteous. *God* (ver. 1) is seen standing afar off, covering his eyes from the painful sight (תַּעְלִים, scil. עֵינַיִם. See Gesen. &c.), being of purer eyes than to behold iniquity. The *wicked* (vers. 2—11) is seen in all his ungodliness and unprincipled selfishness, practising evil as if no eye regarded. The *righteous* (ver. 12—14) calls God's attention to these scenes, and raises the cry for his interposition. Then, at ver. 15, and onward, the scene suddenly changes. *God* has come nigh; "the arm of *the wicked* is broken; *the Lord* is King; he has heard the desire of the humble; he has *judged* the fatherless † and the oppressed," *i.e.*, he has acted to them as Othniel, and Gideon, and Samson, and other judges of Israel did when they brought down the foe, and set things to rights in the land.

Our Master, in the days of his flesh, might see all that is here described verified before him. He saw the buyers and sellers making gain in the courts of the Temple, and probably fulfilling there, Zech. xi. 5, "Blessed be the Lord; for I am rich,"—even as it is said, ver. 3, "*And whosoever makes gain blesses* (God for it), *and yet*

* Both Psalms are also in some measure alphabetic. Both, however, are alphabetic in an irregular manner. Perhaps it was intended by this irregularity, in the first instance of an alphabetic kind, to teach us not to lay much stress upon this kind of composition. God occasionally employs all the various ways in which men are wont to express their thoughts, and aid the memory in retaining them.

† Augustine, explaining which saints are called fatherless, says:—"*Pupillus;* id est, ei cui moritur pater hic mundus, per quam carnaliter genitus est; et jam potest dicere, "mundus mihi crucifixus est, ego mundo."

Digitized by Google

despises Jehovah." In the Sadducees, he saw before him men of whom it might be said,

"*There is no God* in all their thoughts." (ver. 4.)

While they feared no adversity, saying (as the Prayer-book version graphically renders ver. 6), "Tush! I shall never be cast down." The Pharisees, and Scribes, and Elders furnished abundant exemplification of "*mischief is under his tongue*" (ver. 7,) the storehouse, or cellar, that seemed to lie under their tongue, ever providing their lips with plans and suggestions of evil. Their lying in wait, as a lion in his den, or covert, most vividly paints the plots entered into against Christ and his disciples afterwards. At the same time, "The servant is not above the master,"—the members of Christ have ever met with the same treatment, and found the world lying in the same wickedness. Any member of Christ can use it who feels earth's unholiness and Atheism, and who is at all like Lot in Sodom, "his righteous soul vexed from day to day by their unlawful deeds." It will be well fitted for those who are on earth when Antichrist practises and prospers ere his final overthrow. In short, it is so comprehensive, that whether used by Christ or by his people, whether in the days of the first advent, or in the days that precede and usher in the second, it may be said to be—

The righteous one detailing earth's wickedness, in anticipation of earth's deliverance.

Psalm XI.

The combatants at the Lake Thrasymene are said to have been so engrossed with the conflict, that neither party perceived the convulsions of nature that shook the ground beneath their feet:—

"An earthquake reeled unheedingly away,
None felt stern nature rocking at his feet."

From a nobler cause, it is thus with the soldiers of the Lamb. They believe, and, therefore, make no haste; nay, they can scarcely be said to feel earth's convulsions as other men, because their eager hope and intense interest regard the issue at the advent of the Lord.

"*In the Lord I have put my trust.*"

Thus they have taken up their position, and who shall ever drive them from it?—

"How say ye to my soul, Flee as a bird to your mountain?
1. For lo! the wicked bend their bow,
They place their arrow upon the string
To shoot privily at the upright in heart,
2. For (כִּי) the foundations are destroyed!
The righteous, what can he do?"

The enemy may thus array their terrors, as if the Lord's host were a turtle-dove that must fly from the vulture. But they have their *mountain*—a Zoar mountain (Gen. xix. 17), on which they shall stand and see the rain of "snares, fire, and brimstone" on these men of Sodom (ver. 6); their Judean mountain, where they shall be safe when the

Digitized by Google

abomination of desolation appears (Matt. xxiv. 16). It is this—*the Lord himself.*

"The Lord is in his holy temple;
The Lord's throne is in heaven!"

The enemy has not reached up to this fortress; he has not shaken this sure defence. On the other hand, the Lord is preparing to make a *sortie* in behalf of his own. He is surveying in preparation for this.

"His eyes behold"—

Nay, more, he is in the position of one who contracts his eyebrows and fixes his eyelids in order to discern accurately:—

"His eyelids try the children of men.
The Lord trieth the righteous."

And the result is interposition in behalf of his own; for in the trial he discovers the difference between the principles of the two hostile parties, and now makes it known:—

"The wicked, and him that loveth violence his soul hateth.
Upon the wicked he shall reign snares, fire, and brimstone:
And an horrible tempest (a wrath-wind) shall be the portion of their cup."

All that came upon Sodom and Gomorrah shall be realized at the Lord's appearing "in flaming fire" (2 Thess. i. 8). At the very time, perhaps, when men imagine they have got the righteous in their snares, the Lord comes and his net is spread over them; his "snare" suddenly starts up (Luke xxi. 35) and they are taken; caught in a net whose meshes they can never break; seized by the hands of the living God, and doomed to "the vengeance of eternal fire," as the "*portion of their cup,*"—the measured, just, and due amount of wrath for their sins. For it is called a cup-portion; "Ne quid præter modum atque mensuram, vel in ipsis peccatorum suppliciis per divinam providentiam fieri arbitremur." (August.) All this proceeds from the rectitude of Jehovah's character:—

"For righteous is the Lord; he loveth righteousness;
His countenance doth behold the upright."

His righteousness sees it meet thus to visit the ungodly with a Sodom-doom; and, on the other hand, to look with favour—(not "*hide himself,*" as in Psalm x. 4, "*they feared*")—on his Abrahams at Mamre. "His *countenance*" is פָּנֵימוֹ, THEIR countenance, *q.d.*, the countenance of the Godhead in all its fulness; or, we might say, the countenance of each person of the Godhead;—Godhead giving one full look of delight.

Our Lord might sing this Psalm at Bethany on such occasions as that mentioned in Luke xiii. 31, 32, when they came and said, "Get thee out hence, for Herod will kill thee." And he has left it for us, that we may use it, as, no doubt, *David* used it also, when it was first given to the Church, in times of danger and threatening.* It exhibits to us—

"*The righteous one's faith under apparent disaster.*"

* Dr. Allix would apply it specially to the Church after she fled into the wilderness; comparing ver. 2, with Rev. xiii. 14.

Digitized by Google

Isaiah LXII. 6, 7.

Continual Prayer for the Jews.

It is useful to keep these verses before us in their proper sense. "*I have set watchmen upon thy walls, O Jerusalem*, is שֹׁמְרִים עַל הִפְקַדְתִּי, I have appointed watchmen to the office of taking charge of thy walls. See Numb. xxvii. 16, when Joshua was set over the congregation, יִפְקֹד יְהוָה אִישׁ עַל־, and twenty other places. It is not meant, that these watchmen *stand on the walls* of Jerusalem; no, but they have a charge in regard to Jerusalem's ruined walls. They are to keep these walls in mind, and care for these long desolations.

Now, who are they who do this? Are they not those of God's children among the Gentiles who bear the case of Israel much in their heart, and who pray much and often for Israel? It is a passage that surely inculcates the duty, and exhibits the privilege of continually praying for Israel. Yes, for the Lord, not content with those who already pray for Jerusalem's ruins, cries to *all his praying ones*, "Ye who are in the habit of reminding the Lord of what things need to be done on earth, forget not to remind him of Jerusalem! Keep not silence upon this subject; give him no rest, till he has made Jerusalem a praise in the earth."

Why do ministers so often forget Israel in public prayer? The Lord here asks for them "*to be remembered in prayer.*"

Hosea XIII. 14.

"I will ransom them from the power (hand, or dominion) of the grave."—

"I will redeem, or do the avenger's part for them on death." The two words, ransom and redeem, have such an affinity of meaning in our language that no difference of idea can be gathered from them; but in the text they are in the Hebrew made to arise out of two distinctive and separate customs of their national polity. Ransom is a word which means a rescue by a sum paid, or an act of power employed, while redeem is ever put for that deliverance which is effected by the interference of the nearest of kin.

There are two words used in the Old Testament for ransom, viz.:— the one here meaning rescue, by price or power; the other which signifies that kind of protection or preservation which is given to the oppressed by covering, standing before, or betwixt them, and danger, as well as by receiving and bearing the injury in the room of, and in the stead of, the person so protected and covered. Hence the words, protection, atonement, purge, pardon, pacify, ransom, are also derivatives of the same word, and are used in the prophetic writings in reference to the work of Christ as the covering, the protection, the bearer of, and standing between and receiving the punishments.

But as the word in this place is derived from another Levitical

Digitized by Google

practice, different and distinct from the service of the altar, it must have reference to that other kind of practice, and be explained by its congeniality and adaptation to the circumstance. The term is first used, Exodus xiii., when the law of ransoming the first-born male was instituted in commemoration of the deliverance from Egypt, and typical of the still greater deliverance afterwards to be effected for them in the work and person of Christ.

Referring, therefore, to the practice, (Exod. xiii. 11 to 19; Numb. iii. 40 to 51,) the idea in the mind of the prophet, and the apprehension of the people to whom he spoke, must have been that Christ should pay a price—give an equivalent, compensate for a claim, liquidate an obligation, cancel a debt, and thereby, not by power, nor by force, but by retribution, and answering the penal exactions of law, remove every obstacle and discharge every claim, that stood in the way of the people's liberation and dismissal from the prison of the grave. The idea is not rescue by power or force, but evidently pardon and deliverance by equivalent and price.

The argument of Peter, "Ye are not ransomed by contemptible silver and gold from your vain behaviour founded on traditions of your fathers, but by the precious blood of Christ," &c., has a reference to the then practice of the Jews, who looked to the ransom money as entitling them to be ranked as the faithful.

"I will redeem them from death," or rather, I will avenge them on death. As before hinted, the word for redeem has a particular reference to the practice of the duty required of the nearest of kin becoming the helper, the supporter, the avenger, of an injured relative. The term is first used by Jacob when he blessed the two sons of Joseph, "The angel, my redeemer, bless the lads;" next by Job, "I know that my Redeemer, or avenger, liveth," both of whom use it in the acceptation of a vindicator, or a deliverer, or avenger, and as one doing for them the kinsman's part. The usage was incorporated into the Mosaic ritual, and became a standing law of divine appointment during the existence of the Hebrew polity; it was guarded and enforced with certain rules and regulations appended to it, that evidently marked it out, as relative interference exacted and required of the nearest of kin to vindicate the rights, to reclaim the mortgaged estate, to avenge the murder, to keep up the family of a brother deceased. One who did so was called a redeemer, a vindicator, an avenger, a kinsman, as the circumstances called for, and the act was called the kinsman's part.

On the peculiar relationship and on the circumstances connected with it, the prophet evidently had his eye, and graphically beautiful is the figure;—Messiah enters the list of strife and girds himself for the struggle, not as a stranger, nor as one distantly allied to the suffering party, whose regards would be but feeble ties, and whose love but cold respect. He is introduced by the prophet as the friend, the *nearest* of *kin* to man, doing a *brother's* part in death, espousing their part, taking a side in the quarrel, and avenging himself on the murderer of his friends. The work of a vindicator is beautifully expressed by Job iii. 5. The word is there rendered stain; but it is the same as is here

Digitized by Google

and elsewhere rendered, redeem, or avenge; the meaning of Job, therefore, is, "Let darkness and the shadow of death avenge me," *i.e.*, do the kinsman's office for me on the day that I was born, or, in other words, let them so act as to blot out, or withdraw it from the days of the year. There is also another part where our translators have rendered the term by the word STAIN, that would have been better to have been kinsman's part. Isaiah lxiii. 3: "I will stain all my raiment," or, I will clothe me with the kinsman's part, *i.e.*, I will thoroughly avenge myself on the enemies of my brethren. The word is used by Isaiah not less than twenty-five times, in application to the person, and work, and relationship of Messiah to man, referring to the special part which he should act in human nature as the kinsman, the avenger, the vindicator, and restorer of his Church and people. He introduces him in one place as the Father—my Redeemer —obviously, my vindicator, or avenger. In the different places where the word occurs, you will observe that he is spoken of as acting a distinctive part in the scheme of mercy from Jehovah, who is said to send him. Mark Isaiah xliv. 6; xlix. 7—26; lix. 20; xliv. 24; liv. 5; lx. 16. } xliv. 6, his Redeemer.

There are other two words that are rendered redeem, but they are very sparingly employed by the inspired writers. The one of them signifies to rescue violently, the other to do so simply by purchase. They are used in connexion with the political deliverance of Israel from captivity, but never in connexion with the redemption of the spiritual seed.

If you will turn to the law and regulations of the Mosaic ritual which bound the nearest of kin to this duty, you will see more powerfully the force of the language, and the propriety of such terms as, "I will be a husband unto them." "I the Lord am thy husband and wife of thy youth,"—"the bride," "the Lamb's wife," &c., &c. The intimate connexion which the word implies as subsisting between Christ and his people explains two passages of Scripture which are otherwise obscure, viz., Gen. iii. 22, read in connexion with Heb. ii. 11. The *oneness* in both of the passages being evidently the same (but of this after).

You will observe that the prophet under both of the terms, has in his eye the substitutionary character of the Messiah, and regards him therein as struggling with the powers of darkness, and finally obtaining the victory in the name and behalf of his brethren.

The following part of the verse which is rendered in the future, should have been as in the Greek, and as quoted by Paul, 1 Cor. xv. 55, rendered interrogatively, "I will be," is in other places rendered *when*. Read, therefore, "Where, O death, is thy subjugation, where, O grave, is thy destroying power? Change of mind or purpose respecting these I have hid from mine eyes." In other words, "my determinations are irrevocably fixed, unalterably determined on thy destruction."

From the passage, it will appear in opposition to some of our modern divines, that the triumphs of Christ over hell and the grave were not only the subject of apostolic narration, but that they *did* form the subject of prophetic declaration, and were known, and believed, and rested on by the faithful of Israel in the days of Hosea. They looked forward

Digitized by Google

in prophetic vision through the mist of ages, and searched and inquired into the scenes and the circumstances which the Spirit of Christ did signify, when, in types, and shadows, and figures, plain and palpably exhibited before them in their every-day occurrences, it did testify beforehand the sufferings of Christ and the glory that should follow.

Whence, otherwise, their enlarged views of his delegated character as the Father's servant, and the friend of man?—and whence their intimate acquaintance with the distinctive parts of his mission, and their nicely discriminated etchings of the different results which hinged respectively on each? And whence their knowledge of his substitutionary character and work as the hope and expectation of the guilty?

The better we understand their language and the phraseology that was common to them, the more clearly do we perceive the simple views that they had of Christ, and the enlarged conception they entertained of his undertaking; for instance, they always and invariably use the terms "to cover, to screen, to stand betwixt," in reference to his sufferings and death as an expiatory offering in our stead; the doing of an avenger, or the kinsman's part, to his triumphs over death, his paying the penalty exacted of law, to his rescuing man from the grave, and his kingly and his priestly office, to his acting within the vail at the Father's right hand on the throne of power.

THE FORERUNNER.

St. Matt. III. 3; St. Mark I. 3; St. Luke III. 4, 5, 6; compared with Isaiah LX. 1—12.

Meet, very meet it was that the coming of the Messiah, God's Anointed One, should be proclaimed by John the Baptist; that he should be his herald, his pioneer to prepare the way before him, and that in this messenger of the Lord of hosts, the words of Isaiah the prophet, spoken eight hundred years before, should be fulfilled; that of him the evangelists should have said, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God." Yes, every reader of the Scriptures feels indeed assured that John, who so boldly announced to the Jewish people the coming of one mightier than himself, whose shoe's latchet he was not worthy to unloose, *was* the subject of Isaiah's prophecy; it is not, therefore, my object in writing this paper to prove the truth of the comment of the evangelists, for no believer in the truth of the inspiration of their Gospels can doubt it, but to prove that this quotation from the book of Isaiah is yet to receive its full and entire accomplishment. Let us turn then to Isaiah xl., and examine attentively the whole bearings of this prophecy. What are its opening words?—"Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem;

Digitized by Google

and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Now these were not the words John was commissioned to speak to the Jewish people, his language was far different,—"Repent ye, for the kingdom of heaven is at hand." Instead of speaking comfortably to them, did he not thus address some of them?—"O ye generation of vipers, who hath warned you to flee from the wrath to come?" and surely we must acknowledge, that when the Baptist came, was not the time when the warfare of Jerusalem was accomplished, when her iniquity was pardoned; for if so, then is she no longer under punishment now; then her greatest iniquity, the denial and crucifixion of her King, was no iniquity at all. But we know that such inferences as these are not true ones, we know that Jerusalem is still trodden down of the Gentiles; and that therefore her appointed time, when punishment will have an end, is yet to come; that, at that same time she will acknowledge the despised Jesus of Nazareth as her King, that her iniquity will be sought for, and it shall not be found, and that double blessing will be hers at the Lord's hand.

Immediately following these verses, whose future accomplishment is so plain, is the announcement of the Lord's harbinger, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God: Every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Now, let us pause again and see if all this has been fulfilled. Was every obstacle, every impediment in the way of our Lord removed at his first coming? I think not; I think, too, my readers will also answer in the negative, when they remember the opposition the Lord Jesus met with on every side, when even, owing to unbelief, his very miracles of mercy were prevented, for we read that when in his own country, he could there do no mighty work because of their unbelief. (Mark vi. 5, 6; Matt. xiii. 58.) But these words of Isaiah distinctly announce that thus it *shall* be. Let us take the prophecy either literally or metaphorically, and we must admit that the crooked *shall* be made straight, the rough places *shall* be made plain; but in another chapter of this book, which evidently speaks of the second advent of our Lord, and of the restoration of the house of Israel, we have like language,—"I will make all my mountains a way, and my highways shall be exalted." (Isa. xlix. 11.) And again,—"Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people;" "Go through, go through the gates; prepare ye the way of my people; cast up, cast up the highway; gather out the stones, lift up a standard for the people." (Isa. lvii. 14; lxii. 10.) But it may be objected that these prophecies refer to the way being made plain for the return of Israel to their own land. Yes, most truly they do, but we are told that their coming up out of the lands of their captivity shall be according to their coming out of the land of Egypt, and he that went before them in the former

Digitized by Google

exodus will also in the latter, for it is written, "The Lord will go before you, the God of Israel will be your rereward." (Isa. lii. 12.) So that the Lord's way, their *Leader's* way, must first be prepared, and thus *their* way shall be made ready.

But, to return again to the words of him that crieth in the wilderness, he goes on to say, "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." In quoting this passage, St. Luke adopts the Septuagint reading, and thus paraphrases the words, "And all flesh shall see it together," "*And all flesh shall see the salvation of God,*"—but it is remarkable that he omits the preceding clause, "The *glory* of the Lord shall be revealed," thus by this very omission pointing out the yet remote fulfilment of this prophecy; he *could* say that the clause, "All flesh shall see the salvation of God," was then about to be fulfilled in that the Lord was "a light to lighten the Gentiles;" but surely he *could not* say that the *glory* of the Lord was *revealed* at the time when he emptied himself of that glory, and took upon himself the form of a servant: but he shall come again with triple glory—his Father's, his own, and the holy angels, and then the glory of the Lord shall be indeed *revealed,* and all flesh, too, shall see it together, for his coming shall be as manifest as the lightning that shineth from one end of heaven to the other, and a glory and a brightness shall attend him, "and every eye shall see him." (Rev. i. 7.) But how like to the opening words of this prophecy, "Comfort ye, comfort ye my people, saith your God," and how like to the Septuagint reading of the verse we have been just considering, are the words of Isaiah (chap. lii. 9, 10), "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath *comforted* his people, he hath *redeemed* Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; *and all the ends of the earth shall see the salvation of our God;*" so that even the Septuagint paraphrase bears a yet remote fulfilment in the conversion of all the heathen, of which the remnant now being taken from among the Gentiles is but an earnest; and the time of the heathen's conversion is here noted, when "the Lord hath made bare his arm in the eyes of all the nations."

But, to resume our examination of Isaiah xl.: from verses 6—9, the vanity and changeableness of man in his best estate is contrasted with the abiding nature of the word of the Lord, which shall stand for ever; and then the prophet breaks forth into the following strains,—"O thou that tellest good tidings to Zion, get thee up into the high mountains; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength, lift it up and be not afraid; say unto the cities of Judah, Behold your God." Can we doubt that these words refer to our Lord's second appearing, when his coming will indeed be a joy and a rejoicing to Judah and to Israel? Again, I would refer my readers to Isaiah lxii., and here we read, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation, (more literally)* 'thy Saviour' cometh." Well may it

* Bishop Lowth's reading.

Digitized by Google

be said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." These parallels are sufficient. I need not add a word in remark, and so I proceed to verse 10: "Behold the Lord God will come against the strong one, (margin,)* and his arm shall prevail over him; behold, his reward is with him, and his work before him." Here we have a brief allusion to Antichrist, "the strong one," against whom the Lord shall come, and of his victory over him, as well as to the recompense that shall then await God's faithful servants; the time of the awarding of which recompense was notified by the Lord Jesus himself to the Apostle John, when he thus spoke to him: "Behold, I come quickly, *and my reward is with me,* to give every man according as his work shall be." In immediate connexion with this allusion to our Lord as the avenging conqueror, and as the King distributing his rewards, we have that touchingly beautiful passage, "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young;" thus teaching us that, in all his might, and all his glory, he will be still to his people a tender and a loving Shepherd. Throughout Scripture we have many notices of our Lord as a Shepherd in intimate connexion with his second appearing, such as Ezek. xxxiv. 12—15, 23; Micah v. 4; 1 Pet. v. 4; so that I need not prove that this verse of the prophecy will be as true in time to come as every believing child of God feels that it is now.

Having (as I trust) convinced my readers that this prophecy from Isaiah, quoted by the Evangelists as fulfilled in John the Baptist, has yet to receive a still further accomplishment, the necessary sequence must be that *one* is yet to appear as the herald of the King of kings prior to his coming to our earth; and the question also arises, have we any intimation of this harbinger in other Scriptures? In order to answer this inquiry, I will now consider,—

St. Matt. XI. 10; St. Mark I. 2; St. Luke VII. 27; compared with Mal. III. 1—4.

By collating these passages we find that the Prophet Malachi also predicted the coming of John the Baptist. The three apostles concur in this; they write, "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee;" but is Malachi's prophecy to be restricted to the coming of the Baptist, or does it, like Isaiah's, embrace also the coming of the messenger of the Lord of glory, as well as the coming of the messenger of the Man of sorrows? Let us listen to the words of Malachi, and then decide:—"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; Behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall

* Bishop Lowth's reading.

Digitized by Google

stand when he appeareth? for he is like a refiner's fire, and like fullers' sope." Does this description of the coming of the Lord answer to his first appearing? did he not then come to save the world, not to judge it? whereas this is a coming to judgment, as we find from verse 5, "I will come near to you to judgment, and I will be a swift witness against the sorcerers . . . . and those that *fear* not me." It corresponds, too, with Paul's description of the revelation of the Lord Jesus from heaven in flaming fire, to take vengeance, to punish with everlasting destruction those that *fear* not the Lord; so that the question may well be asked,—"Who may abide the day of his coming; and who shall stand when he appeareth?" But the prophet also speaks of a refiner's fire, a fuller's sope; of a cleansing and a purifying process which the priests and the house of Judah and Jerusalem shall pass through, the result of which shall be, that "*Then* shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Need I dwell upon this proof of the prophecy of Malachi having reference to a time yet to come? I think not: so that now, having seen that this prophecy embraces not only the First, but also the Second Advent of our Lord, the necessary sequence again arises, that one is to be sent as His messenger before He comes again, and our question is answered; for in this Scripture we have an intimation of a harbinger who is to prepare the way for the appearing of the "Messenger of the covenant," which name, "Messenger of the covenant," will apply with special fitness to our Lord at his second appearing, for then will the covenant made with Abraham, Isaac, and Jacob, be fulfilled to the very letter, the covenant concerning their seed, concerning the land given them in possession, and concerning all the families of the earth. But this same prophet Malachi speaks in yet plainer language; he not only tells of *a* herald who is to come, but he names him by name: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Could words be plainer, could language be more explicit? It is not said, "Before the coming of the Lord," but, "Before the coming of the great and dreadful day of the Lord," thus shutting us up to the belief that Elijah the Tishbite (as some MSS. read it) will herald in the second coming of our Lord, and prepare his way to the Jews, as John did of old at his first coming. But it may be asked, Is not John the Baptist said to be Elias, and is not his mission described in the language used by the prophet here: "He shall turn the hearts of the fathers to the children?" &c. Yes, in a certain sense he *is* called Elias; but St. Luke tells us in what sense: "He shall go before him in the *Spirit and power of Elias.*" But John disclaimed the being Elijah, for when the priests and Levites who were sent to inquire of him who he was, asked him, "What, then, art thou Elias?" his reply was, "I am not." When *they* asked the question, and when *he* answered it, they both had before their minds Malachi's prophecy; the Jews expected Elijah to appear before the coming of their Messiah, and therefore sent to know if he was he.

Digitized by Google

But again it may be said, "Our Lord speaks of him as Elias:" "This is Elias which was for to come." (Matt. xi. 14.) But let us explain Matt. xi. 14, by referring to Matt. xvii. and Mark ix. From 2 Pet. i. 16, 17, we know that the transfiguration was a manifestation to the chosen three of the power and coming of the Lord Jesus Christ; on their coming down from the Mount, it is evident that the prophecy of Malachi was present to their thoughts, and they were perplexed at Elijah's not having appeared as the Lord's forerunner, therefore they ask, "Why then say the scribes that Elias must first come?" What is our Lord's answer? Does he say the scribes were wrong? No; but, on the contrary, he affirms their teaching: "Elias truly *shall* first come *and restore all things;*" not, "Elias *hath* first come, and *hath* restored all things," but "*shall.*" *When* all things are to be restored, Peter tells us (Acts iii. 19—22). He says it is "When the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until *the times of restitution of all things.*" Our Lord then continues to say: "But I say unto you, that Elias is come already; and they knew him not, but have done unto him whatsoever they listed. . . . . Then understood the disciples that he spake unto them of John the Baptist." Here our Lord speaks of *an* Elias that had come, because John came in his spirit and power; but he also speaks of one that shall come, even Elijah the Tishbite. Have we not now had answer upon answer to our question? And it adds not a little to their strength to remember, that Elijah was expected to appear by the Jews at the period our Lord was upon earth, for when the miracles of Jesus were much talked of, and gave cause to much perplexity as to who he was, we read, Luke ix. 8, that some said, "Elias had appeared." Hundreds of years have passed by since then, and it is their expectation still. At their marriage feasts they always set a chair and knife and fork for this prophet; at their Passover feast they also set a chair for him, and at that time especially they expect him. And Schoettgen observes that, if any difficulty occurs in the reading of their Scriptures that they cannot explain, they add a Hebrew word, signifying that Elijah will explain it. I may also mention, that the opinion that Elijah would come again was also currently held by the early Christian Church, as we find from the apocryphal gospel of Nicodemus, which was in use among the Christians the latter end of the third century. And it is a curious fact, that the Mahometans also have their tradition respecting the re-appearance of Elijah. They conceive he has appeared several times, but that he will do so again in the person of St. George, to preach the doctrines of Islam.

Digitized by Google

Reviews.

Posthumous Works of the Rev. Thomas Chalmers, D.D., LL.D. Vols. VII. and VIII., *containing his Institutes of Theology.* Vol. IX., *containing Prelections on Butler, Paley, &c.* Edinburgh: Sutherland and Knox. 1849.

In the seventh and eighth volumes of "Dr. Chalmers's Posthumous Works," we have a series of Lectures on some of the more essential points relative to Christian truth, and no one can fail to admire the varied, yet exact, erudition—the fervid, yet philosophical argument, which characterise every page. These "*Institutes*" may not be said to amount to a system of divinity; for, firstly, they do not take in the full range of theological inquiry; and secondly, they are not meant so much to exhaust the subjects treated of, as to evince and demonstrate their salient point. Chalmers' plan in discussion, at all times, was either to reach the citadel of his adversary, or throw up one of his own. As he surveyed the field of controversial theology, he never thought of drawing round it multiplied lines of circumvallation, but he felt well content could he plant an invincible fortress in its heart, from the battlements of which feebler hands than his might, in after-days, hurl defiance and defeat to all who menaced the sacred territory. Each lecture in "The Institutes," is accordingly a stronghold towering over the domain to which it belongs, and it will keep in check many a precipitate invader. Yet the same hand that could thus run a chain of forts across the field of orthodoxy in his "Institutes," proves himself by his "*Prelections*," not less able to prepare the choicest weapons, or the toughest armour, either to repel assault, or give annoyance. In this volume of "*Prelections*," we have no set and sustained arguments, such as the other volume abounds in, but only a running commentary on Butler, Paley, and Hill, interspersed with digressive notes and criticisms—miscellaneous illustrations and advices. One might be almost justified in designating it as Chalmers' Table-talk on all the embarrassing difficulties and momentous speculations of theology; and if it is diversified in theme, it is rich in thought. Our friends in the north, as well as in the south, must understand that Dr. Chalmers both lectured as a Professor, and taught as a tutor. And whilst in "The Institutes" we listen to the Professor elaborating his doctrine with all the resources of his matchless intellect, in "The Prelections" we find the tutor sitting down by his pupils' side, and rendering him all the aid that the kindliest friendship could suggest. Here is an example worthy of all imitation, and as singular as it is exalted. Putting the two volumes of "Institutes" and "Prelections" together, we affirm this master in Israel to be at once the most scientific and the most practical of all who ever sat in the chair of theology. Other professors, both literary and theological, think it enough that they can soar out of view of their wondering students. But, like an eagle,

Digitized by Google

Chalmers must carry his brood along with him, and from his loftiest flight, he ever stoops to supply their wants, and cheer them to a trial of their own wing. It is not always, nor even often, that the intellectual can descend to the level of the inexperienced, without putting off so much of their learning and genius, that their condescension is of no avail to the student after all. But when our Professor lets himself down in these "Prelections," he lays not aside one of his characteristics, but is as much the thinker and the scholar on the form as in the desk—the difference lying only in this, that he clothes his remarks in language of more colloquial simplicity, and where he condensed in "the Institutes," he expands in "the Prelections." Though it be the same tree that is shaken in the one as in the other, the fruit that drops is not the same, but on the contrary, the "Prelections" are replete with information that will be found nowhere else. And we admit, that we have been even surprised at the shrewd criticisms, the masterly solutions, and the pregnant counsels by which this volume is enriched. And then, there is as much heart as sagacity in all that is said, and every observation comes burning from the inmost soul. In vain will we look through these pages for the arid formality of Storr and Flatt—the halting dubiety of Burnet—the placid unconcern of Hill. All is precise—resolute—ardent. Yet it is the ardour of intense spirituality, fully more than of enthusiastic genius. We are not sure how the brief, but touching prayers which head each chapter in these volumes may be received by our friends beyond the Tweed. But this must be evident to all, that the unction of the prayer is felt in the spirit of all that follows; and you are conscious as you read on, of what even in Richard Watson and John Dick you are not so readily conscious,—in Hill not conscious at all,—that he who leads the argument, or repels the objection, or explains the text, or characterizes the author, is a man of God. The believer always walks hand in hand with the Divine. And the paramount desire of Chalmers' heart is not to instruct the student in the formulas of doctrine, but in the art of preaching—not to beat an adversary—but how to save a soul. We have but room to add, that never did Calvinism appear to greater advantage than in these "Prelections." We refer not so much to the victorious argument that is wielded in its defence, as to the life our Professor breathes into it, and the life that he draws from it. How often is the Edwardean Calvinism of the North defended as a system scientifically correct, and the argument left there! But the volume before us may convince any one, that, rightly interpreted, and savingly experienced—understood in all its parts, and seen in all its relations, it is not more a system of orthodoxy than a source of godliness. There is no reserve, and no equivocation in the Calvinism of Chalmers. He grasps it in all its compass, and delights to exhibit all its majestic proportions. Yet it neither restricts his freedom, nor chills his warmth. He counts it as subservient to the sinner's hope, as it is unquestionably illustrative of the character of God.

We cite, in conclusion, the following passage as a specimen, both for its truth and beauty. It is upon Old Testament types:—

Digitized by Google

"A progression of this sort beginning with Genesis and having its ultimate outgoings in the Book of Revelation, stamps a glorious consistency on the Bible, and binds together in firm concatenation the Old and the New Testament. Apart from the affecting identification which had been established between the Saviour in Christianity, and the angel of the covenant in Judaism, we can read in the Hebrew dispensation the lineaments of an infant resemblance to the perfect dispensation that followed it. But certain it is, that this pleasing discovery strengthens the association between them, and we do more confidently look for a sustained harmony throughout, when we thus recognise the same fostering hand at the earlier passages of this great enterprise, and onward to its full and final consummation. We believe it to be the uniform finding of every intelligent, and, at the same time, devout student of the Bible, that the more he is acquainted with the Old Testament, the more will he discover it to be full of the Saviour. It is this, we think, which explains the growing taste and predilection of the aged Christian for its strains of earlier inspiration. He rejoices in finding the substance of his faith under the veil of these rites and ceremonies and symbols by which Israel's figurative Church was characterized; and it is not the less pleasing that it stands forth under another guise and in another attitude than he had been accustomed to behold it. We know that this affection for the types and double interpretations in the allegoric services of the Jewish ritual and prophecy has been ranked among the senilities of a decaying intellect; nevertheless, the interest that is taken in them, though often the product of a warm imagination, is often also a most intelligent and well-founded interest, and not the less so though the general and superficial reader of his Bible cannot sympathize with it. The truth is, that there are harmonies between the prefigurations of the law and the principles of the Gospel, which do not reveal themselves at the first glance of a careless or rapid observer. But they are not less real or substantial notwithstanding. They are not the creations of fancy—they are the perceptions of a deep and stedfast prolonged observation, recondite only to those who do not carefully search for them; but because of their very reconditeness all the more satisfying when found, and all the more certain indications of the profoundness of that wisdom which presided over both the Jewish and the Christian economy, and so proving that the same God is the author and finisher of both. We know that mysticism has been charged on these speculations; but in appreciating the justice of this imputation, it is of prime importance to determine whether it arises from the subject in itself being unintelligible, or from the persons who make the charge not being intelligent in regard to it. In either way there will be the very same feeling of mysticism, a feeling not peculiar in reference to a matter not understood of Christianity, but in reference also to the matter not understood of any subject or of any science whatever. It is the very feeling wherewith the uninitiated are visited when they hear the doctrines of chemistry, or botany, or medicine, propounded in the peculiar and, to them, unknown nomenclature of these respective branches of learning. It is a feeling which, I am quite confident, would be dissipated by a single month of study directed to the harmony that obtains between the doctrines of the New, and the prophecies, or ritual observances of the Old Testament. You will find that these both radiate and reflect an increasing light upon each other, and, as the fruit of your investigations, I promise you an ever-growing conviction, that in like manner as the testimony of Jesus has been called the spirit of prophecy, so you will find the same testimony to be the animating spirit that actuates and pervades from one end to the other the Scriptures of the older dispensation."—Vol. ix., pp. 201, 202.

Digitized by Google

Truths for the Last Days: Four Lectures on the Second Advent of our Lord and Saviour Jesus Christ. By MEMBERS OF THE WINCHESTER PROPHETICAL INVESTIGATION SOCIETY. London: Wertheim and Macintosh.

AN excellent little volume, very scriptural and practical, containing most important truth for the last days. We extract the following passage for the purpose of refuting the allegation brought against millennarians of disparaging missionary efforts:—

"The doctrine of Christ's second advent should lead us to increased exertions in the cause of God. Some have thought the tendency of our views to be the very opposite of this; but, as we think, without reason. When our Lord comes, it is not only to glorify his people, but also to pour judgments upon his foes; and can we bear the thought that any of our fellow-men should be lost, and lost, too, perhaps through our indolence and unfaithfulness? . . . . Lift up your eyes, and see what a wide field there is for Christian activity and zeal. There are the Jews, God's ancient people. . . . . Our Society for Promoting Christianity amongst the Jews is well known, and should be liberally supported. Then there are the Heathen. It was our Lord's last-spoken command, that we should "go and preach the Gospel to every creature;" and if we love him, we shall love to obey his commands, and love those, too, whom he loved, and for whom he died. The Societies established for their conversion should also receive our warm support. Then there are the hardened, the careless, the nominal Christians, at home. Some are without even the form of godliness; and others, if they have that, are without the power. What should we not do for these! How should our bowels of mercy yearn over them! Many are the Societies established for their benefit; and these, I need scarcely say, should be thoroughly maintained." (Pp. 124, 125.)

Notwithstanding the unqualified and unequivocal support given by millennarians to missionary efforts, Mr. David Brown, in the last edition of his work, has brought a charge against them as *unfounded* as it is unfair. Substituting his own inferences for our beliefs, he thus writes:—

"Distressing are the sneers which they sometimes throw out at alleged attempts to convert the world by means of Bible and Missionary Societies, and their *ill-disguised insinuations*,—sometimes not disguised at all, *against the Word and the blessed Spirit themselves (!!!)* as *inadequate to accomplish* the predicted Evangelization of the world." (P. 314.)

Dr. M'Neile, Mr. Brooks, Mr. Tyso, Mr. Ogilvy, are the four that are singled out as representatives of the class, and extracts from their writings are given as specimens of these *sneers* against Bible and Missionary Societies, and of these "*insinuations against the Word and the blessed Spirit.*" The Messrs. Bonar are brought in as "saying the same thing *in a more subtle way.*" (P. 316.)

There is something in accusations like these so uncharitable and unbrotherly,—so uncandid in statement, and so unchristian in spirit, that we know not well how to defend ourselves. In vain we protest against such imputations and inferences. Mr. Brown does not believe us, and when he cannot find fault with the language we use, he tells us that we say the same thing as the others, only *in a more subtle way!* When we do say what seems to him improper or unguarded, we are accused of venting *insinuations* against

Digitized by Google

the Word and the Holy Spirit; and when we use no language save that which is proper and guarded, we are charged with doing the same thing in a more subtle way! Mr. B. cannot reckon us brethren at all; for men who can throw out *insinuations* against the Bible and the Holy Spirit are not deserving of that name.

This is the more unaccountable in Mr. Brown, because Mr. H. Bonar had cited two anti-millennarian writers who had thrown out far worse "sneers and insinuations" of the kind referred to than any of the millennarian writers quoted by Mr. Brown. Why, then, should all the guilt come upon *us?* And why should Mr. B. bring charges of such solemn import against us exclusively, when he knew that brethren on his own side were greater offenders than we? No doubt in this way he calls up strong prejudice against us by imputing to us blasphemies which our souls abhor;—but then, when a calm reader asks for the other side, and finds such an unaccountable *suppressio veri*, what confidence can he place in a work of which this is an example?

We give the two instances referred to by us above. The first is by Mr. Vint, a strong anti-millennarian:—

"I cannot persuade myself that the man wearing the triple crown, or the Sultan of Constantinople, or his Imperial Majesty of China, *will ever be converted to the faith of the Gospel by the operations of Sunday-schools, Tract Societies, Bible Societies, and Missionary Societies. The language of Scripture leads us to a conclusion directly the reverse;* the spirit of prophecy teaches us to expect a great earthquake, the darkening and falling of celestial luminaries, and the powers of heaven being shaken; all this must mean something different from the *successful progress of ordinary means.*"

Our second quotation is from John Foster; and is so very strong, that we millennarians cannot subscribe such anti-millennarian doctrine. On such a passage, even though from one of his own friends, Mr. Brown might have passed some condemnation. It far outdoes all that he has quoted from Dr. M'Neile, Mr. Brooks, Mr. Tyso, and Mr. Ogilvy:—

"I have no hope of any extensive prevalence of true religion *without the interference of angelic or some other extraordinary and yet unknown agency* to direct its energies and conquer the vast combination of obstruction and hostility that opposes it. An amazing fact it is, that this hostility has hitherto been mainly successful. The triumphs of religion have been most limited and small, those of evil almost infinite. We see the melancholy result of an experiment of eighteen hundred years, the whole Christian era. This result compels me to conclude that *religion is utterly incompetent to reform the world*, till it is armed with some new and most mighty powers, till it appears in a new and last dispensation."

We add a third from Dr. Candlish, which, though not at all like the above, still so very much resembles the millennarian statements quoted by Mr. Brown, that it must come under the same condemnation:—

"We trust the time is gone by when Christians fondly trusted to the advancing progress of civilization, and *the gradual diffusion of the light of the Gospel*, and looked for the *melioration*, or the ultimate disappearance of Popery *under these benign influences.* It was in ignorance of the depth of human corruption, and *in flagrant disregard of the warnings of holy Scripture, that such expectations prevailed;* and now that, blessed be God, his Church, in all her various

Digitized by Google

branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that second coming of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now, more and more, must ever be, in its grand outlines, the bright pole-star of her hope."

In regular pleadings at law, where it is the duty of the speaker to make out a case *for his client and against the opposite party*, the *suppressio veri* may be admissible, but is it so in a matter between Christian brethren, where the object is to discover truth, not to make out a case? Let it be granted that pre-millennialists have expressed themselves unguardedly, is it right to fasten one's own inferences upon these unguarded expressions, and on them to found a charge of blasphemy against brethren in Christ? Is it right to take those expressions as specimens of the system? Is it right to say of those who use no such unguarded expressions that they say the same thing in a more subtle way? *Is it right to conceal the well-known fact that post-millennial writers have used far more improper and unguarded expressions upon the very point in question?*

The Mystery of the Kingdom traced through the Four Books of Kings. By Andrew Jukes. London: J. Nisbet and Co. 1849.

There is much excellent thought in this work; and there are many striking expositions of Scripture scattered throughout it. It draws much precious truth out of a treasure-house, hitherto but little searched, nay, often slighted as unprofitable.

Some of the remarks as to the existence of a mystic sense are good; but what, after all, is the simple truth in the matter, but just this, that the earthly and the heavenly things run so fully parallel with each other that by accurate comparison we can find the seeds or principles of the latter in every region of the former? These germs of the spiritual hidden among the natural,—these germs of the heavenly deposited by God among the earthly, we ought to search out, and, according to our spiritual discernment will be our success. Great care is needed here, lest we should fall into an over-refining system,—straining after analogies when there are none. For, in this way, we not only miss the mind of the Spirit,—nay, impute to Him our own fancies; but we so depreciate the literal sense, as to prepare the way for its abandonment, and so we are plunged into spiritualism or mysticism, the reaction from which is always rationalism.

We hardly know what Mr. Jukes means by "receiving such an application of the Word in submission to the witness of *a certain spiritual sense within them*" (page 1), and we think his theory of the failure of the priest leading to the setting up of the prophet, and the failure of the prophet leading to the setting up of the king, wholly *unproved*, nay, unscriptural; just as we think the tenet held by some, that the failure of the Church in the primitive age, so brought her down from the platform on which she had been placed, that we in these last days *cannot* have recourse to the Epistles to the Corinthians, &c., in order to form

Digitized by Google

or re-form a Church, but must fall back upon the promise, "where two or three are gathered together,"—one of the most unproved and dangerous imaginations that modern times have given birth to,—setting men free from apostolic rule, and giving full license to do "what is right in their own eyes."

We are sorry to read such a statement as the following:—"though the Bible is in every hand, though *we have scribes enough and boastings enough* of spiritual light, the mind of the Spirit seems but little known. The proof is, that it is thought dangerous to apply or explain the Word on principles accordant with the mode in which Christ and his apostles use it. For the same reason the expositors of the early writers of the Church are condemned as mystical and absurd, because they found, or at least sought in the Word much more than Christians now expect or find there."—(P. 28.) In this supercilious and unfounded condemnation of brethren we see an unmeekness which pains us. And the statement respecting the fathers amazes us, and makes us wonder if Mr. Jukes has ever read them. Why he should refer so approvingly to men such as Ambrose, Jerome, &c., who evidently knew nothing of the free grace of God, and whose writings are, as we can testify from personal knowledge of their contents, *so full of gross and most puerile misinterpretations* of God's Word, we do not understand.*

Such a statement as the following is not correct:—"Antichrists came saying, I am Christ: the Christ of God never said this; he bore not witness of himself."—(P. 3.) How is this to be reconciled with the Lord's own words,—"I that speak unto thee am he." Other questionable things we have noticed, but have no room to specify.

* Even Augustine is most fanciful, though there are many striking and precious thoughts in his commentaries, such as in his work upon the Psalms. Jerome is much worse than Augustine, more fanciful and much less sound in the faith. He abounds in those "mystic senses," which Mr. Jukes refers to. Commenting, for instance, on Zechariah xiv., after denying the literality of the passage, he proceeds to show that Hananeel means obedience, and that the Church was to be built from the laws of obedience; the gate of the corner means "the inconsistencies of Christians;" for "while we are in the flesh we do not go in the straight line of truth, but stand in a corner and broken lines." Ambrose is no better. Expounding Proverbs xxx. 19, he tells us, that the way of the eagle is the ascension of Christ, flying back as an eagle to his Father, carrying man plucked from the jaws of the enemy as his prey with him! These are some specimens of the fathers. Their thorough misunderstanding of the Word of God: their ignorance of the way of justification by grace; their sad superstitions, should make us very cautious in passing any general remark of approbation. And it seems strange to us that Mr. Jukes should speak so unfairly and uncharitably of brethren, who "condemn the expositions of the early writers of the Church as mystical and absurd." We are quite willing to bear the blame of those who condemn the absurdity and mysticism of these fathers. It is strange to observe in how many quarters zeal for the fathers should be springing up.

Digitized by Google

The Law of the Offerings Considered as the Appointed Figure of the various Aspects of the Offerings of the Body of Jesus Christ. By ANDREW JUKES. Second Edition. London: J. Nisbet and Co., 1848.

A FULL review of this work, and an inquiry into the subject it has taken in hand, would occupy large space,—too large for us at present. The reader will gather much spiritual truth from Mr. Jukes's volume, though perhaps he may not agree with all,—nay, possibly, as is the case with ourselves, may not quite understand all. We give the closing paragraph as most suitable to the present day:—

"Such is 'the law of the offerings.' It gives but one view of Christ, yet how much is involved in it, both as to our walk and standing. Do we not need this truth? Surely, if ever there was a time when the truths connected with Christ's sacrifice were needed, that time is the present. As in the days of Christ, so now God's truth is used as the prop of error. Just as then the law, which was given to prove man's sinfulness, was used by the Pharisees to exalt man's righteousness, so now the Gospel, which was given to lead us to another world, is being used to make this world a more sure abiding-place. I speak what is notorious; it is the boast of the age that Christianity is doing what it never did before. It is giving temperance to the world, and peace to the nations; it is vindicating the liberty of the slave; in a word it is making for man a better home, a safer resting-place on this side the grave.* And all the while the world is still the world, and the slave still, as before, of lust. Time was when Christians gave up the world. They now can mend it! They need not leave it! O cunning device of the Evil One, too easily followed by a deluded age! God's truth now, instead of laying man in his grave with the certain hope of a resurrection morning, is used on all hands—misused, I should say, to perfect man in the flesh, almost to deify him; used to prop up the things 'that must be shaken,' instead of leading us to those which cannot be moved,—used to give an inheritance on this side of death, instead of in the glory which shall be revealed."—(Pp. 252, 253.)

A Memorial concerning Personal and Family Fasting, and Humiliation. By the late Rev. THOMAS BOSTON. *With Prefatory Remarks, and an Appendix,* by the Rev. A. MOODY STUART, A.M. Third Edition. Edinburgh: Johnstone and Hunter. 1849.

SOMETHING to lead us down to the valley of humiliation, and to deliver us from the spirit of vain glory and high-mindedness, is what we need in these last days. This Memorial is fitted to be very helpful in so doing. It is searching and spiritual.

---

* We do not suppose that the author objects to temperance, the freeing of the slave, &c., or to efforts made to accomplish these by means of Christianity. We understand him to mean, that men are resting in these as the great and chief benefits of Christianity.

Digitized by Google

Incomplete Conversions; or, One Thing Thou Lackest. By A PROTESTANT FRENCH MAGISTRATE. *Translated from the French.* London: James Nisbet and Co. 1849.

"BE READY," are the words of warning given us by the Lord himself. How shall we be ready for his appearing if either we remain totally hardened, or if our "Conversion is incomplete?" In an age like the present, when religion is fashionable, the warning against "Incomplete Conversions" is most seasonable. Hence this work is fitted to meet the case of a large class amongst us, who are neither hot nor cold. It is a most excellent and useful little volume.

The Life of the Rev. John Macdonald, A.M., including Selections from his Diary and Letters. By the Rev. W. K. TWEEDIE. Second Edition. Edinburgh: Johnstone and Hunter. 1849.

WE called attention to the first edition of this Memoir in a former number, recommending it earnestly to the notice of our readers, as helping not only to quicken Divine life in the soul, but to stir up missionary zeal. We need not add anything to our former recommendation, beyond remarking that we rejoice to find it reaching a second edition.

A Catechism of Scripture History, &c. By ISAAC WATTS, D.D. *With Introductory Notice*, by the Rev. W. R. TWEEDIE. Johnstone and Hunter.

THOUGH on prophetical points this Catechism will be found defective, yet, as a sketch of Scripture History, it will be found most accurate and full. It is a very valuable work for Bible classes, and even for Sabbath-schools. Since the day of its author it has had a wide circulation, and it is coming once more into extensive notice.*

The Spiritual Reign; an Essay on the Coming of our Lord Jesus Christ. By CLEMENS. London: Hatchard. 1849.

WE have already noticed the commencing parts of this anti-millenarian work; we may now, though briefly, refer to some of his subsequent chapters.

* We do not like Watts's Catechisms for the young, thinking them very defective in Evangelical truth. Take that question, "What must you do to be saved from the anger of God, which your sins have deserved?—Ans. I must be sorry for my sins; I must pray to God to forgive me for what is past, and serve him better for the time to come." Not a word about free forgiveness through the Lamb of God! Yet this Catechism is in the hands of thousands throughout Britain! No one from it would learn the way of life.

Digitized by Google

Clemens asserts (p. 15) that the reason why pre-millennialism was discarded in the early ages, was "that the pure taste of sincere and intelligent Christians was shocked." Any one who knows history knows that they who opposed it were men *far gone in heresy.* The first deniers of it were those who denied also the Godhead of the Spirit, the eternity of punishment, and justification by faith!

Clemens asserts that pre-millennialism "casts discredit on the work of the Holy Spirit, as unable to accomplish the conversion and consolation of mankind upon an extensive scale." (p. 19.) This is pure fancy; a mere inference of his own, which it is not charitable to charge us with. Because *Clemens thinks* we do so and so, is it, therefore, the case? No millennarian ever held these things imputed to us. Many have openly disclaimed it; but still *Clemens* asserts it as true. Yet, strange to say, when we deny the inference, and affirm that we never meant the Advent, with all its terrors, to supply the work of the Spirit, but look on its operation as the same in kind with that of a remarkable providence through which the Spirit works, *Clemens* holds up his hands in amazement at our comparing the influence of the Second Advent to a remarkable providence, (p. 23,) and has several marks of exclamation to show his horror of our statement. Thus we cannot please in either way. If we speak strongly of the Advent, as to usher in the world's conversion, we cast discredit on the Spirit: if we speak less strongly, we depreciate the Advent! Our opponents are certainly determined that we shall not be right whatever we may say.

Clemens maintains that the whole of the twenty-fourth chapter of St. Matthew was fulfilled at the siege of Jerusalem, and argues as if *we* were the only persons who applied it to the Second Advent. He surely knows that *very many* post-millennialists hold the same as we do here. He singles out the verse, "this generation," &c., as that to which we bring our "critical crucibles" to explain it away. He is quite mistaken. We are quite content that γενεα should not mean *generation,* as he wishes it,—though some of *his* friends explain it otherwise. Is it fair or just to charge *us* with what we do not hold? Can this method advance truth?

We conclude at present with the following extract from Calvin. He certainly does not agree with *Clemens* :—

"*The tribulation of those days* is improperly interpreted by some Commentators to mean the destruction of Jerusalem, for, on the contrary, it is a general recapitulation (ανακεφαλαίωσις) of all the evils of which Christ had previously spoken. To encourage his followers to patience, he employs this argument,—that the tribulations will at length have a happy and joyful result. As if he had said, 'So long as the Church shall continue its pilgrimage in the world, there will be dark and cloudy weather; but as soon as an end shall have been put to those distresses, a day will arrive when the majesty of the Church shall be illustriously displayed.' In what manner *the sun will be darkened,* we cannot now conjecture; but the event will show. He does not indeed mean that the stars will actually fall, but, according to the apprehension of men; and, accordingly, Luke only predicts that *there will be* SIGNS *in the sun, and in the moon, and in the stars.* The meaning, therefore, is, that there will be such

Digitized by Google

a violent commotion of the firmament of heaven, that *the stars* themselves will be supposed *to fall.* Luke also adds, that there will be a dreadful commotion of the sea,—*the sea and the waves roaring, so that men will faint through fear* and alarm. In a word, all the creatures above and below will be, as it were, heralds to summon men to that tribunal, which they will continue to treat with ungodly and wanton contempt till the last day."—*Calvin on the Gospels.*

An Examination of "Anastasis," *the late Work of Professor Bush, &c.* By the Rev. Frederic Fysh, M.A. London: Seeleys.

Professor Bush maintains that the resurrection is an absurdity and an impossibility, and having attempted to show this, he does his utmost to explain away all the passages of Scripture that have any reference to it. Like post-millennialists, he adduces *no direct and positive proof-texts* in favour of his own theory, but sets himself, like them, to prove, (1.) that the system of his adversaries is so beset with difficulties as to be incredible. (2.) That all the texts in favour of it may be explained away.

Mr. Fysh has set himself elaborately to expose this monstrous theory. In some respects, and on some points, he has done so successfully. We are not prepared to assent to all his arguments: we fear he takes too much for granted. Still his book contains many interesting illustrations of Scripture, and places many passages in a striking light. We add a few extracts as specimens. The first is his criticism on Daniel xii. 2:—

"The correct translation of Dan. xii. 2, is as follows:—'*And many of the sleepers in the dust of the earth shall awake. These are reserved to everlasting life; and those*' (that is, the rest) '*to shame and everlasting contempt.*' The Hebrew words, *aleh vealeh*, should be rendered '*these and those*,' not '*some and some*,' as in the authorized translation. Compare Josh. viii. 22: '*These on this side, and those on that side.*' Also 2 Sam. ii. 13: '*And they sat down, these on the one side of the pool, and those on the other side of the pool.*' Also 1 Kings xx. 20: '*And they pitched, these over against those, seven days.*' We agree with Professor Bush in his translation of the passage, but differ from him, *toto cælo*, in his interpretation of it.

"It is manifest that the '*awakening*' predicated of '*many of the sleepers in the dust of the earth*,' denotes a *literal resurrection;* for the '*sleep*' refers to the *body*, the awakening must therefore refer to the *body* also. What Daniel calls '*awakening*,' St. John calls '*living*,' and '*living again.*' As Daniel's '*awakening*' is confined to a select class, so is St. John's '*living*,' and '*living again.*' What Daniel calls '*shame and everlasting contempt*,' St. John calls '*the second death.*' These passages, therefore, mutually reflect light each on the other."

We give his remarks on Isaiah xxv. 8, which others besides Bush have tried to wrest from its simple meaning:—

"Says Professor Bush, As to the death here spoken of, we hesitate not to understand it with Vitringa, Rosenmüller, and others, not as 'death in its natural and ordinary acceptation, but as another term for all manner of grievous afflictions, persecutions, wars, pestilences, sicknesses,—everything, in fact, of a deadly and desolating nature,—everything which causes grief, mourning, and tribulation.' Now, how does this interpretation square with the Professor's views? He believes that we are now living in the New

Digitized by Google

Jerusalem dispensation. If so, how is it that we have still wars, pestilences, sicknesses,—everything, in fact, of a deadly and desolating nature,—everything which causes grief, mourning, and tribulation? It is in vain to say that 'the leaven is still latently working which shall eventually leaven the whole lump of human kind.' The plain matter of fact is, that '*death is not swallowed up in victory*,' under the present dispensation, even if we take '*death*' to mean 'premature death by disease, pestilence, casualty, the sword of war, broken hearts, or any form of wasting judgments.' The Professor's theory is plainly untenable.

"To understand the passage, we have only to look at the context, and at the manner in which St. Paul quotes it.

"If we look at the context, we shall see that the *millennial* dispensation is referred to. '*Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously*.'

"If now we turn to 1 Cor. xv. 54, we shall find the apostle applying the passage expressly to the resurrection of the righteous at the pre-millennial advent. So far from there being the least discrepancy between Isaiah and St. Paul on this point, there is the closest agreement between them."

A New Solution of the Seals, Trumpets, and other Symbols, &c. By the Rev. R. GASCOYNE, M.A. London: Longmans.

THERE is little in this volume either as to exposition or as to thought. The author's comments are fanciful and meagre. He condemns Origen, but he himself is nearly as wide of Scripture. "A method of interpretation, supported by the great name of Origen, passed over the practical and obvious sense of Scripture, and left the mind under the guidance of the imagination." (Page 41.) Most true! And it was by this means that the Chiliasm of the early Church was overthrown. The same false philosophy that set itself against the simplicity of Scripture, and introduced the grossest heresies, raised its weapons against Chiliasm, and rested not till it sank under the double pressure of heathen philosophy and Popish superstition.

Biblical Commentary on the New Testament. By HERMANN OLSHAUSEN, D.D. *Containing the Epistle to the Romans.* Edinburgh: T. and T. Clark. 1849.

OLSHAUSEN'S Commentaries are perhaps the most valuable contributions to the interpretation of Scripture that have made their way to us from Germany. Minute and accurate, yet comprehensive and full, they are most helpful in guiding to the right understanding of Scripture. They are scholar-like in their execution, sounder in their doctrinal views than most German expositions, and elevated in their tone. There is often an air of poetic beauty thrown over passages which attracts and rivets. We give two brief extracts:—

"It is indeed certain that the apostle did not imagine the fulfilment of this prophecy to be so distant as experience has shown it to be; still neither did St. Paul conceive it to be quite close at hand, as if it might take place in his own life-time; he did not know the time of Christ's second coming, but hoped that that which he longed for would soon come to pass."—Page 376.

Digitized by Google

"How can we reconcile with this the statement that which is continually repeated in Scripture, that just at the time of the second advent, sin will be exceedingly powerful among men? That *every individual* should be won to the truth by the preaching of the Gospel among the Gentiles, is in itself unlikely, and contradicts Scripture, which represents the Gospel as preached to them *for a witness* to them."—Page 576.

"Why does St. Paul choose the word πλήρωμα, which may also signify the whole aggregate body? It is in order that here again he may hold fast the idea of the supplying of a deficiency. The gap caused by the unfaithfulness of many Israelites, will be filled up by a corresponding number of the Gentiles, who enter on the higher calling of those who have fallen out from their places." —Page 376.

"The passage, Galatians iv. 24, &c., is very instructive as to the apostle's whole view of the relation between the aggregate of Israel and the individuals who compose it. The nation is the *mother*, who constantly represents a *possibility* of bearing; but she is long barren, (Gal. iv. 27,) and when she bears, as Sarah bore only Isaac, she bears but few children. But the time will come when the forsaken, aged, barren one, shall bear more children than she that hath an husband. Israel scattered among all nations is like to such a declining and barren woman; individuals alone here and there separate themselves from the people and enter into Christ's Gentile Church, which at present has the husband, *i.e.*, in which God and his grace are in operation. But this barren widow will in her age hereafter bear children, as the dew is born from the dawn, Ps. cx., where the latter part of the verse is rendered by Luther, 'Thy children are born to thee as the dew from the dawn.'" —Page 365.

The Tabernacle of Israel; its Holy Furniture and Vessels, Drawn on a Uniform Scale, with Coloured Metallic Illuminations, &c. Part I. Samuel Bagster and Sons.

No description that we could give would convey any idea of the beauty and splendour of these engravings. They must be looked at and examined. As works of art they are exquisite; as illustrations of the Word of God they are fitted to be truly useful. We do not agree with the author in his statements regarding the cherubim; but as we have no room to enter on argument, we merely express our dissent, commending this publication, in other respects, most heartily to our readers.

The Book of the Prophet Joel. London: Bagster and Sons. 1849.

We have here the Hebrew text arranged in parallelisms, and printed in a bold type, and done up in a portable size. It is a beautiful specimen of Hebrew typography.

The Covenants Distinguished; a Sermon on the Restoration of the Jews. By the Rev. Hugh M'Neile, D.D. Hatchard and Son.

A well-argued discourse, in which the author most triumphantly demonstrates from the covenant with Abraham, the restoration of Israel to their land. It seems difficult to see how an opponent could evade the conclusions to which the writer brings, save by a method of interpretation which does not differ a hair-breadth from rationalism.

Digitized by Google

Psalms and Hymns, selected and revised for Public Worship, with several Original. By the Rev. JAMES KELLY, M.A. Bath: Binns and Goodwin. London: J. Nisbet and Co. 1849.

THESE Hymns embody very fully, and in great variety, the two great points on which rest the faith and hope of the Church, and which form the theme of her song—the "sufferings of Christ and the glory that is to follow." Our straitened limits hinder quotation, and we can only add that the spiritual tone breathing itself throughout these hymns is all that it ought to be.

Extracts.

THE following singular and interesting letter is from a Popish priest to a friend. It was written in 1786, and is headed, "Sur la proximité de la fin du monde." It has never appeared in an English translation before:—

"Sir,—When you informed me, in one of your preceding letters, of the wondrous effects of magnetism, of which you had been a witness, I had the honour to answer, that I suspected that there was in them more of imposture than reality, but that, if the effects were really such as you profess to have seen them, and even were they still more wonderful, I should not be surprised at anything, in these times in which we live, because I do not doubt, that we are verging on the end of the dispensations, an epoch at which impostors may be expected to come, who, according to the Gospel, shall work prodigies, calculated to lead astray, if it were possible, the elect themselves. Further, I am thoroughly persuaded, that the last coming of the Son of Man will take place before that end, and, perhaps, even a little after the middle of the next century.

"This conjecture of mine has surprised you, and you are almost scandalized by it. Hence, you inquire of me, if it be permitted us to fathom a mystery, the knowledge of which God has reserved for himself alone, and you ask on what principle I rely as the foundation for believing, that the accomplishment of that mystery is so near at hand. To these two questions, I hope to reply by the following observations; I beg you to read them with all the attention which a subject so serious demands.

"As the day of the last coming of the Son of Man is a mystery of which God has reserved the knowledge to himself alone, you inquire if a man can be permitted to fathom its depths.

"This question to be properly cleared up requires a distinction to be made, to which sufficient attention has not been paid; and from whence an error arises into which very many have fallen, all the more danger-

Digitized by Google

ous, as it induces men to disregard the times in which we live, and exposes them to the sin of not recognising those signs which God has promised us.

"It is undeniable, that God alone knows the day and the hour when the Son of Man will come. It is no less a person than Jesus Christ himself who informs us of this truth. (Mark xiii. 32.) 'But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.'

"But be on your guard, Sir, it is one thing to know the day of the second coming of the Son of Man, and another to know the approaches of so remarkable an event. God is resolved that we shall not know the day, but he wishes, too, with the view that we may not be taken by surprise, that we should be aware of its approach. And it is even with the view that we may not deceive ourselves, that not content with promising signs, by which we may recognise its approach, and for fear that we should not be able to distinguish these signs from many others very similar, which shall precede them, he has condescended to point out for us the *times* when these last signs shall begin to show themselves. It is true, that these times are marked for us in an obscure way. But it is this very obscurity which should awaken our attention and render us more careful to study them, that we may not be exposed to the reproach to which God's people formerly were exposed, when he addressed them by the mouth of the prophet. (Jer. viii. 7.) 'The stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know not the judgment of the Lord.'

"It was because they had not known the time of the first coming of the Son of Man marked out in Scripture, that the Jews despised his miracles, that they were unwilling to recognise him, and that they were surprised by the misfortunes which had been predicted against the nation, and it will be also, because they have not recognised the time of his second coming, that the majority of the inhabitants of the earth will not be struck with the signs which shall precede it, and that the great day of the Lord will surprise them unprepared.

"These will, indeed, be signs, but these last signs will then make no more impression on men than all those have made, which have appeared in the natural world up to this moment.

"Then, mankind, especially the unbelievers, will easily persuade themselves, that in all the great events which will succeed each other by intervals there is nothing, of which they have not in past times seen instances. Wars, pestilence, famine, earthquakes, which will ravage the universe, will be inflictions previously known and of which human nature has often had experience. The false prophets which will appear in the world, yea, the very persecution of Antichrist will not more astonish them, because at all times there will have been impostors, and in all ages the Church will have been more or less the object of the persecutions of evil-minded men. It is true that signs will be seen in heaven, that the sun shall be darkened, that the moon shall not shed her light, and that the stars of the firmament shall fall. But independently of the

Digitized by Google

fact, that these expressions may have been employed in a figurative sense (as it seems we are to understand by the falling of the stars), let us suppose that the sun and moon will be under eclipse for a considerable time. I do not believe that such phenomena would then make more impression than they have made before, on each time of their appearance. But, be this as it may, whatever may be the signs which are determined to precede the end of this dispensation, however extraordinary they may be in their nature or their multitude, it is certain that the greatest part of the inhabitants of the earth will not look on them as the forerunners of the last coming of the Son of Man.

"For it is a matter on which we can have no doubt after the assurance given us by Jesus Christ, that the Son of Man will come as a thief when men little expect it, and that he will surprise them as a net. . . .

[How few did the supernatural darkness of the sun at the time of our Lord's crucifixion affect savingly!—Tr.]

"The reason for this stupidity on the part of mankind, and of their insensibility at the sight of those signs of which they are witnesses, is, that they will be ignorant that such signs have been predicted, and that they will not be at the pains to recognise the last times, which are destined to precede the second coming of the Son of man.

"Such being the case, I leave you to conclude, if it be useful, if it be prudent, or rather, if it is not absolutely necessary to study the times in which we live; and how blind are those, who under pretence, that God has reserved to himself alone the knowledge of the day of retribution, will not give themselves the trouble to recognise its approach.

"I trust that I have said enough to satisfy your first request; let us now attend to the second. To answer this, namely, on what principle I found my belief that the second coming of the Son of man will take place before the end of the nineteenth century, it is necessary to lay down previously a point of tradition founded on Scripture; which is, that a little before the second coming of the Son of man, Antichrist and Elias will appear on earth; the latter to convert the Jews—the former to excite against the Church the most violent of all persecutions that has hitherto taken place. This tradition St. Augustine (20 lib. de Civit. Dei), declares he had received from his predecessors, and this all who succeed him have equally taught. Such being the case, I have no intention of discussing with you the certainty of a tradition that is so well established, and is recognised by all Catholics. But *if* I shall succeed in convincing you that the conversion of the Jews by Elias, and the persecution of Antichrist, must take place a little after the middle of the next century, you will have no difficulty in agreeing with me, that we are not very far off the end of the world, and that in all probability the nineteenth * century will not pass away without the mystery of the second coming of Christ being

* Mr. Fynes Clinton makes out, *if* I understand him aright from the Bible, that we are now in 1982, or rather, anno mundi 5982, within twenty years of that (σαββατισμος) rest that remains for the people of God, *i.e.*, the beginning of the *seventh* thousand.

Digitized by Google

accomplished. To convince you, then, that the conversion of the Jews, and the persecution of Antichrist, will take place soon after the middle of the next century, it will be enough to remind you of what Scripture tells us touching the epoch of these two great events. I will commence with those that relate to Antichrist, as being that event which must precede the coming of Elias, if not in person, at least by divers false prophets, which are to prepare the way for him.

"In Daniel we find almost all the history of what is destined to take place, not only under the particular reign of Antichrist, but even during the whole course of the Antichristian empire, of which one day he will be the head; and what is much more interesting for us is, that Daniel, while he shows us the commencement of this redoubtable empire, has further endeavoured to acquaint us with its duration; so that, to know the end, it only remains for us to search history for the veritable epoch at which it was destined to begin. . . . .

"Recal to your mind, then, in reference to this point, what it is that Daniel says of the succession of the grand empires. This prophet, after having announced to Nebuchadnezzar the fate of his empire, and having pointed out three other monarchies which were successively destined to replace his own, saw yet further, in a mysterious dream, these same empires under the figures of four mighty beasts: 1st, like a lion; 2d, like a bear; 3d, like a leopard; 4th, entirely different from the others, or from the first that he had seen, was of extraordinary strength, and had teeth of iron. (Dan. xi. 37; vii. 2.)

"It is well known that the empire of the Babylonians, and particularly that of Nebuchadnezzar, is designated in Scripture by the symbol of a lion. (Jer. iv. 7.) Further, that in point of fact, this empire, represented by a lion, was invaded by Medes, especially Persians, in the person of Cyrus, who, out of the Chaldeans, Medes, and Persians, formed a new empire, represented by the bear. We know, too, from history, that the Persians were, in their turn, invaded by the Greeks, in the person of Alexander the Great, who founded the third, symbolized by the leopard; and that at last the empire of the Greeks bowed in its turn to the power of the Roman empire, represented by the fourth beast—a power which no people could resist, and such as became, by the force of its arms, the most extended empire that had been ever seen on the earth.

"This fourth beast, adds Daniel, had the horns (vii. 7), which, as the angel of the Lord apprized him, represented ten kings, destined to reign on earth. From history we learn, that many provinces in the Romish empire were dismembered by the barbarians, and these new kingdoms were reduced to the number of ten, at the beginning of the seventh century; that of the Lombards in Italy, that of the Franks in Gaul, that of the Goths in Spain, the Heptarchy of the Saxons and Angles in Great Britain. Let us follow Daniel strictly, and see whither his prophecy will lead us.

"From the midst of his ten horns, or from the ten kingdoms, there came forth a little horn, before which the three first were

Digitized by Google

torn up. This horn had eyes as the eyes of a man, and a mouth that spake great things. The angel of the Lord informed Daniel that this little horn, which sprung from the midst of the ten other horns, represented a new kingdom, which was to raise itself after them, and which should be greater than those which had preceded it; that it should humble three kings, that it should trample under foot the saints of God, and should set itself to change times and laws. (Dan. vii. 24.)

[The worthy Canon sees the fulfilment of this prophecy of the little horn in the career and person of Mahomet: but as all students of prophecy are now agreed that this is not the case, I see no advantage in printing his observations.—Tr.]

"It is after the fall of the last of the three kings, that the Antichristian empire, having arrived at the highest period of grandeur to which God desired to elevate it, will itself be subjugated by Antichrist, of whom Mahomet was the type. This Antichrist will speedily be consumed by fire from heaven and precipitated into the abyss with all the wicked. But how long, you will ask, is this Antichristian empire (over which the Antichrist appears to reign), destined to endure, and at what epoch will it end?

"Pay attention to the angel; for this is the very point of which he informs Daniel, when, after tracing the character of the kingdom represented by the little horn, he says that the saints shall be delivered into his hands till a time and times and a half. This phrase, 'time, times, and a half,' is generally employed to signify years. Thus Daniel (iv. 20, 23), when predicting to Nebuchadnezzar the duration of the chastisement to be inflicted on him, says, that he should live with savage beasts for seven times,—that is, seven years. Again, the same prophet, speaking in another place (xii. 7) of the grand persecution, says, that it will last a time and times and a half—that is, three and a half years. But this mysterious expression may also have a more extended meaning; and we cannot doubt, that, as the subject in question here is the duration of an empire (that of Rome), which has already lasted so many centuries, that these 'time, times, and a half' must mean a period much longer than the letter of Scripture would seem to say. Taking the days, then, in the widest sense that we can give them, days of years, they will represent a duration of 1260 lunar years. This period must have commenced at the taking of Jerusalem by the Mahometans about the year 637 A.D., which is the veritable epoch when the saints were first delivered into the hands of the Antichristian empire, and is, therefore, destined to last till the year 1897.

"From this, however, we must deduct thirty-seven years for the deficit of the lunar years, which have ten and eleven days less than solar years. Hence the duration of the 1260 years will end at the latest at about 1860.

"It is, then, at this point of time, as it would appear that the complete overthrow of the Antichristian Empire is to take place, as well as that of Antichrist, of which Mahomet was the predecessor and

Digitized by Google

image. After which Daniel informs us, when winding up his prophecy, that the last judgment [query, judgment of the just?—Tr.] shall take place, and that kingdom shall commence; in which God is to dwell with his saints through eternity. (vii. 26, 27.) The prophet Daniel is not the only one, who, while describing to us the character of the Antichristian Empire, explains to us also its duration. If we consult in later times the Apostle John, we see that in the Apocalypse he entirely agrees with Daniel. Speaking of this Empire under the symbol of the first beast, whom he saw coming up from the bottomless pit, he informs us, that it was like a leopard, that he had the feet of a bear, and the throat of a lion; and that there was given him a mouth, which insolently exalted himself and blasphemed; and that he received power to make war on the saints forty-two months. (Rev. xiii.) By the features under which he elsewhere describes the Antichristian Empire, we cannot but be reminded of what Daniel had before said of it. This monstrous beast inherited his empire from the leopard, the bear, and the lion, figured by the three monarchies which the Antichristian Empire was destined to humble, according to Daniel, and of which it was to be chiefly composed. This beast had a mouth, too, full of insolence and blasphemy. We have already remarked in reference to the great things, that the little horn, spoken of by Daniel, was to do; how full of pride was the language of Mahomet; how increasing have been the blasphemies which his Empire has poured forth ever since its establishment against the only Son of God. Power was given to this beast to make war on the saints forty-two months;—expressions very remarkable, and which perfectly correspond to those which are employed in the seventh chapter of Daniel, where it is said, that the saints shall be delivered over to a kingdom, represented by the little horn, during a time and times and half.

"For observe, Sir, that as the three times and half of Daniel, taking the days for years, give us a period of 1260 years, so here—taking the forty-two months of St. John for the period of thirty years (agreeably to the Mahometan method of counting time)—forty-two periods of thirty years represent a duration of 1260 years.

"These commencing as the three years and a half of the seventh of Daniel, at the taking of Jerusalem by the Mahometans, somewhere about 637, (A.D.), will also end about the year 1860.

"You see, Sir, after these first observations concerning the length of the Antichristian Empire, that my conjectures, as to the nearness of the end of the world, are not altogether without foundation. My conjectures will, however, appear more probable, now that I have led you to see from Daniel and St. John, that Antichrist is likely to appear about 1860 [or perhaps before?—Tr.], if I shall further show you by proofs taken from the Old and New Testaments, that it is precisely about the same time and about the same epoch, that the conversion of the Jews is to take place. You are no doubt as well aware as I am, that the infidelity, into which at different times the Jews fell, in regard to the Almighty, was a figure of that in which they have persisted so long a time. On the same principle in the duration of their first

Digitized by Google

infidelity, one may recognise a type of their last. Let us consult the Scriptures afresh to discover the mysterious sense, which is concealed under these figures. If there is one part of Scripture where the duration of the ancient infidelity of the Jews is marked for us in a precise way more than another, it is undoubtedly found in the prophecies of the fourth chapter of Ezekiel, where God, reproaching the Jewish people with their wickedness, announces at the same time the limit of their punishment. (Ezek. iv. 1, 2, 3.)

"This sign, which the Lord wished to give to the house of Israel, is not very difficult to comprehend; and we there recognise the prediction of the last siege, which Nebuchadnezzar laid to Jerusalem about 589 years before Christ: a siege which was accompanied with the most frightful calamities, and at last followed by the storming of the town, the fall of the temple, and the transportation of the Jews to Babylon, where they remained captive seventy years, as it had been predicted to them by Jeremiah. (xxv. 11, 12; xxxix. 10.) Let us proceed with the prophecy of Ezekiel, and give its renewed application in iv. 4, 5, 6, 8, 9. The prophet was to lie on his side for 390 days —composed of two periods of 350 and 40; during the former he was to lie on his left side, and during the latter on his right. Again; the 350 days, during which the prophet was to remain lying, had a double sense. In the first sense, they signified the days that the siege of Jerusalem was to last; and in the second, the years of infidelity of the two houses of Israel and Judah, *i. e.*, the 350 on the part of the house of Israel, forty on the part of the house of Judah, representing a total infidelity of 390 years.—" A day for a year I have given you."

"Without entering here into chronological difficulties, which the holy writings present on the literal accomplishment of the 390 years of infidelity, I cannot doubt that, in a second sense, the duration of their present infidelity, which to speak properly is only the sequel of their ancient infidelity, will last till the consummation of the last persecution of the Church, prefigured according to the fathers by the captivity of Babylon.

"This being the case, we must find out in the 390 years, of which Ezekiel here speaks, a number which exceeds the duration of the infidelity of the Jews up to the present moment, and which corresponds to that to which it may still attain. At this number we arrive by taking the 390 years of Ezekiel for Sabbatic years ($390 \times 7 = 2750$). To which if you add ten Sabbatic years of the last persecution, you will really find for the Jews 2,800 years of Infidelity.

Then by placing the commencement of this infidelity at its proper epoch (suppose the confirmed revolt of the ten tribes), it follows that this infidelity will last to somewhere about the year 1860 of the present era.

"The same principle of calculation, which is simple, may be equally applied to the 400 years of which God spake to Abraham in Genesis xv. The literal sense is verified by the bondage in Egypt, from which the Israelites were not delivered till 400 years after.

Digitized by Google

Take these 400 years as Sabbatical years, you have the duration of the infidelity of the Jews represented by the bondage in Egypt, (400 × 7 = 2800,) which commencing as before laid down at 940 A.C., is to end in 1860.

"To confirm the truth of this mysterious sense of Ezekiel and Genesis, it now remains to see if we can interpret similarly the forty years of the house of Judah, considered as representing Christians, more especially the western Christians. The forty years of infidelity, similarly calculated, with ten Sabbatical years of punishment added, give an interval of sixty Sabbatical years=altogether 360 years.

Now the preceding proofs have placed the end of the punishment of the Jews at 1860. From thence, if we cannot count backward 350 years, we are brought to 1510, the time when * Lutheranism appeared, which is the principal epoch of the infidelity of the Christians in the West during these later centuries. To these confined proofs, taken from the prophets, which agree so well in placing the conversion of the Jews about 1860, I join one more, taken from the Gospel history.

"You are aware, Sir, no doubt, that besides the literal and spiritual sense contained in the miracles of the Son of God, the Fathers of the Church have detected further a mysterious and prophetic one. Whence it follows that they have recognised in many of the acts of healing a type and prophecy of that which is to be achieved at the end of the dispensation in favour of the Jews. Now if there is one passage of the Gospel where this healing is noted for us, it is assuredly in that of the Paralytic at the pool of the Sheep-market. (John v.) The Evangelist informs us that this man had been afflicted thirty-eight years, when Jesus Christ healed him. It is not without reason, doubtless, that the Holy Spirit intended to acquaint us with the duration of the paralysis of this man—a paralysis which figures so well that which still afflicts the Jewish people.

"If we take these years as Jubilee years, of fifty years each, we find them = to thirty-eight, nineteen whole centuries. And this would seem to announce to us, that the duration of this paralysis of the Jews will be 1900 years. To find the time of its expiry, we have only to decide when it begins. And this we find to be the commencement of the reign of Herod the Great, who was the first strange prince that ascended the throne of Judea; an event which is the true epoch, when the paralysis of the nation of the Jews commenced. As this took place forty years before Jesus Christ, it follows that it will expire about the year 1860.

"In the alphabet of the Jews, all the letters are numerals, and the Hebrews make common use of their value to mark the dates. In the celebrated prophecy of Hosea, (iii. 4,) "They shall sit many days," it occurred to Mons. Rondet that God here intended to mark distinctly

* The translator, of course, dissents from this application, and *protests against* it.

Digitized by Google

the reprobation of the Jews . . . and that through the numerical value of the letters, after the custom of the Jews :—

יָמִים רַבִּים יֵשְׁבוּ . . .

יָ	10
מִ	40
י	10
ם	600
רַ	200
בִּ	2
י	10
ם	600
יֵ	10
שְׁ	300
ב	2
וּ	6
	1790

According to the value of these letters, the nation of the Jews is to be scattered without King or Prince 1790 years. Now at what period must we fix the commencement of this epoch? All historians inform us that this must be at the last destruction of Jerusalem by the Romans, which happened seventy years after Christ. Adding then 1790 to the seventy, we arrive at the same period, 1860, Ann. Dom.

"The above conjectures and remarkable coincidences, will no doubt incline you, as they have inclined me, to believe that the second coming of the Son of Man, (of which, indeed, we cannot know the day,) is not far removed.

"I have, I hope, proved the obligation under which we lie, and the immense interest which we have in studying the times in which we live. . . From the prophecies of Daniel and Apocalypse, it appears that the reign of Antichrist, who is to precede a little beforehand, the end of the world, will probably end about the year 1860.

"I have shown you from Ezekiel, from Genesis, and by the Evangelists, and by the Prophet Hosea, that the ancient infidelity of the Jews, their paralysis, and in a word their reprobation, will, it would appear, end about the same year of 1860. Whence it follows that being so near the end of the dispensation, *there is no event so extraordinary or disastrous*, that should surprise us. Already our age is remarkable for plagues of every kind with which humanity has been afflicted.* Already, since the middle of this century, our public papers are filled with nothing but convulsions in nature, with disastrous calamities and misfortunes, and what is more astounding, *unbelief rampant* through every state, marching with lofty head, and seeming almost to have arrived at that point when, according to our Saviour's words, he will 'scarcely find any faith on earth.' Add to all this the sensible diminution of Gospel Missionaries,† to which we may pay but little regard in the present day, but of which we shall one day feel the privation.

* This was in 1786. What would the Canon of Marseilles say now?

† The Church Missionary and Bible Societies were not then formed.

Digitized by Google

"But however great the trials may be which we endure now, we have *only a few drops* of the fatal vial, which God is preparing himself to pour on the earth to punish the sons of man. These are the beginnings of sorrows. Happy they who recognise in the signs of the last times, all that God has promised. . . Happy still more are all they who hold themselves in readiness at all times, and who are not surprised by the arrival of the Son of Man. . . .

"I have the honour to be, &c.*

"*Marseilles, January* 25, 1786."

Signs of the Advent.

"'The Lord cometh!' is the first. The heart of many an one thrills at this call. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, 'Ah, didst thou but come!' Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the Church, not like a flood-water, which is gradually lost in the sand beneath, but like a stream which, the nearer it draws to its destination rolls onward with greater power. How many a prophetic omen has there been, that the grand moment of jubilee is not far distant. We already perceive signs of the publication of the Gospel 'in all the world,' that of the shaken foundations of Mohammedism; that of the re-emergement of the beast from the abyss; that of the decline from Christ and his Word extending through the world; and that of the 'powerful errors' of an anti-christian spirit acquiring domination over the cultivation of genius; of the idolisation of men, and of many more similar signs.

"Never did the Church witness such a constellation of signs of the near coming of Christ, as now. 'The branches of the fig-tree are full of sap; and the summer is at hand.' Assuredly, I am not ignorant that a portion of the Church has become gradually weary of the long-tarrying, and has fallen into doubt. You also shake your head, and are of opinion, that we have long talked of 'the last time.' Well, use this language, and increase the number of the existing signs by the addition of this new one. Add that of the foolish virgins, who shortly before the midnight hour maintained 'the Lord would not come for a long time.' They ate, they drank, they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwelling, 'Peace! peace! There is no danger!' But then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched, and were preserved; upon every one else destruction came with the swiftness of

* Cette lettre fut écrite, en 1786, par M. Hyacinthe-Marie Remusat, Prêtre et Chanoine de l'église cathédrale de Marseille, et fut adressée à M. Jean-Baptiste Meissonnier, Prêtre de la Congrégation de Saint-Lazare, Supérieur de la maison des Lazaristes, dite *Mission de France* de la même ville de Marseille, avec lequel il était en correspondance. Elle fut imprimée et donnée au public, en la même année 1786, par M. Remusat lui-même, et réimprimée, à Marseille, en 1819, et à Avignon en 1835.

Digitized by Google

a whirlwind. 'The Lord cometh!' O, were he already here! How do we long for his revelation in these dark times!"—*Krummacher.*

Nearness of the Advent.

"We are nearer the troublous times of the end of the world, and there are signs and tokens of a shaking and convulsion, which, I trust, I do not err *when I compare and even identify with the predicted indication of the second and glorious coming of the Son of Man in his kingdom.*"—*Dr. Candlish.*

The World's Hope.

"Be not you (friends) discouraged, when you see great changes and overturnings in the world; for, thereby, the Lord intends not to bring all things to ruine and destruction: to leave the world without knowledge: himselfe without a worship: and men without a government: but, hereby, he will exalt the lowly: bring in a true light of understanding: be worshipped in Truth, and not in empty Formes: and make way for the great King (for whom the world was created), to Rule the Nations with righteous Judgment."—*The Historie of Divine Verities. By John Bischensa.* 1655. *Epistle to Reader.*

The Redeemed Earth.

"The Apostle Paul represents the time of Christ's second coming as 'the time of the restitution of all things,' that is, when everything should be restored to its pristine condition. . . . It is precisely on the same object, a redeemed and glorified earth, that the Apostle Paul, in the eighth of the Romans, fixes the mind of believers as the terminating point of their hopes of glory. An incomparable glory is to be revealed in them, and in connexion with that, the deliverance of a suffering creation from the bondage of corruption into the glorious liberty of the sons of God."—*Fairbairn's Typology.*

Baxter's Modesty.

"Though I have not skill enough in the exposition of hard prophecies, to make a particular determination about the *thousand years' reign of Christ* on earth before the final judgment, yet, I may say, that I cannot confute what such learned men as Mr. Mede, Dr. Twisse, and others (after the old fathers) have hereof asserted. . . . But I believe there will be a new heaven and earth, in which will dwell righteousness."

The Groans of Creation.

"Holy Scripture throughout conceives nature, in its relation to the world of spirits, like the human body in its relation to the soul and spirit, as filled and borne by their living breath. As, therefore, in the individual, the spiritual life operates either with a distracting or

Digitized by Google

glorifying effect upon the bodily substance, so does the life of the regenerate, considered as a whole, upon the totality of the creation. The conscious life in man is but the bloom of the life that sways in the sum of the creation. If we observe, then, the unconscious creation more narrowly, we must acknowledge that an impulse of glorification, a yearning for perfection appears in it also. The whole bent of the plant urges it to bring all its powers to perfection in the blossom and the fruit, and if checked by circumstances in its development—for instance, by want of light—an effort of all its powers may be perceived to surpass the hinderances and outset the default; so that a plant often presses through narrow clefts to get at the element of life, and produce its bloom. The same impulse for glorification shows itself also in the animal. In this impulse of life that creates life again, the life inclosed in the animal would press as if beyond itself, but naturally can produce nothing better than what itself contains. Inasmuch, however, as the animal sensibly suffers from the sin of men, the yearning and waiting for redemption is expressed far more distinctly and perceptibly in it; the eye of a suffering or dying animal speaks a language to which every feeling mind is sensible; it sighs and yearns for redemption, or rather, the general life in it yearns to get free from its confinement. The waiting and yearning of the creature, therefore, cannot possibly be admitted to be mere allegory, neither is there any obvious reason, after what has been said, to think it applicable only to men living out of the Christian principle." —*Olshausen on the Romans.*

World not to be Converted before the Advent.

"THERE is no reason why any person should expect the conversion of the world; for at length (when it will be too late and will yield them no advantage), they shall look on him whom they have pierced."—*Calvin on Matt.* xxiv. 30.

Watchfulness for the Lord's Coming.

"WE have now ascertained the design of Christ, which was to inform believers, that, in order to prevent themselves from being suddenly overtaken, they ought always to keep watch, because the day of the last judgment will come when it is not expected."—*Ibid.*

The Day is at Hand.

"HITHERTO we have pursued these two heads or characters, concerning those peaceable times, and the Divine Shechinah, which should return to the Israelites; and we have given some tokens whereby the time of that peace and glory may be defined, but there yet remain some which are brighter. *For we are taking our journey towards the rising sun, and the farther we go, the shadows will grow lesser, and the light appear stronger.*"—*A Treatise of the Future Restoration of the Jews. By Thomas Burnet, D.D., late Master of the Charter-House. London:* 1733.

Digitized by Google

Correspondence.

To the Editor of the " Quarterly Journal of Prophecy."

DEAR SIR,—An article of mine, on the Scope of the Apocalypse, which appeared in your first number, has drawn from Mr. Kelly a long reply. Having waited through four numbers of your Quarterly, in the hope that his remarks would be brought to a close, and finding that our friend has still "more last words" in store for your readers, I venture to anticipate their appearance, and to solicit your insertion of some observations in reply.

Mr. Kelly begins with a complaint that I have been wanting in fairness and Christian spirit, and chides you for admitting such a paper into your columns. It was unfair, he thinks, to suppress the name of his pamphlet, when such constant allusion was made to it; and every word of censure is diligently severed from its context, and woven together, to prove the tone unbrotherly and unchristian. I would not fill your space with personal explanations; but a few words are due to myself, that your readers may judge fairly between us. The article, as you are aware, had been first written for another purpose, and then referred to Mr. Kelly and his pamphlet by name, rather more severely than it now stands, though not more severely, as I then thought, than the tone of his pamphlet justified, and almost required. My deliberate conviction was, that I had never seen a tract in which assertions so inaccurate had been made the warrant for an attack, so offensive on a writer of equal piety, and of superior learning and reputation. When you expressed a wish that the remarks on the Lord's day should appear in your Journal, divested, as far as possible, of a personal reference, I rewrote the whole, omitting Mr. Kelly's name, modifying the form of the article, and reducing every allusion to the narrowest limit of censure that seemed to me consistent with fidelity to truth, and justice to a beloved and honoured friend. In suppressing the name, I have been unfair to myself rather than to the brother whom I have offended. Whoever wished to procure his pamphlet, could obtain it as easily as if named, by a line to your publisher, since Mr. K.'s works were advertised in the same number; and besides, a perusal of it is what was most required for my own vindication from the charge of having written too severely. On reviewing my own words, now that, by the aid of selection and italics, they have been brought into one focus, I see only one phrase—the second he has quoted, which I can retract or modify without a sacrifice of honesty and truth. As those words, though not so intended, are liable to an offensive construction, I offer him my sincere apology for their appearance. The rest I believe to be strictly true, and truth as gently expressed, when seen in their context, and compared with his own pamphlet, as sincerity and faithfulness would allow. I was surprised, I confess, at such a complaint, proceeding from the same source with the reckless onset on Mr. Elliott, and the old saying forced itself on my thoughts,—

"Quis tulerit Gracchos de seditione querentes."

My fault, if such it were, has at least been indirectly beneficial; for I rejoice to recognise in Mr. Kelly's letters a tone of controversy very greatly improved. A frank and generous spirit marks all his writings, and he has now combined it with the grace of Christian courtesy, and a more careful and guarded style of reasoning. May our mutual faults in this matter, whatever may be their relative amount, be freely forgiven by Him who delights in the union, while He bears with the strivings, of his people!

On the substantial merits of my own reasoning in the article already named, my convictions are still the same as before. I will try to compress my reply within narrow limits.

I. The first question in debate is twofold, involving a principle, and its special application to the Apocalypse. In our views of the principle, the

Digitized by Google

difference is partial; in its application, total. Mr. K. asserts, that the chief use of prophecy, in all cases, is to be a warning before its fulfilment. I maintain, on the other hand, that the principal use, in all cases, is, the manifestation of the Divine glory, in the foreknowledge, wisdom, and providence of God, whether before or after the fulfilment, and that the use, either of warning before, or evidence after fulfilment, is always secondary and subordinate. In the "Elements of Prophecy," (pp. 422—439,) I have reasoned the subject at length, met the view of Mr. Kelly by anticipation, and drawn the just line, I conceive, between two opposite errors, into one of which he has fallen. As his pamphlet and letters merely repeat, without improvement, statements I had previously examined and refuted in a work which has never been formally answered, I may be excused for leaving them here without a further reply.

I admit, then, as fully as our friend, that warning before fulfilment is a frequent and usual purpose of prophecy; but I deny that it is invariably, or indeed, strictly speaking, that it is ever the principal purpose. And here I might appeal to the plain words of our Lord: "Now I have told you before it come to pass, that when it is come to pass ye may believe." And again, to the words of St. John: "These things understood not his disciples at the first; but when Jesus was risen, then understood they that these things were written of him, and that they had done these things unto him." Indeed, Mr. Kelly's principle, in the case of prophecies early fulfilled, involves this plain contradiction —that a purpose terminating on a few individuals, within the space of a few years, is of higher importance than one which affects the whole Church of God throughout every age of the world's history.

In applying the principle, our difference is still greater, since I have maintained, that even as tried by this one test—practical utility while unfulfilled,— the wider, or Protestant application of the Apocalypse, is greatly superior to the Futurist system. Here our brother complains that I evade the question, and, instead of meeting his objection, endeavour to retaliate on his own system; so that my remarks, if true, would merely prove both alike to be erroneous. But this assertion can arise only from some confusion and inaccuracy of thought in his own mind. We both admit, as an undoubted truth, that the book is a Divine prophecy. Hence it follows inevitably, that it was either fulfilled long ago, or has been fulfilling through successive ages, or relates to events still future. On the first, or Preterist view, any extensive and lasting use, as mere warning, is plainly impossible. Hence if it were proved that it has had no extensive and general use, as warning to the Church at large, on either of the two other systems, this cannot prove them to be alike erroneous, but only that the principle itself is unsound, and inapplicable as a real test, in the case of this prophecy. My own reasoning, then, is accurate and consistent. Experience in this case limits the principle, and shows that if stretched too far, it would be a positive error; since the prophecy, on no possible view, has supplied clear warning of all the predicted events to the main body of believers in all ages. Hence the test can be only comparative, and not absolute, just as my remarks assume; and they still appear to me decisive and unanswerable.

Mr. Kelly, however, ingeniously shifts the ground of comparison. When he would disprove the historical interpretation, he tests it by the actual amount of warning it can be shown, by distinct and positive evidence, to have given; and even this test is not applied fairly. But in justifying his own scheme, he merely tells us, in substance, that all the Church *ought* so to have understood it, and therefore might have been benefited by his interpretation; that his view is implied in the very title—a strange error,—and therefore, that it is probable many simple-minded Christians, in every age, took the same view of its meaning. But the stubborn fact remains, that out of hundreds of expositors, whose works are accessible, from the third century downwards, and who must collectively represent the usual views of the prophecy, not one can be found who holds Mr. Kelly's view, even in substance, and very few whose expositions resemble closely those of any of the Futurist writers. The defence, then, is

Digitized by Google

really of this kind:—"If all the Church had held my view of the prophecy, and my construction of the title (a construction demonstrably untrue), they would all have profited by it as a warning of things actually still to come. Since my view is right, it is probable, though no evidence remains of the fact, that simple-minded believers in every age did embrace it. Hence it satisfies the test of practical and proved utility, as warning, far better than the usual systems." The value of such a defence may be safely left to the judgment of your readers.

Even where there is a partial resemblance between the early writers and the less extreme Futurists, in the events anticipated, I had observed that the time anticipated was widely different. Mr. K. maintains that this has nothing to do with the value of the prophecy, as warning; as if it were equally useful to expect certain events when they will not happen, as when they will. Surely it does not require many words to refute this strange opinion. To expect that certain events will happen in the third century, and to expect them in the nineteenth, is very different in a practical point of view. If one expectation is right, the other is wrong. If Christians were guided rightly in one case, in the other the expectation was practically delusive.

It is true that there are great events,—the Advent, the Resurrection, and the Judgment, which are to be constant objects of faith and hope; irrespective of all definite views of their actual time. But these were all plainly revealed before the Apocalypse was given. The real question, in its case, relates to specific, superadded, circumstantial details of Divine Providence, by which these great events or doctrines are realized, and linked in with the general course of the world's history. Here TIME is evidently an essential element. If I expect an army of horsemen from the Euphrates within ten years, and such an army appears only after a thousand years have expired, the expectation is far less practically useful, than if they had come at the expected time, though from the most opposite point of the compass, and with a change in every particular of their martial equipage. If an almanac-maker predicts rain to-morrow, and claims to be a useful prophet, because, although the day is fine, it rains on the same day in the year following, who would not laugh his pretensions to scorn? I maintain then, with perfect truth, that on the Futurist view, the prophecy has been entirely useless, as prophetic warning, for near eighteen hundred years, and can be useful, even now, only to a very small section of the true Church of Christ, perhaps hardly one in fifty of all the children of God.

Next, Mr. Kelly argues upon one or two admissions of Mr. Elliott, as if they applied to the whole prophecy, and charges me with bare assertions on the other side. I do not see why my bare assertion should not have equal weight with his own, for he has offered nothing more, and my own results from the perusal of perhaps forty or fifty expositions from the earliest times downward. But I had offered proofs elsewhere, (*Elem.* pp. 410—416,) to which Mr. Kelly has never alluded nor attempted to reply, though the nature of his pamphlet certainly laid him under the obligation; for my work was referred to in the "Horæ," as decisive against his own views. With regard to the Trumpets I believe that the admission is untrue, at least as Mr. Kelly understands it. Mr. E.'s remark on the total contrast between the expectation and the reality must be limited to the first flush of Christian triumph under Constantine, or else it would be refuted by the plainest evidence in the works of the fourth and following centuries. So, again, I utterly deny that Rev. xi. has been barren as prophecy, when referred to the Reformation, and I deny it on the strength of an examination of both earlier and later expositions of wide currency in the Church. In fact, at the time of the Reformation itself, that view was perhaps the most usual in the Reformed Churches. So that Mr. Kelly reasons, not only without facts to sustain him, but in the teeth of facts on the other side.

Lastly, Mr. Kelly urges me with a possible retort, derived from the prophecy in Isaiah ii., which has been so generally applied to the actual spread of the Gospel. He presumes that I reject this view entirely, and hence that my

Digitized by Google

construction of that prophecy is open to the same charge which I have brought against his own interpretation of another. To this argument I have to offer a double reply. First, those who have referred the vision to the spread of the Gospel, have always understood it inclusively, of the whole course of its triumphs, down to the final judgment, so that, in their view, it has been a prophecy fulfilling, not entirely fulfilled. And next, I think it certain that the Spirit of God intended one reference of the prophecy as well as the other, and that the words were designed to have, first, an incomplete and figurative, then a complete and literal fulfilment. Hence my view is by no means exposed to the retort which Mr. Kelly brings against it, and which really applies to his own exclusive style of interpretation. It is a very different thing to affirm that Christians in general have not understood the whole meaning of the prophecy, and that they have substituted for the true an utterly false interpretation. In both cases the test of practical utility to the main body of believers appears to me to be almost equally forcible and decisive, while my view of the prophecy in Isaiah is confirmed by the apostle's repeated quotations in Rom. xv., where the same principle appears.

II. The second question relates to the use of presumptions in scriptural exposition. Its origin is a sweeping charge against Mr. Elliott, of building four volumes on mere hypothesis, "irrespective even of a general survey of the ground to be explored," and of building on presumption at all, instead of starting from proved facts, or well-ascertained interpretations of leading texts in the book before him.

On this I remarked, that Mr. Elliott had done the very thing he was blamed sharply for not doing; and that his censor proceeds at once to advance presumptions of the very same kind, only based on criticisms and assertions far inferior in accuracy and truth. I did not blame, but justify, the use of such presumptions in the abstract, and only condemned a course so one-sided and inconsistent.

I will not digress into a separate controversy on the Ptolemaic system. Mr. Kelly's new remarks only prove to me that he is not versed in the subject. When he has read the chapters on Hipparchus and Ptolemy, in Whewell's "History of the Inductive Sciences," he will cease to charge my statement with novelty, much less with trickery, and may, perhaps, discover the truth of my remarks, and the superficial character of his own illustration. The view which he marks as absurd, with a note of admiration, is a truth familiar to every one moderately acquainted with the works of the ancient astronomers.

In p. 338, Mr. Kelly renews his charge against Mr. Elliott, and further thought only increases my surprise that he has ventured to make it upon such garbled evidence. He founds it on a passage in the fourth page of the Preface. Mr. E. there mentions the two presumptions that guided him in searching for the application of the seals, "supposing the fortunes of the Roman world and Christendom, from St. John's time down to the consummation, to have been the subjects of figuration." How, then, did Mr. Kelly overlook, or why conceal the fact, that the three first pages are employed in stating his prolonged inquiry on this very subject, the relative truth of the Protestant and Futurist schemes, and his deepened conviction, the result of that inquiry, in favour of the view on which his work is based, with two or three reasons that appear to him decisive in its favour, the words of Rev. iv. 1, and the prophecy of Babylon, with its explanation? I repeat it, then, once again, since the fault is repeated in the letters,—Mr. Kelly's statement was nothing else than a gross misrepresentation, in the teeth of clear facts, and was the more offensive from the supercilious tone in which the charge was made.

Mr. Kelly argues next, that a disproof of the Preturist and Futurist systems is no evidence in favour of the historical exposition of the prophecy. But this, too, is a manifest error. Mr. Elliott is not reasoning with Infidels, but with Christians, who believe that the work is an inspired prophecy. Now in this case only three alternatives are possible, however each may be varied in

Digitized by Google

the specific details; that the prophecy was fulfilled soon after it was given, that it has been fulfilling or fulfilled in the long course of intervening ages, or that its fulfilment is still future. If two of these views are disproved, the third is so far plainly established, unless we can believe a work to be an inspired prophecy, which neither has been, nor ever will be, fulfilled. In short, Mr. Elliott begins his Preface by stating the close attention he had paid to this very topic, and the growing conviction to which it led, of partial error, and substantial truth, in the Protestant interpretations; he specifies two distinct reasons for holding this view, the prophecy of Babylon, and the opening words of the prophetic visions; he repeats one of these more fully, in the forefront of his exposition, stating his conviction that there is superabundant other evidence, but that this alone should be decisive, and has been so held, from Augustine down to Michaelis, by the most competent judges; and lastly, he devotes thirty-five pages to a full discussion of that evidence. And yet Mr. Kelly gravely makes and repeats the charge that he builds on mere presumptions, irrespective even of a general survey of the ground to be explored!

If the history of Christendom be the subject, Mr. Elliott observed that two presumptions were reasonable, that the eras chosen for notice would be the most important and eventful, and the symbols most suitable to the era and the subject. For this remark, Mr. Kelly declaimed against him through six or seven pages, to which I replied, "Whoever objects to it, must be prepared to maintain, either that there is no principle of wise selection in the Divine prophecies, or that it consists with Wisdom to predict trifling changes rather than the more important, and to choose inappropriate, rather than appropriate symbols to describe them." Mr. K. rejoins that we are not competent to decide what would constitute a wise selection of events, or what symbols would be appropriate, that the same argument was used by Infidels against the whole Bible, and that Bishop Butler, whom he quotes against me, exposed their presumptuous and frivolous cavils.

These remarks, so far as they have any real force, tacitly admit the truth of the impugned maxims, and merely affirm that their application is difficult and almost impossible. To prove this, it is assumed that a Christian, searching the Word of God with humility and prayer, must be as void of spiritual discernment as an Infidel, who is inventing reasons for rejecting it. Who does not see that an argument, suitable in the latter case, may, when transferred to the other, be worthless in the extreme?

It is a remarkable proof, Mr. Kelly thinks, of Bishop Butler's sagacity and comprehensive mind, that, in reasoning with the Infidel, he has made an opposite statement to my own, which referred to the Christian student of prophecy. My inference is very different, that it needs as much wisdom to apply a truth rightly, as to perceive it; and that a truth, misapplied, may have all the mischief of a positive falsehood. This is precisely the error into which Mr. Kelly has fallen. He has confounded two things widely different. When the question is, which of two events or sets of events may be reasonably thought to be intended by a symbolic prophecy, one main test must be, that the symbols are more characteristic and appropriate in one case than in the other. This is Mr. Elliott's principle, which I called it most unreasonable to deny. When the question is, whether an exposition to which we are thus led may be rejected, because we think the meaning might have been given more plainly, or fancy that other emblems would be still more appropriate, the remark of Bishop Butler applies, and is perfectly just. It describes very fitly the objections of Mr. Kelly and others to the historical reference of the Apocalypse, because of minor varieties among the expositors, and difficulties in explaining particular passages. On the other hand, to deny that a thoughtful Christian can discern the superior importance of any one event in history to any other, or the superior fulness of one symbol to another, is to reduce him below the level, not only of a child of God, but of a reasonable being. Indeed Mr. Kelly, as not unusual, admits the fact in one place, while he denies it in

Digitized by Google

another; since he makes the standard of prophetical importance to be the connexion of any particular event with the Jewish nation.

III. I now proceed to the third subject in debate, the principle which regulates the revelations of prophecy. To avoid repetition, I will assume that your readers have referred to my own remarks, pp. 41—46, and to Mr. Kelly's reply, pp. 458—462, and shall only make a few additional observations on these latter statements.

1. First, it is affirmed again that the present dispensation is a mere parenthesis, which being scooped out from the essence of Providence, the whole remainder becomes one uninterrupted chain. I affirm, on the contrary, that such a view is as opposed to reason and Scripture, as any dream of Arabian or Hindoo mythology. Is it not manifestly absurd to suppose that the vast scheme of God's moral government is such a piecemeal and fragmentary thing, that you may leave out one third of the whole, like an ill-constructed sentence, and then all the rest fits together with greater harmony than before? And especially, when the part omitted is one of the most essential and important—the history of the Church, in its highest privileges, and of the world, in its greatest intellectual development, for nearly two thousand years, the whole dispensation of the Spirit, which crowns the previous revelations of God, in the immediate preparation for a kingdom of glory. The parenthetic events, on this strange hypothesis, include the atonement and the resurrection of the Son of God, (which both followed his rejection by his own people,) the descent of the Holy Spirit, the preaching of the apostles, the dissolution of the Jewish polity, the ingathering of the whole Gentile Church, through sixty generations, the national triumphs of the Gospel over heathen darkness; in short, the greater half, either in secular or spiritual importance, of the whole past history of the world. It is just as reasonable as to affirm that the presence of the sun is a parenthesis in the solar system, and that if this were taken out of the way, the superior and inferior planets compose "one uninterrupted chain" of astronomical harmony.

To every thoughtful mind, it must surely be clear that every previous part of revelation and Providence was expressly and essentially designed to prepare the way for the message of the Gospel, and the dispensation under which we live; that the preaching of the Gospel, and the present dispensation, are expressly designed, as essential preparatives, to introduce the future kingdom of God, whatever its precise scene or nature may be supposed to be; that all the works of God are known to Him from the beginning, decreed in the very order, and under the actual conditions of their occurrence; that if any one part were omitted, the whole scheme must be recast in every part, and that to reconstruct a scheme of the universe, on the new hypothesis, transcends the powers of the highest archangel. We may know, indeed, on the warrant of Scripture, that a special act of obedience or disobedience would have had some specific result, but to construct a whole scheme of Providence, and rearrange the Divine dispensations, to meet this alteration, is clearly beyond the reach of human wisdom.

While the Jewish economy lasted, there was an evident reason why events to occur during its suspension should be more sparingly revealed to Jewish prophets, than those to occur during its continuance, or after its restoration. In this lowered and limited sense of the word, as referring, not to the scheme of Providence itself, but to the inspired predictions, and not absolutely to these, but to their comparative frequency and prominence, I have admitted fully that a parenthesis may be allowed to exist. In the like sense, however, as I remarked, the Jewish economy is itself a parenthesis between the Patriarchal and the Christian dispensation. In fact, the term is so liable to create a false impression of the real nature of God's providence, and of the scheme of prophecy, that its use, even when thus limited, would be better and more wisely forborne.

In pursuance of this maxim, Mr. Kelly mentions that the Old Testament con-

Digitized by Google

tains no prediction whatever of the present dispensation. This I affirm to be an error, I had almost said a heresy, of the first magnitude. Extreme Futurism thus plays into the hands of Infidelity, while it casts overboard a vast body of evidence, by which thousands and tens of thousands have been brought to the fold of Christ, and builded up in their holy faith. The sentiment needs only to be expressed in its simple naked form, to ensure its rejection by nearly the whole body of sound-minded believers. It is disproved by the express and repeated averments of the New Testament writers. St. Peter affirms that the prophets prophesied of the grace that was then actually given to the Christian Church. The descent of the Spirit, we are expressly told, was in direct fulfilment of Joel's prophecy. The preaching to the Gentiles at Antioch was in direct obedience to the command of God, embodied in another prophecy, "I have set thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." The Gospel was made known unto all nations, "according to the Scriptures of the prophets," for the obedience of faith. Indeed, the view, to my own mind, appears to be nothing else than a half-way house towards an entire abandonment of the Christian faith. I speak not, of course, of the brethren who may now hold it, through misconception, but of the certain and demonstrable tendency of the doctrine they maintain.

2. To prove the alleged parenthesis, Mr. Kelly quotes two prophecies, where the whole interval, as he conceives, is omitted between the two advents. This is a strange specimen of inductive inquiry. To establish his view, it would be necessary to show that this omission was invariable, and that no prophecy whatever referred to this long interval. The assertion would then be refuted by every vision of Daniel, without one exception, by Isaiah xlix.; Psalm cx.; Deut. xxxiii. 21; Isaiah lxv. 1, and other passages, which we have inspired authority for applying to the present dispensation.

Even in the passages quoted, the assertion is doubtful at the best, if not certainly untrue. Thus Isaiah xi. 10, is expressly referred to by the apostle, as a direct prediction of the call of the Gentiles, then in progress. Also the expression, Jeremiah xxiii. 5; "a king shall reign and prosper," includes rather than excludes the present dispensation, in which a Son of David has really all power in heaven and earth. In every point of view, the hypothesis is untenable, and both St. Peter and St. Paul unite to disprove it.

3. I had said that Old Testament prophecy centred round the Jews, because they were then the people of the covenant, and that the very same reason establishes the chief reference of New Testament prophecy to the fates of the Gentile Church. Here I am charged with several inaccuracies, which are due entirely to the mistakes of our brother himself.

First, I overlook the fact that, long before they acquired nationality, Israel were the fruitful topic of prophecy. Here Mr. Kelly, without warrant, replaces my own statement by another, and then argues against a shadow of his own devising. The *nationality*, it is true, began in Egypt, or at the Exodus; but the *covenant* began when the words were uttered,—"I will be a God to thee, and to thy seed after thee." Mr. Kelly will look in vain for one prophecy relative to Israel, distinctively or exclusively, before that covenant relation had thus begun.

Next, I forget that, now they are off the stage, Divine prophecy still circles round them as much as ever, and only as connected with them takes in the affairs of the world. Here is a second evident misconception. My remarks applied clearly to the giving, or first communication of prophecy, and not to its continued truth, after it was once given, which evidently could not be affected by later changes. Yet even in this respect, the prophecies are so constructed as to bear a clear application, by analogy, to the Gentiles called in the stead of rejected Israel, without superseding their primary reference, as originally given when the Jews were the people of the covenant. Mr. Kelly, for the second time, fights with a shadow, and not with my real statement.

Thirdly. He affirms that Old Testament prophecy is utterly unobservant of

Digitized by Google

those political revolutions which Gibbon and other historians have chosen to record. An assertion truly prodigious, to be received on the bare *ipse dixit* of our friend, in defiance of the conviction of the Church in all ages, the plainest maxims of criticism, and the clear facts of history, attested by the repeated conversion of unbelievers from this kind of evidence alone. If such are to be "corrections of my inaccuracy," I shall certainly prefer my views in their unrevised edition.

My next statement was, that since the days of St. John, the Jews have not been the people of the covenant; but that privilege has belonged to the visible Church among the Gentiles. Here, I should have thought, no Christian could have expressed a doubt, or detected an ambiguity. Mr. Kelly, however, puts your readers on their guard against something equivocal in the statement,—"an implication that Israel has ceased to be the centre of prophecy touching the nations." This is another mistake, which will be dispelled by simply reading my first statement. I do not insinuate anything, but state an undeniable premise, to draw from it openly a natural inference. Prophecy, under the Old Testament, centred upon the Jews, because they were then the people of the covenant. Since the days of St. John they have not been the people of the covenant, but the visible Church among the Gentiles. Hence the very same principle warrants us in believing that the Apocalypse centres around that visible Church. What can be plainer, and less ambiguous?—may I not add, what can be more conclusive, than this reasoning?

It is replied, indeed, once more, that Old Testament prophecy still centres around the Jews. But this is merely repeating the misconception I have just exposed. It would be ridiculous to suppose that prophecies once given were to change their subject with later changes in the administration of the covenant; but it is highly reasonable to believe that such prophecy, *when given*, is moulded by a reference to the actual tenour and form of the Divine government. Yet Mr. Kelly's sole argument consists in confounding together two ideas, so widely different. He disproves a self-evident absurdity, and fancies that he has set aside a truth, really impregnable.

In the rest of his letter, Mr. Kelly seems merely to reproduce arguments on the relation of the Church to the world, which I have already answered, and, as I think, clearly disproved. I am aware that his view is espoused in an organ of the Plymouth Brethren, where, admitting that I have detected several errors, I am charged with one still greater on this very point. The error, I am fully persuaded, is their own. It is most untrue to affirm that the Church has no direct relation to the world, but through the intermediate link of restored Israel. Is it "through the medium of restored Israel" that Mr. Kelly publishes his stirring tract, "God's Answer to England's Fast," that he votes in a national election, offers up prayer to God by a nationally-appointed liturgy, signs the Articles, and acquires a legal *status* as the minister of a particular Church of England congregation? In what a land of dreams must we begin to live, if such statements are to be received as doctrines of the faith, in contradiction to facts of daily and hourly occurrence! The relation of the Church to the world is direct, immediate, and manifold, without any need of restored Israel as a link in the electric chain. It exists in every sermon preached to sinners, in every missionary sent out to the heathen, in every domestic tie, in every national acknowledgment of God, in every Christian example, in every law of social duty, taught in the Gospel, in the relation, in one word, between the lump and the leaven by which it is leavened. How far more just the statement of an early writer of the third century,—"What the soul is in the body, that are Christians in the world." The figure is just and true, and certainly the soul is not united to the body "through the intermediate link of restored Israel."

I did not overlook, as Mr. Kelly supposes, the supplementary note, which merely re-asserts the error I disproved, without one grain of further evidence. I might complain, with more reason, that one-half his pamphlet merely repeats

Digitized by Google

assertions I had examined at length, and, in the opinion of many, amply refuted, in the "Elements of Prophecy," without caring to meet one of my arguments. I believe that his abstract principles on the subject are not only unscriptural, but practically mischievous, that they substitute wiredrawn abstractions, and baseless hypothetical systems of the universe, for the actual course of Divine Providence, and the actual, intimate relations of the Church, in the days of its pilgrimage, to the whole race of mankind. I am further persuaded that the double maxim advanced, that the Church has no immediate relation to the world, and that prophecy never speaks of the Gentile dispensation, are like the wings of Icarus, which may soon precipitate those who trust in them, before they are aware, from the height of fancied superior spirituality, into an abyss of spiritual extravagances, and will betray others into positive Infidelity, the utter rejection of Divine Providence, and of the prophetic inspiration of the Word of God.

It is a strong and deep conviction of the practical danger of these views, and of their seductive character on the first superficial view, which prompted my former remarks. If that conviction has betrayed me into giving any real and just cause of offence to our brother, I desire his forgiveness, as well as the forgiveness of God. As his writings are marked by earnestness and honesty, I think that he will not be slow to appreciate the motives of my earnest opposition, and that he will acquit me of any purpose to inflict a secret wound, though circumstances led me, from a very opposite motive, to suppress his name. To yourself I offer my sincere apology for having brought upon you so sharp, and, in my judgment, so undeserved a censure from our brother. Praying that the Lord may remove our darkness of vision, and that the watchmen may learn to see eye to eye,

I remain, your Brother in Christ,

T. R. Birks.

P.S.—I hope to add a very few remarks, in your next number, on the particular criticisms and explanations offered by our friend.

IS THE APOCALYPSE FULFILLED, OR UNFULFILLED?—No. V.

To the Editor of the "Quarterly Journal of Prophecy."

Dear Sir,—My renewal of this subject shall be final, and very brief. Among the considerations I urged in my Pamphlet * as bearing upon the question of Apocalyptic Interpretation, was the uniform suspension of the Church's hope upon the *one event*—the coming of her Lord, which, I submitted, was incompatible with chronological information about the intervening history of the world. As in keeping with this position, I referred to the apostle's proviso in his Epistle to the Thessalonians: "*But of the times and the seasons, brethren, ye have no need that I write unto you.*" (1 Thess. v. 1.) I then endeavoured to show that this knowledge which was needless to the Thessalonians,—the Church,—so far as relates to *her own hope*,—was legitimately connected with *Jewish hope*,—the restoration of the kingdom to Israel. To this end I quoted Acts i. 6, where, in reply to the inquiry, "Wilt thou at this time restore again the kingdom to Israel?" our Lord's words are: "It is not for you to know the times or the seasons which the Father hath put in his own power." This, I conceived, clearly implied the point for which I contended. I said nothing whatsoever as to the disciples on this occasion representing the Church. In fact, whom they represented concerned not my argument. What I relied on (and it was immaterial to whom conveyed) was, our Lord's association of knowledge of the times, &c., with the restoration of the kingdom to Israel. Hereupon, however, my reviewer has taxed me with affirming that, in Acts i. 6, the apostles "*represented the whole Gentile Church, exclusive of the*

* "Apocalyptic Interpretation," &c. Nisbet and Co.

Digitized by Google

Jews," and for my inconsistency (indeed, this is a mild rendering of his allegations) he treats me to no small share of contempt. May I not express a hope that if this good brother condescend to lift his vizor up, by way of explanation in your pages, he will acknowledge to the carelessness that led to this misrepresentation.

Another correction of my reviewer's assertions cannot be omitted. I stated that the word *Revelation* (Ἀποκαλύψις) was never predicated of a *person*, except to denote the actual unveiling or appearance of such person; and applying this to the interpretation of Gal. i. 11, I submitted that when Paul says he was taught the Gospel which he preached "*by the revelation of Jesus Christ*," he means, that to this end the Lord Jesus personally appeared to him; and I argued, that this was in *Arabia*, whither the apostle tells us he went *after* his conversion. Thence, turning back to the Apocalypse, I submitted, that as Paul went to *Arabia* to receive one revelation of Christ, so John was in *Patmos* in order to receive another; and that such was the import of chapter i. 9,—"I .... was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ." I submitted the proposition to be, that John was in Patmos, not as undergoing banishment on account of his having preached the Gospel, but in order that the visions of this book might be imparted to him. Here, I admit, several questions are involved. I shall take them in order:—

1. First, does the preposition "διὰ" admit of the prospective sense I have given to it? My reviewer says—*no;* and adduces Professor Stuart's dogmatic judgment to the following effect:—"There is not a passage in the New Testament which will fairly sustain the other sense of διὰ" (*i.e.*, the one I have suggested); "nor is any allowed either by Winer or Kuhner in their New Testament Grammars." Now, on the principle of that combined precept—"Despise not prophesyings, prove all things," I must beg, with all respect for these great critics, to examine the testimony of Scripture; and there I find the very use of the term which they so utterly disallow. For example, in Heb. ii. 9, we read of the Lord Jesus, that he was "made a little lower than the angels .. *for the suffering of death*," (διὰ τὸ παθημα τοῦ θανάτου), *i.e.*, *in order to the suffering of death.* But, if the construction of this passage be dubious, I turn to another, on which there can be no second opinion, John xii. 30,—"This voice came not because of me, but *for your sakes*" (δι' υμᾶς). Here our Lord distinctly speaks of the voice that came from heaven, sounding like thunder in the ears of the people, being sent in order to impress them with a sense of his Divine mission; just as, I contend, John was in Patmos, (διὰ τὸν λόγον του Θεοῦ καὶ διὰ την μαρτυριαν Ἰησοῦ Χριστοῦ), in order to, or for the sake of, the receiving the visions of this book. See also Mark ii. 27,—"The Sabbath was made *for man*" (διὰ τον ἄνθρωπον).

2. But, secondly, another question arises;—Is there authority for thus identifying "*the Word of God and the testimony of Jesus Christ*," with these visions? And to this the reply is at hand, in ver. 2. There, using these very words, the apostle puts in apposition to them the sentence,—"*All things that he saw.*" Of course this means what he saw in Patmos, *i.e.*, the visions of this book. If, then, such is the apostle's own explanation of his words, in ver. 2, why should we not carry it on to ver. 9? And if they have such precise import attaching to them, at the beginning of the book, where is the difficulty of allowing them to have the same in subsequent chapters?—for instance, chap. xii. 19, and xx. 4. Is there anything incongruous, as my reviewer would have it, in the former text being a description of saints in the latter day, taken from their possession of this book—the testimony of Jesus Christ:—or, in the latter text, being the recital of certain of them having been put to death, because of their maintaining that testimony. Nor do I overlook the fact of the preposition διὰ occurring here; it is perfectly legitimate that while, in its general signification, it takes in *the idea of the final end* of anything, it should bear also upon the proximate cause. Rev. i. 9, with the other passages cited, illustrate the former use. Rev. xx. 4, and also vi. 9, illustrate the latter.

Digitized by Google

3. Thirdly, irrespective of the argument from the apostle's equivalent proposition, "*all things that he saw*," the very construction of the original requires us to understand "*the testimony of Jesus Christ*," as that of which he is not simply the subject, but the author. For the Greek is neither μαρτυρια περι Ιησοῦ Χριστοῦ, with a preposition; nor μαρτυρια τω Ιησω Χριστω, with a dative; but μαρτυρια Ιησοῦ Χριστοῦ; and either of the former constructions would be necessary to signify testimony borne to him by a third party. (See the Greek, John v. 33; xv. 26; xviii. 37; 1 John v. 9; 3 John, ver. 6.) Bishop Hurd, indeed, affirms that the genitive case, as here, μαρτυρια του Ιησου Χριστοῦ, is frequently used in Scripture, not actively, but passively. But his authorities quite fail him on examination. For example, 1 Tim. iv. 1, διδασκαλιαι δαιμονιων. Here both Mede and himself have allowed the interpreter to interfere with the province of the translator, making the apostle to allude to *doctrines concerning demons;* whereas, our authorized translation is manifestly the correct one—"*doctrines*," *i. e.*, teachings "*of devils*." Again, in regard to 2 Tim. i. 8, another text which the Bishop adduces to maintain his position, affirming that it clearly means, "*Be not ashamed of bearing testimony to our Lord*" (το μαρτυριον του Κυριου ἡμων); the same observation applies, that the simple work of the translator is departed from; and our authorized version is right:—"Be not ashamed of *the testimony of our Lord;*" referring, I submit, to "the good confession" which our Lord "*witnessed*" (του μαρτυρήσαντος) before Pontius Pilate, saying he was "*a King*." (1 Tim. vi. 13.)

Thus, the case being that the force I have attached to the preposition, "δια," is sanctioned by Scripture usage; and, further, that "the Word of God and the testimony of Jesus Christ," is synonymous with *all things*, *i.e.*, the visions, "*which John saw;*" and now, lastly, that the very phrase itself, "*The testimony of Jesus Christ*," can only signify Christ's testimony concerning himself (and such is the character of the book of the Revelation), where is my "*evident error*," my "*unreasonableness*," as my reviewer alleges, in concluding that John was in Patmos, in order to his receiving, or, for the sake of, this very revelation? Especially, as this conclusion is analogous to the precedent of Paul going to Arabia to receive that revelation of Christ, by which he was taught "the mystery" of the Church's relation to the Lord, as "His body, the fulness of him that filleth all in all;"—quite a distinct thing from the general information communicated to him at his conversion, when Christ was "*revealed in him*," although my reviewer hastily confounds the two.

There are other inconsiderate remarks, I conceive, which have been objected by him; but as the chief of them have been taken up, and sufficiently answered by others of your correspondents, I shall not occupy your space by further discussing them. My important position, that the "*Lord's day*," means the "*day of the Lord*," I consider still unshaken, and I humbly commend it to the prayerful investigation of brethren. The seven Churches, also, I believe to belong to that day, and that they will be an organized Jewish election, in those several cities of Asia Minor, witnessing for God, after the present visible body, the Church, shall have corrupted its way on the earth, as it is fast doing; the translation of God's true children leaving Christendom but as an empty husk to be quickly absorbed into the mass of Infidelity prevailing around! May our God keep us, by his mighty power, through faith, unto salvation!

With thanks, Mr. Editor, for the space you have given to this discussion, under the *peculiar circumstances* mentioned in my first letter, I now dismiss the subject, hoping I have not in any way offended my anonymous brother, though he has been so rough with me. On one point, he may be pleased to see I acknowledge myself corrected by him, namely, my reasoning from the omission of the verb substantive, in the apostle's inscription to the seven Churches in Asia. I perceive such omission is not the peculiarity I supposed from looking at a few of Paul's epistles,—the first that came before me in order.

I remain, yours, &c.

James Kelly.

Churton House, Belgrave-road, Nov. 30, 1849.

Digitized by Google

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—Your observations on my letter in your last Number will necessitate some remarks from me in reply. I will not, however, trouble you with them at present. I learn from your first-numbered paragraph, that the notice of Mr. Hislop's book was not written by yourself, but by "a friend, not awanting either in intelligence or fairness, and who is quite able to give a reason for his statements." As he may be expected, therefore, to give his reasons for them in your next Number, it is desirable that I should wait and see them. And this the rather, as Mr. Hislop also may be expected to show cause in support of his charge against me of "a stupendous mistake" about the Apocalyptic Altar. The great object with us all should be—advance in the understanding of prophetic truth. And on the two very important questions in Apocalyptic interpretation here concerned,—viz., 1st, the identity or non-identity of the beasts from the sea, and the abyss;—2dly, the nature of the "altar" on the Apocalyptic scene,—their remarks, and my reply, can hardly fail of bringing the matter to an issue, and thus of helping us forward two steps in our inquiries.

Let me, however, at once observe that you have not quite correctly represented, or at least understood, what I said about "the unwarranted attacks;" an expression on which the changes are rung six or seven times in your observations. You will see, on referring to my letter, that it is after noting two things in Mr. Hislop's book,—"his ill-considered Apocalyptic speculations," as well as "his unwarranted attacks on myself, and also on the Church of England," that I use the expressions, "endorsed and lauded by its editor;" and that I expressly restrict my meaning, in regard of what concerns the editor's part in the attack on the Church of England, to the fact of his applauding a book in which such attacks are contained. It might, I think, have been inferred, that the same limitation was probably applicable to what was said of the attacks on myself. But as I did not so state my meaning expressly in my former letter, I beg so to state it now. As regards Mr. Hislop, no one I think will deny, that to charge me with misinterpreting Scripture with any "*object*" whatsoever, is a very gross attack on character. It is still grosser, to make that object the getting Scriptural sanction for "the corruptions" of my Church.

I observe two or three misprints in my letter in your journal, a notice of which I subjoin, as they affect its sense.

And I am, Rev. Sir, yours faithfully,

E. B. ELLIOTT.

Oct. 16, 1849.

P.S.—Page 582, last two lines of text, transpose "*latter*," and "*former*." Page 583, line 7, for *history, which being to*, read *history, which being so*. Page 584, line 3, read *sacrifice. It*, with a full stop instead of comma. Page 585, line 12, from bottom, for *Luther to the Reformers*, read *Luther and the Reformers*.

Let me take the opportunity of mentioning an erratum also that I have discovered in my Vindiciæ, page 248, line 23, transcribed from the "Horæ." For "the assembled princes and prelates," read simply "the assembled prelates." The misquotation of Dean Waddington to this effect in the "Horæ," arose, I imagine, from my eye catching the two words "princes and prelates" together, in a *later* part of the second of the two pages (p. 720), from which my citations were taken.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—I see from your notes on Mr. Elliott's letter in your last Number, that you are ready to give the reviewer, of whose article he complains, an opportunity of reply. I shall readily avail myself of it, endeavouring at the same time to encroach on your space as little as possible.

Digitized by Google

The review of Mr. Hislop's work extends only to thirty-two lines, as much space as could reasonably be given in your Journal to a notice of so small a work. It was not to be expected, therefore, that the reviewer could do more than state his opinions in the briefest manner without arguments to support them. The passage complained of is the following:—" On the main point, however, of his exposition he holds his ground successfully against Elliott, and the author of the Seventh Vial, proving, we think, to demonstration, that the beast from the sea and the beast from the abyss are not one and the same." I still hold the opinion temperately expressed, as I think, in this sentence; and I really do not know what right Mr. E. had to expect that I should have noticed his own arguments more fully, or that you should permit him to reply in your pages not to me but to Mr. Hislop.

Mr. Elliott complains also of my next sentence, as attributing to him an opinion which he does not hold. It stands thus:—" It may be true, as his opponents contend, that the *sea* and the *abyss* are interchangeable expressions in classical authorship; but it is just as true that they are not interchangeable in Apocalyptic imagery." No one could know better than I did, that Mr. E. did not confound the sea with the abyss; but the truth is, that in speaking of Mr. H.'s opponents, I had not Mr. E. in my view. A newspaper controversy was going on at the time I wrote, in which the views of the author of the Seventh Vial were supported against Mr. Hislop. It was to these anonymous writers that I referred. A sentence which originally stood in my review between the two complained of, was by myself struck out from my manuscript *brevitatis causa*, and Mr. Elliott's name was thus brought into unintentional proximity to the word " objectors," a circumstance which I did not notice till Mr. E.'s letter pointed it out.

I have said that I do not think literary courtesy required that you should open your pages to admit Mr. Elliott's reply to Mr. Hislop. If, when your Journal expresses general approval of a work, every author whose arguments are in that work replied to, has a right to place his rejoinder on your pages, I fear the Journal would soon sink under the accumulated burden. Since, however, by a stretch of courtesy, you have allowed Mr. Elliott to state his arguments for the identity of the two beasts, you will permit me, without entering into a controversy, the discussion of which would occupy too much space for a letter, to state why these arguments do not appear to me conclusive against my view.

His first argument is the common hellish origin of the two beasts. But surely it will be admitted that the one may receive its power from the dragon, and the other may ascend from the abyss, without any identity between the one and the other.

His second argument is that as the "False Prophet, who is associated with the beast from the abyss is identical with the two-horned beast who wrought miracles before the beast from the sea, so the beast from the sea and the beast from the abyss must be identical."* But it appears to me that Rev. xiii. does not represent the two-horned beast as working miracles, until the beast from the sea has recovered from his deadly wound, so that the identity for which Mr. E. argues, is only between the sea-beast thus recovered, and the beast from the abyss; a point which I have no hesitation in conceding, as it entirely agrees with my own views.

Mr. Elliott's last argument I have some difficulty in understanding, consistently with the statements of his great work. He says, that the *beast from the abyss* is the beast under its eighth or last head, and that the seventh, or last head but one, was to continue but for a little time. My view of Rev. xvii. is somewhat different. Regarding the beast it is said, " It was and is not, and shall ascend out of the abyss." (Ver. 8.) And, again, of the heads, "Five are fallen, and one is, and the other is not yet come." (Ver. 10.) My conclusion from comparing these statements is, that the sixth head *is*, when the beast *is*

* I must refer to Mr. E.'s letter for a full statement of the argument.

Digitized by Google

not, and that the seventh belongs to the period when it shall rise from the abyss. Thus, when Mr. Elliott charges me with the inconsistency of making the short duration of the seventh head the 1260 years of the Roman Papal empire, he simply attributes to me an opinion which I do not hold. I am still more surprised with the following statement. I am there represented as agreeing with Mr. Elliott in " regarding the beast's last form but one, or the beast under his last head but one, (*i.e.*, the beast from the sea,) as the Roman Papal empire." I did not know till now that Mr. E. held the beast under his last head but one to be the Roman Papal empire; or that, in his opinion, the beast under its seventh head was the beast from the sea. On turning to the third volume of the " Horæ," I find that the seventh head is the absolute Asiatic sovereignty introduced by Dioclesian (pp. 104, 105); that this seventh head belonged to the Dragon (p. 108); that it was this head that was wounded to death at the same time that the dragon was cast out (p. 108); that the eighth head was the Bishops of Rome (p. 111); and that " the beast in respect of his body depicted the Papal empire of the ten Western European kingdoms, and in respect of the seventh, or rather, eighth head, the succession of the Roman Popes." (Vol. iv. p. 92.) To unravel all this would require more space than you can spare, but I have said enough to defend my own consistency.

As to the question next taken up by Mr. Elliott, I must beg to decline saying one word on the matter, as it was never introduced into the pages of your journal except by Mr. Elliott himself. Permit me to say, that it is a most unwarrantable conclusion, that when a reviewer expresses a general opinion in favour of a particular work, and singles out some line of argument therein employed for approval, he is to be held as endorsing all the other statements contained in the work. The practice of making their interpretations the vehicles of attack on particular denominations of Christians, is too common among writers on prophecy, and has even received the sanction of Mr. Elliott's high authority. And, as your Journal is the organ of pre-millennialists of all Churches, I cannot conceive how a reviewer can act consistently when he meets with such attacks, except by leaving them entirely unnoticed. This was the course I pursued in dealing with Mr. Hislop's book.

I am, &c., W. W.

[I have written this without any previous communication with Mr. Hislop.]

To the Editor of the " Quarterly Journal of Prophecy."

Sir,—I have read the strictures of Mr. Elliott in your last number on my recent work, the "Red Republic;" and as these strictures both convey an incorrect impression of the theory of my book, and charge me with having dealt unfairly with Mr. Elliott's theory, I crave permission to say a few words in reply. There are two points which Mr. Elliott takes up in his attempt to overturn my theory, the one referring to the character of the beast from the abyss, the other to the kind of altar, where the two apocalyptic witnesses worship; and in regard to both, I am prepared to show, that his animadversions are entirely unfounded.

1. Mr. Elliott maintains that the beast from the abyss is in every respect identical with the beast from the sea; and he makes it "a matter of grave charge" against me, that I "have passed over the most and chief" of his arguments on that subject "in total silence." Now, Mr. Elliott knows, or at least ought to know, that in the chapter of my book devoted to the consideration of the character of the beast from the abyss, his name does not once occur, nor is there any particular allusion to *his* theory, in all my reasonings on that subject, from the beginning to the end of it. In *another* chapter, I have very fully and expressly discussed Mr. Elliott's views and statements on another point, viz., in regard to the slaying of the witnesses; and have advanced abundant arguments to

Digitized by Google

show, both on critical and historical grounds, that the witnesses not only have *not* been, but *could* not have been, slain up to this hour; and, consequently, that the grand trial for the saints, which Mr. Elliott represents as past three centuries ago, is still future. This is a much more vital matter, and much more nearly concerns Mr. Elliott himself, than the question of the precise character of the beast from the abyss; and in the "Red Republic," I formally commend my argument on that head to "Mr. Elliott's candid examination, and request him to refute it if he can." Why did Mr. Elliott, in animadverting on my book, pass that chapter "in total silence," where his views are largely and *professedly* handled, and make it "a matter of grave charge" against *me*, that in a chapter, where I make no allusion to him or his work at all, I have thought fit to determine the character of the beast from the abyss on principles of my own, without a formal refutation of any arguments on that subject contained in the "Horæ." Surely it is conceivable at least, that the arguments I have advanced in support of my view may be of such a nature, as to make any formal allusion to Mr. Elliott's reasonings on that head superfluous. Mr. Elliott regards his arguments in proof of the identity of the two beasts as very formidable; but let the reader judge for himself when I have examined the foundations on which two of the very "chief of them" are based.

The first has respect to the *origin* of the two beasts, and on this point Mr. Elliott speaks very strongly. He asserts that a "hellish or devilish origin" is "expressly"—"most expressly" ascribed in the Apocalypse to the beast from the sea, not less than to the beast from the abyss. Now, to warrant such a statement, who would not expect some very strong evidence indeed? But what is the evidence by which it is supported? It is neither more nor less than a *various reading* proposed by Mr. Tregelles, in opposition to the reading of Griesbach, which agrees with that of the received text. This certainly is rather a slender foundation for so strong and confident a statement. Even if the proposed emendation "expressly" asserted "the devilish origin" of the beast from the sea, the weight of Griesbach's critical authority against it, and in favour of the common text, would with most readers be sufficient to neutralize any evidence derived from such a source. But let it be granted that Mr. Tregelles is right, and Griesbach and the common text wrong, still the new reading falls very far short indeed of bearing out Mr. Elliott's assertion. According to the proposed emendation, the first verse of Apoc. xiii., instead of reading, "And *I* stood upon the sand of the sea, and saw a beast rise up out of the sea," &c., would run thus:—"And *he* (*i.e.*, the dragon) stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads, and ten horns," &c. Now, let it be admitted, that this is the correct reading, where is there one word here that indicates that it was the dragon or devil, as Mr. Elliott maintains, that "*evoked* the beast from the sea?" The *agency* of the devil in *evoking* the beast from the sea is a mere supposition of Mr. Elliott's own, without the slightest warrant from the text even as emended by himself. For anything that the text says, it may just as confidently be affirmed, that the devil took his station on the sea-shore, merely to *see* what the agitated waters might cast up, that might have any bearing upon the advancement of his kingdom in the world. True it is, that the devil formed a connexion with that beast after it emerged from the sea; but that is not more than he did with the power of imperial Rome. But was the power of the Cæsars so essentially from hell, as to warrant their empire to be characterized as coming "from the bottomless pit?" What says Paul in reference to this very subject? "The powers that *be* are ordained of God." The mere fact that Satan laid hold of the power of imperial Rome, and converted it to his own purposes, as he does of the power of the world in general, to such an extent as to be called the God of this world, does not prove that that empire was a creation of his, or that he "evoked it from hell." Why then should it be thought, merely because Satan made use of the beast from the sea, or the ten Gothic kingdoms of modern Europe, to further his own ends, and persecute the saints, lending all his own power to them in so doing, that

Digitized by Google

these kingdoms were created by him, or that the beast, which symbolizes them, had its origin "from the bottomless pit." The argument will not bear examination. But this is in substance the whole amount of Mr. Elliott's Apocalyptic proof, that "a hellish or devilish origin" is "expressly"—"most expressly" ascribed to the beast from the sea! And Mr. Elliott made it "a matter of grave charge" against me, that in my book I have passed over such an argument "in total silence!"

Now, this argument of Mr. Elliott's being put out of the way, the distinctive origin of the two beasts, as Apocalyptically described, cannot be got rid of. The one beast is expressly declared to "ascend out of the sea," the other to ascend out of "the bottomless pit." These two very different forms of expression clearly point to two very different origins; and these origins are thus explained in the "Red Republic." Referring to the appearance of the Roman empire for the first time in its divided form on the irruption of the Goths, I thus proceed: "Then society had been in a state of dissolution, tossed about and agitated (as represented in the symbol of the sea,) by the irruption of one savage conqueror after another. That agitation, however, and dissolution was not the result of any premeditated design against God and religion. It was the effect only of ill-regulated ambition, and turbulent human passions. When the beast 'from the bottomless pit' appears, society will, doubtless, again be in a state of dissolution; but the overthrow of established government then is not the consequence merely of the ordinary passions of men, but of principles that bear upon them the stamp of hell, and are direct emanations from the bottomless pit. So much seems plainly to be implied in the change of the symbol." Now, if we turn to the inspired description of the two beasts, we shall find this interpretation of the symbols amply borne out. I insist not here upon the specific discrepancies between these two beasts—discrepancies which demonstrate, that they cannot *in all points* be one and the same; such as the existence of crowns on the *horns* of the beast from the sea, and the entire absence of all crowns from the heads and horns of the beast from the abyss, or the different colour of the two beasts, the beast from the sea (as contained in the symbol of the ten-horned dragon) being simply "*red*," whereas the beast from the abyss is "scarlet," *i.e.*, "double-dyed red," or "crimson." On these I do not at present insist. But I call the reader's special attention to the difference of the two beasts in regard to their character as blasphemers. The beast from the sea has on its *heads* the "name, or names of blasphemy;" the beast from the abyss is "*full* of names of blasphemy." How remarkably this agrees with the different origins of the two beasts, the reader will see at a glance. The civil power of the divided Roman empire was not in itself of a blasphemous character; but Antichrist, the devil's agent, as soon as it emerged from the convulsions of the sixth and seventh centuries, gained the spiritual supremacy over it; and, therefore, it wears the name of blasphemy on its heads. But the blasphemous character of the civil power of the Roman empire as represented by the beast from the bottomless pit, is much more malignant, as well as much more widely diffused; and, therefore, its *whole body* is depicted as *covered with* "*names of blasphemy*." *

After what has now been said, I do not need many words to dispose of Mr. Elliott's second grand argument to prove that there is no difference whatever between the beast from the abyss, and the beast from the sea. That argument is founded on the fact, that "the beast in his last form, and consequently the beast from the abyss, is, just before his destruction, described as in association with the false prophet that wrought miracles before him." That false prophet is, beyond doubt, substantially the same as the "two-horned lamb-like beast," that wrought miracles before *the beast from the sea*. The beast from the sea, therefore, says Mr. Elliott, must be identical with the beast from the abyss; and this he regards as subversive of my whole theory. But this proceeds on

* That this is the real meaning of the expression "*full* of names of blasphemy," may be seen by comparing Rev. iv. 6, with Ezek. x. 12.

Digitized by Google

an entire misconception of what my theory is. I admit most distinctly in my book, and lay it down in express terms, that the beasts of all the visions that John saw—the dragon, the beast from the sea, and the beast from the abyss,—have a *substantial identity*, indicating one and the same Roman empire from beginning to end, but yet with that substantial identity manifesting certain important *circumstantial diversities* in the different stages of its progress. To meet my argument, it is not enough that Mr. Elliott prove the identity of the two beasts in question. He must prove that there is no *diversity* between them. He must prove, not merely that the same Roman empire continues, but that it continues to the end in the very *same form* as that in which it appeared at first, when it emerged from the Gothic sea. But this it is impossible for him to do. He seems to proceed upon the supposition, that, according to my view, the beast from the sea must be finally extinct, when the beast from the abyss appears. But has he forgotten the language in which the angel characterizes the beast from the abyss? There is expressly declared to be a "mystery" about it. It is "the beast that was and is not, and yet is."* According to this language, the beast from the sea ceases to exist, and yet still continues to be. The beast from the sea is destroyed, but only that that same beast may be remodelled by agency from hell, in another form, and in that form go into final perdition. Carrying this statement along with him, the reader will find it easy to understand how the beast from the sea, after it has got its death-blow, in its distinctive character as such, (its identity, nevertheless, remaining unaffected,) is still present in its new character, as the beast from the abyss, on the scene of the last conflict, along with Antichrist, or the false prophet.

The above may suffice for the two arguments on which Mr. Elliott relies so much, as proving the complete identity of the two beasts. I have now to put him right on a point where he entirely misstates my view, and upon his own misstatement finds me guilty of a very grievous absurdity. He represents me as making the beast from the sea, the beast under its *seventh* head; and the beast from the abyss, the beast under the *eighth*, or last head. Now, it is stated in the prophecy, that the seventh head was to continue only "for a short time." But, says Mr. Elliott, the beast under this seventh head, or Roman Papal empire, was to continue for 1260 years. "The eighth head, or beast from the abyss, on Mr. Hislop's hypothesis, ought therefore to last a length of time so great, as that the 1260 years of the Roman Popedom should be but small in the comparison. But behold, it is but till 1866, or perhaps thirty years beyond it, that Mr. H. will have this beast, the Red Republic, to continue, *i.e.*, at the most, not above forty-six or forty-eight years. Now, amidst the many wonderful discoveries of the present age, I am not yet aware of any one having been made in arithmetic, by which forty-eight may be accounted long, and 1260 short." Such is Mr. Elliott's *reductio ad absurdum;* and if the above were a correct statement of my theory, there were no denying, that the absurdity he here fastens upon me would have been unavoidable. But the truth is, he has dressed up for me a theory of his own, which has no foundation whatever in my book. There is not one word in all that I have written that implies, that the beast from the abyss, or Red Republic, is to run its course *after* "the Roman Popedom" has come to an end. On the contrary, throughout the whole book, I go upon the supposition, both expressed and implied, that the "Roman Popedom" and the beast, or Roman empire, come to a complete and final end together.† Mr. Elliott, indeed, will have it, that "the beast's last *form* but one" is the same thing with the "beast under its last *head* but one." But these are two things very distinct. "The beast's last form but one" is, it is true, the beast from the sea; but the beast from the sea is *not* under a different headship from that of the

* Mr. Elliott applies these words to the dissolution of the Imperial Roman empire, and its resurrection in its divided kingly form. This view I have shown to be utterly untenable in the "Red Republic." See pp. 111—116.

† See "Red Republic," pp. 67—69, and 149—152, and 220.

beast from the abyss; for, be it observed, the angel does not say, as Mr. Elliott seems to imagine, that "the beast from the *abyss*" is the eighth head. What he says is this: that "the *beast that was and is not*, even he is the eighth;" implying that the beast in its *pre-existent* state, as well as in its succeeding state of *apparent non-existence*, has really just one and the same governing head, viz., the Roman Pontiff, whatever change may take place in regard to his temporal power, which, though it may bulk largely in the eyes of superficial observers, is only the *accident* of his Popedom. Had Mr. Elliott only perused my book with a little more care, he would have seen that his objection on this point was altogether out of place.

II. I come now to consider what he says about "the altar;" but as I have encroached on your space already, I will endeavour to be brief. Mr. Elliott, it seems, holds as firmly as ever, that under the Gospel there are still two altars; an altar of burnt-offering, as well as an altar of incense. Now this, I must say, the more I think of it, seems to me a very extraordinary mistake. Mr. Elliott says, and says most truly, that without "Christ's expiatory sacrifice," no "incense-offering of prayer or praise can be acceptable to God." But does that require an altar of burnt-sacrifice, as distinct from the altar of incense? Does not Mr. Elliott know, that under the law the High Priest once a year, on the great day of atonement, went into the sanctuary with the blood of the sin-offering, and "*sprinkled that blood on the horns of the altar of incense?*" And what did that signify? It shadowed out this grand truth: that when once the great sacrifice was offered, of which the Levitical sacrifices were merely types, then the altar of incense *alone* should possess all the virtue of both altars. From the imperfection of the Levitical economy, it was needful for the priests to go *often* with the blood of calves and of goats, from the one altar to the other. But when that which was perfect was come, then, "neither by the blood of goats and of calves, but by his own blood," Christ, the Great High Priest, "entered in *once* (once only, and once for all), into the holy place," *i.e.*, "into heaven itself, there to appear in the presence of God for us." There, within the heavenly sanctuary, in "the holy place made without hands," and not in any outer court, he officiates as the High Priest of our profession; and that only at the altar of incense. But the incense that he offers on that altar contains all the virtue of his sacrificial death, as well as of the meritorious righteousness of his life. Where, then, can there be any need for an altar of burnt-offering, distinct from the altar of incense? Not the least. Wherever "the altar," therefore, in the Apocalypse is mentioned, it must of necessity mean that altar which is consistent with the character of the Gospel dispensation, and Christ's finished work. It is true, the imagery is borrowed from the Mosaic dispensation; but that imagery is always used in exact accordance with the real state of the Church as it exists under the New Testament economy. For want of observing this principle, much obscurity has been cast over different parts of the Apocalypse, which otherwise would have been full of light.

Mr. Elliott, to take off the force of my argument, appeals to different passages in the New Testament, where an altar is mentioned. Most of these, though they occur *in* the New Testament, do not refer to New Testament *worship*, but to the literal altar of the Jewish law. These, of course, must be set aside at once, as having no bearing on the point in dispute. There are two or three of his passages, however, in which the term altar is used in a figurative sense, in application to the Christian system. One of these which Mr. Elliott especially insists on as countenancing his view, is Heb. xiii. 10, "We have an altar, whereof they have no right to eat which serve the tabernacle." This, says Mr. Elliott, plainly "alludes to the great altar of sacrifice," and not to the altar of incense, for it was from the former "alone, that the priests partook." Now here Mr. Elliott's argument would be appropriate, and to the point, if it were in reference to the maintenance of the Gospel ministry that Paul was speaking. But the context will show that he has no such object in view. "Be not," says he, "carried about with divers and strange doctrines. For it

Digitized by Google

is a good thing that the *heart* be established with *grace*, not with *meats*, which have not profited them that have been occupied therein. For we have an altar, whereof they have no right to eat, which serve the tabernacle." Does this refer to ministerial maintenance,—to tithes or offerings? No, truly. The food of which Paul and his fellow-Christians are privileged to eat is spiritual food—"*grace*" in opposition to carnal "*meats*." But where is the altar from which Christians derive their spiritual food? It is within the sanctuary, "in heaven itself," where Christ, our High Priest, perpetually ministers. The altar, then, of which Paul speaks, can be none other than the altar of incense. It may be said, indeed, but how can we eat of incense? The answer is easy. Christ and his benefits have such manifold ends and uses, that there is no one figure that can adequately represent them all. Hence Christ himself is represented at one time as a shepherd, and at another as the door of the sheep; at one time as a priest, at another as the sacrifice. So the virtue of his death in one point of view is justly represented as incense; and in another as food for his people's souls. That which, viewed in relation to his heavenly Father, is incense of a sweet savour, acceptable unto God; in reference to the wants of man, is the bread of life—the hidden manna which cometh down from heaven for the life of the world.

Mr. Elliott adduces two instances of allusion to the altar from the Apocalypse itself in support of his view; but thoroughly examined, they also will be seen entirely to fail him. The first is in the fifth seal, where John "saw *under* the altar the souls of them that were slain for the word of God." The allusion here, says Mr. Elliott, is manifestly "to the victims offered to God, on the great altar, in the Jewish altar-court, and their blood, which was their life, poured out at the foot of it." Now, first, I may be permitted to observe, that "under the altar (ὑποκατω του θυσιαστηριου) is a very different thing from "at the foot of the altar." In all the numerous passages in Leviticus where directions are given for pouring out the blood of the victims at the foot of the altar, the kind of expression used here, is never once employed in the Septuagint. The blood is never said to be poured out—ὑποκατω του θυσιαστηριου; but παρα, or προς την βασιν του θυσιαστηριου—"beside, or against the base of the altar." But, moreover, the answer given to the cry of the martyred saints demonstrates that the altar under which they are represented, cannot be the altar of sacrifice. If it were that altar that was intended, then the scene which John saw refers to this world; for it was *here* that their lives were offered in sacrifice by martyrdom to God; and their souls must be represented as crying to God from the scenes of their martyrdom. But how can this be reconciled with the answer of God, "It was said unto them, that they should *rest* yet for a little season?" The word "rest" here is the same as that which is contained in the well-known passage, "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may *rest* from their labours." When John saw these souls of the martyrs, then, he saw them in their heavenly rest, in the paradise of God, in the presence of Christ. And this there can be no doubt is what is meant, when it is said, he saw "the souls under the altar." Their position "under the altar" in the heavenly sanctuary implies their nearness, their union, their subordination to Christ their head, in whom, both in time and eternity, all God's people must ever appear. The altar, then, under which the souls were seen, is here also proved to be the altar of incense.

The last passage which Mr. Elliott adduces is Rev. viii. 3, where the angel-priest is represented as standing "by the altar, and receiving much incense to offer it with the prayers of all saints on the golden altar that is before the throne." Here Mr. Elliott maintains, that there are plainly two altars referred to; the first called simply "the altar,"—the second, "the golden altar." He holds that the very addition of the epithet, "golden," in the last clause, is sufficient to show that that altar is different from the first, and consequently that the first is the altar of sacrifice. If Mr. Elliott's principle of interpretation here laid down were carried out, it would lead to results that he doubtless

Digitized by Google

little suspects. Apply the same principle to the following statement of Paul, in regard to the Thessalonians, (1 Thess. i. 9,) "For they themselves shew of us what manner of entering in we had unto you, and how ye turned unto *God* from idols, to serve the *living and true God*." Here, according to Mr. Elliott, from the application of the epithets in the last clause, it must be held that the Thessalonians first turned to one God; and then afterwards gave themselves to the service of another, even "the living and true God!" The truth is, in both cases the epithets are not distinctive, but explanatory. And that "the altar" first mentioned is just "the golden altar," is plain from the way in which the verse begins. It is said, "another angel came and stood," (ἐστάθη,) "took his station" at the altar. If he had gone to the brazen altar, as Mr. Elliott would have us believe, merely to get "coals of fire" from it, to light his incense therewith, would it have been said, that "he came and took his station" there? The meaning plainly is, that at that altar where he "took his station," there he was to offer his incense. But the incense was to be offered on the "golden altar." The altar in the first clause therefore, as well as the golden altar in the last, refers, and can refer only, to the altar of incense. Viewed in every light, then, we see that the Apocalypse is consistent throughout, and that it contains nothing to militate against the grand truth of the Gospel, that Christ, by his "*one* offering, hath for ever perfected them that are sanctified."

Apologizing for the length of this letter,

I remain, Sir, yours very truly,

Arbroath, November 9, 1849. ALEXANDER HISLOP.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—I must ask you in fairness to allow me to make a very few remarks on the review which appeared in your last number, of a book entitled "Maranatha," therein held up not only as a warning to those who themselves incline to what are termed futurist views, but to your readers generally, as a specimen of what such views are and lead to.

Of "Maranatha" itself I may just say that, until your notice of it, I knew literally nothing, and, from the extracts given, am inclined to think that few of your readers, any more than myself, will care to know more than what we already do through your pages. To notice at all a book of this nature, published, as we are told, now ten years ago, was a question I do not meddle with; but surely, in deciding to do so, every purpose might have been served by following in regard to it the usual course, and judging its statements upon their own merits. Instead of this, it appears to me you have gone further than called on or warranted, when you proceed to denounce, under the one generic term "futurism," the views of your "futurist brethren," which are treated as identical with the strange doctrines set forth in "Maranatha."

Mr. Newton and Mr. Kelly, who have been specially named on the occasion, are able to answer for themselves, and have indeed been sufficiently before your readers to enable them to judge, along with me, how far it was just to speak of their systems of interpretation as the development of "Maranatha's" beginnings. Distinctively, these two writers may be futurists; but so wide are their differences on various important points, that I scarce think either of them would care to be further associated, still less identified, any more than you yourself would, with Mr. Elliott, in the details of his system. Nor can they surely be in any degree more responsible for the unscriptural vagaries of an anonymous writer, merely because they may, together with him, be termed generically "futurists," than you are for all Mr. Elliott teaches, simply because he happens, with yourself, to be also distinctively a "præterist."

Such classifications and confusions I must strongly deprecate, as likely to retard the advance towards the truth in these interesting investigations; indeed, their tendency is to prejudice, if not perplex it altogether, by throwing

Digitized by Google

ridicule on those who, after all, may *possibly* be on its track. Those who cling to præterist views have surely had sufficient warning from the past to lead them, of all others, to suspect the possibility of many existing errors still, and instead of dogmatizing, to deal more gently than they do with those who question whether prophecy, *if really fulfilled*, could be the subject of such doubts and discrepancies as to the *very events* even on which, nevertheless, its fulfilment is declared.

Much prayer as well as caution is surely, in times like these, and on such subjects, needed by all, especially by those who are leading others; and few of your readers are, I trust, disregarding the becoming request which concludes each number of your Journal. With the prayers of God's people on a fair and temperate criticism in your pages, we may surely look for a blessing, and much that is useful to us all, in eliciting truth and checking what is unscriptural: whilst *general* charges, so often originating in party prejudice, against any particular system or set of interpreters, will only lead us away from what is profitable and true, into "vain jangling" with one another.

Under the title appended to this letter, you have already noticed a short published detail of the grounds upon which the writer of it was led to adopt generally the futurist view of the prophetical question. Holding it, I must ask you to receive, in all kindness, the observations which the review of your last of "Maranatha" has provoked, and, at the same time, to express a hope that you will be able ere long to give it more of your attention and notice, as you led us to expect. What is now written is, of course, addressed to you editorially, and not personally, for no one can sympathize more with the difficulties of your position than I.

THE AUTHOR OF "PAST FULFILMENT A GUIDE TO FUTURE."

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—You will oblige me if in your next number you will inform me in what chapter, and in what verse or verses of Ezekiel, I am to find the account of the city you mention, (in your Fourth Number,) *as a second city*, situate twenty miles from Jerusalem, on the north, in the centre of the Holy Land.

I am, Sir, your obedient servant,

December 7th, 1849. CLERICUS.

If "Clericus" will compare Ezekiel xlv. 1—7, with xlviii. 8—21, he will find that the city in the *centre* of the promised land which is to measure 4,500 reeds each way, stands in the middle of a square which measures 25,000 feet each way. Jerusalem was *not* in the centre of Palestine, and the name of this city is Jehovah-shammah, "The Lord is there." Now if it be not Jerusalem, the latter city cannot be supposed to be within the square of 25,000 reeds, and cannot therefore be nearer the other than 10,000; which, taking the reed at eleven feet English, is upwards of twenty miles.

THE AUTHOR OF THE ARTICLE REFERRED TO.

To the Editor of the "Quarterly Journal of Prophecy."

MY DEAR SIR,—I have received from the Rev. David Brown a communication complaining, rather warmly, of a misrepresentation of his views having been made by me in a foot-note appended to an article in your last number, at page 527,—and desiring an explanation. Although it is somewhat unusual that complaints of this kind should be made to the reputed author of an article in a review, and not to the Editor,—I do not hesitate to comply with Mr. Brown's request. And, in doing so, my simplest course will be to present the

Digitized by Google

complaint in Mr. Brown's own words, and afterwards to quote my vindication as addressed to himself personally. It will be for your readers to judge how far the complaint is just.

Mr. Brown writes:—" Will you have the goodness to point out to me the " page or paragraph in which you find your warrant for saying that I ' deny " the applicability of Isaiah xxv. 8, to the resurrection at all;' and that I " ' eject the resurrection from the passage altogether.' (Page 527, note, of " ' Journal.') Mr. H. Bonar has gone a good way in the direction here " expressed, but your statement beats everything in the shape of what I must " call misrepresentation, that I remember to have met with. When I read again " what you say—that I deny even the applicability of the prophecy to what " Paul says will bring that prophecy to pass, and that I eject from it altogether " what Paul positively says it announces,—I hold your language to be equiva- " lent to saying that I give the lie to an inspired apostle. Dear Brother, you " would need something *very explicit and unmistakeable* from me to warrant so " fearful a charge. I need not say I hold nothing of so shocking a character, " but I do say, that having in the treatment of that prophecy over and over " again expressed *the very reverse*, you have no right to put your inferences into " my mouth, and I must tell you that you sin against your brother in so doing. " No doubt I see more in the prophecy than you do. Over and above the " corporeal resurrection to which Paul refers, I see ' life from the dead' *in* " *every other sense* in which Christ has purchased it, and makes it his people's. " You don't see anything of the sort. You see just corporeal resurrection, and " no more. Be it so, and let you be right and me wrong in my views. But " what right have you to say that I deny the applicability of the prophecy to " the resurrection at all? I defy any honest reader of my words to pick that " sentiment out of them from beginning to end."

My reply, as conveyed to himself personally, immediately on receipt of the above communication, is the following:—" I must ask you to have the " candour to take my words in the foot-note referred to, *in the connexion in* " *which they stand.* I observe that you ' eject the resurrection (*i.e.*, the literal) " from the passage altogether.' Now mark the course of my argument. It is " this. The passage—Isaiah xxv. 6-12—is admitted to be a description of " the millennial glory. But an event is announced as introducing that glory, " of which event this brief description is given—' He will swallow up death in " victory.' (Ver. 8.) Now, the question is—*what is the nature of the event* " *thus described? You* affirm that it is a *spiritual* resurrection *exclusively.* " Your words are these—' The ONE DIRECT AND IMMEDIATE OBJECT of the " whole prediction is to announce the Gospel Church as shedding its varied " blessings upon all lands.' (First Edition, p. 206.) *We* affirm, on the " contrary, that the apostle (1 Cor. xv. 54) has expressly said *nay* to this " proposition, and declares the *literal* resurrection to be the *direct and primary* " —in fact, THE meaning of the words. And I cannot, therefore, see that in " these circumstances the statement of which you complain is not substantially " correct—viz., that you do eject the literal resurrection from the passage " altogether. You do not eject it *from the bare words*,—of course, you cannot " do *that.* But you do, as it very humbly appears to me, *throw it out of the* " *passage,—i.e.*, you cast it out of that scene which is there described:—the " Holy Spirit has given it a place there, and a very marked place; *you* give it " no place at all: for I suppose you will admit that the whole scene announced " in Isaiah xxv.—the catalogue of events there detailed as millennial—shall " have already passed into history, when the literal resurrection comes.

" Such is the impression which led me to pen the foot-note referred to. " Possibly it might have been more strictly correct grammatically, had I " inserted, before the word ' denies,' and also before ' ejecting,' the word " *virtually.* But really I cannot believe that any intelligent and unbiassed " reader, carefully keeping in view the general bearing of the entire passage, " would fail to gather up the impression above stated.

Digitized by Google

" Of course, you will see that I regard your treatment of *other* passages as " similar—*e.g.*, that (in Isaiah lxv.) about the new heavens and the new earth. " For, in the face of the quotation and definition of the passage given by Peter " (2 Pet. iii.), you eject the *literal* here also from the passage—eject it in the " sense just explained. No doubt, you must admit a literal sense here, too, to " be *in the words.* But the literal has *no place whatever* (according to you) *in* " *the passage where it extends.* That passage describes the millennium. But " the millennium is over, ere (on your view) there can be a literal new heavens " and new earth.

" *Your principles of interpretation* seem to me fraught with the utmost peril " to a sound theology. They are so *unfixed*, that you may make anything, or " everything, or nothing, of any passage of the word. Sometimes the literal " is the primary and direct object of a prophecy; and, at other times, the " spiritual occupies that position. And the one or the other is selected, in " each case, according to the necessities of a certain pre-conceived system. " This is just the old Aristotelian method of dealing with God's nature. And " in what did it land its votaries? why in a 'Physics' of man's constructing, " not in God's."

Such are the two extracts. I leave them to speak for themselves.

I am, &c.,

December 17, 1849. THE AUTHOR OF THE ARTICLE.

P.S.—I cannot help here alluding to a very grave charge brought by Mr. Brown in his Second Edition against sundry brethren, writers in this controversy, on the subject of the missionary enterprise. Mr. Brown claims a right to be his own interpreter, and views with no little indignation, even the semblance of a misrepresentation either of his meaning or of his motives. What will your readers think of the following words, applied by him to men, (among others the Rev. Dr. M'Neile, and Mr. Brooks,) whose praise is in all the Churches as the most earnest upholders of every good work, whether as regards missions or the dissemination of God's word:—

" On all these agencies they write with great looseness, and distressing are the sneers (!) which they sometimes throw out at alleged attempts to convert the world by means of Bible and Missionary Societies, and their ill-disguised insinuations (!) (sometimes not disguised at all) against the WORD and the blessed SPIRIT themselves, as inadequate (!) to accomplish the predicted evangelization of the world."—(!) P. 313.

DIVINE ORDER.

"To every purpose there is time and judgment."—*Eccles.* viii. 6.

I.

'TIS first the true, and then the beautiful,—
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

II.

'Tis first the good, and then the beautiful,—
Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Digitized by Google

III.

Not first the glad, and then the sorrowful,—
But first the sorrowful, and then the glad;
Tears for a day,—for earth of tears is full,—
Then we forget that we were ever sad.

IV.

Not first the bright, and after that the dark,—
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection-light.

V.

'Tis first the night,—a night of storm and war,—
Long night of heavy clouds and veilèd skies;
Then the far sparkle of the Morning-star,
That bids the saints awake and dawn arise.

NOTICE.

We must repeat the notice given in our last in reference to correspondents.—In reviewing books we have, of course, often occasion to dissent from the opinions stated in them. This leads some to send us communications in defence of the views impugned. These, in general, we must decline to insert,—save in special circumstances, as they would occupy far more space than we can afford. We do not undertake to *answer* all correspondents. In general, when we do not insert their communications, it is because we think them unsuitable, or because we differ so decidedly from the writer that we do not feel at liberty to publish what we deem erroneous. Such is the case in reference to the communication on Daniel vii., as to the Kingdom of the Saints and the Coming of the Son of Man. We, however, thank our correspondent for his brotherly letter.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

Macintosh, Printer, Great New-street, London.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL, 1850.

Art. I.—THE APOSTOLICITY OF CHILIASM.—No. III.

It is no crime to *innovate*, provided the innovation be not error but *truth*. For in that case, innovation is but another name for *discovery;* and discovery is not only a thing to which the age has specially set its seal, but a thing to which the Word of God calls us, nay, for which it was especially given. The searching of Scripture should be one great occupation of every one into whose hands it has come;—and for what end? That he may be making *discoveries* therein. Each age of the Church has its own discoveries; and each saint, if truly taught of God, will have his own discoveries also. The mine is not worked out; it is inexhaustible; and each student of the Divine Word should act upon this truth, seeking to dig out and cast up, both for his own use and for the Church's, nay, for the world's, things *new* as well as old.

But in the case of the doctrine before us, we disclaim innovation, even in the sense of discovery. As to the main features of the pre-millennial system, we profess to have made no discovery. It comes before us, not fresh and exciting with *novelty*, but mellow and reverend with calm antiquity. We have nothing *novel* to present, except in so far as the forgotten truth of other days is a novelty to those who are not aware of the extent to which that truth formed an essential part of the acknowledged creed of ancient times.

It is no new belief that we are setting up; no opinion rashly struck out and pressed upon the Church's notice for

Digitized by Google

the first time in her history. It is the Church's ancient faith that we are seeking to revive; it is one of the well-worn truths of apostolic times that we are urging men, with all calmness and soberness, yet with all decision, to receive and hold fast, in opposition to the *post-millennial novelties* of later ages, and less sound, less worthy Churches. It is for "the old paths" that we are asking; it is in this "good way" that we are endeavouring to walk. It is against what is novel, unproved, unscriptural, unapostolic, that we would give our testimony. We are no innovators. We are not even discoverers. We are simply re-producers of the Church's earlier and purer faith. We are doing what we can to clear the old paths from the overgrowths of degenerate times; the overgrowths of Gnosticism; the overgrowths of Origenism, or Platonism,—the overgrowths of Popery; the overgrowths of Rationalism and Infidelity. We can say with Augustus Toplady, a name honoured in the Churches not more for spirituality than for soundness in the faith,—"I am one of those *old-fashioned* people who believe the doctrine of the millennium; and that there will be two distinct resurrections of the dead: *first*, of the just; *secondly*, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person over the kingdom of the just."*

Let us now turn to the history of the pre-millennial doctrine. The chief testimonies on which our statements rest are those of writers wholly opposed to us. We prefer quoting hostile writers as much as possible, because in this way the facts which are produced must be held as unimpeachable. They are not only the conclusions of learned men, but they are the unwilling admissions of opponents, who feel that history has much to say in behalf of our system, nothing in behalf of theirs.

Our first statement is, that for the first two centuries and a-half Pre-millennialism was the UNIVERSAL *doctrine of the Church.* No other doctrine, on this point, was so much as *known*, far less *received*. The opposite system, that which prevails in our day, was not heard of in the Church. For the first two hundred and fifty years you will search in vain for even one post-millennialist or anti-millennarian. All the early fathers are explicitly and avowedly millennarians; and

* Works, vol. iii. p. 470.

Digitized by Google

history bears undoubted testimony to the fact, that the whole Church of these ages was the same.*

In proof of this point we quote the following authors, in addition to those cited in our first article on this subject:—

1. *Whitby.*—"The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years, for a tradition apostolical; and as such is delivered by many fathers of the second and third century, who speak of it as the tradition of our Lord and his apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say that it was held by all Christians who were exactly orthodox."† Whitby then goes on to prove, by numerous quotations from the fathers, the different assertions that he has made in the above paragraph, and sums up with the following statement, "It was received not only in the eastern parts of the Church, by Papias, Justin, Irenæus, Nepos, Apollinarius, Methodius, but also in the west and south, by Tertullian, Cyprian, Victorinus, Lactantius, and Severus, and by the first Nicene Council. These men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and his apostles, and which was taught them by the elders, the disciples of Christ. . . . They pretend to ground it upon numerous and manifest testimonies both of the Old and New Testaments; and speak of them as texts which would admit no other meaning, and which they knew to have *this* meaning." Now when we remember that Whitby was the great opponent of millennarianism, and the great maintainer of a spiritual millennium, in the last century, a testimony like the above will come to us with the weight of an irresistible testimony.

2. Our second authority is that of the historian *Mosheim*, who thus writes:—"Long before this period (third century), an

* "As far as I know, no one, except such as were notoriously out of the pale of the Church, had impugned the doctrine of the millennium as held by Justin, or taught any doctrine contrary to it. I have taken some pains to become acquainted with the opinions of the writers of these times, and I am not aware of a single expression in the works of any Christian writer before, or for a century after the time when Justin wrote, from which we could infer that he was not a millennarian."—*Eruvin; or Miscellaneous Essays*, p. 189.

† Treatise on Traditions. See Mr. Bickersteh's *Restoration of the Jews*, p. 324.

Digitized by Google

opinion had prevailed that Christ was to come and reign a thousand years among men before the entire and final dissolution of the world; this opinion had hitherto met with no opposition."

3. *Chillingworth.*—He thus writes:—"It appears manifestly out of the book of Irenæus, that the doctrine of the Chiliasts was in his judgment apostolic tradition; as also it was esteemed by all the doctors and saints and martyrs of or about his time; for all that speak of it, or whose judgments on the point are in any way recorded, are for it; and Justin Martyr professeth that all good and orthodox Christians of his time believed it, and those who did not he reckons heretics."

4. *Grabe.*—A man of high scholarship and learning. He thus states the matter: "All the orthodox and primitive Christians looked for new heavens and a new earth at the second coming of Christ, in which all things were to be restored to the felicity which existed before the fall." *

5. *Burnet.*—"The millennial kingdom of Christ was the general doctrine of the primitive Church from the times of the apostles to the Nicene Council inclusively. Papias and Justin, one of John's auditors, as Irenæus testifies, taught the same doctrines as John. He was the familiar friend of Polycarp, another of John's disciples, and either from him or immediately from St. John's mouth, he might receive this doctrine. That he taught it in the Church is agreed on all hands. There is another channel wherein this doctrine is traditionally derived from St. John, namely, by the clergy of Asia, as Irenæus tells us in the same chapter. For arguing the point, he shows that the blessing promised to Jacob was not made good to him in this life, and therefore, he says, 'without doubt these words had a further aim and prospect on the times of the kingdom, when the just, rising from the dead, shall reign; and when, nature renewed and set at liberty, shall yield abundance of all things; according as has been related by those ecclesiastics or clergy, who saw St. John, the disciple of Christ, and heard of him what our Lord had taught concerning those times.' This, you see, goes to the fountain-head. The Christian clergy received it from St. John, and St. John relates it from the mouth of our Saviour." †

6. *Mede.*—"This was the opinion of the whole orthodox Christian Church in the age immediately following the death

* Spicel. Patr. B. ii. 230.
† Burnet's Theory of the Earth, book iv. chap. 6.

Digitized by Google

of St. John, (when yet Polycarp and many of the apostles' disciples were living,) as Justin Martyr expressly affirmeth. . . . . a testimony absolute without all comparison, to persuade such as rely upon authority and antiquity. It is to be admired that an opinion once so generally received in the Church should ever have been cried down and buried. But these times which extinguished this brought other alterations into the Church besides this; *et quidem sic fieri oportuit.*" *

7. *Newton.*—" The doctrine of the millennium (the Chiliastic doctrine he means, of which he was writing) was generally believed in the three first and purest ages; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of thê privileges and glories of the martyrs in the first resurrection." †

Without entering at length upon the statements of others, let us briefly sum them up thus:—*Gieseler* says of the first century, " Millennarianism became the general belief of the time." ‡ *Semisch* says, " Chiliasm constituted in the second century so decidedly an article of faith, that Justin Martyr held it up as a criterion of perfect orthodoxy." § " The fathers," says *Dr. Burton,* " undoubtedly believed that previous to the general resurrection the earth would undergo a renovation, and the just would rise to enjoy a long period of terrestrial happiness." " The millennial doctrine," says the writer in *Kitto's Cyclopedia,* " may be regarded as generally prevalent in the second century." ||

Thus, by the testimonies of men, several of whom are wholly unfriendly to our doctrine, we have established this point,—that, during the first two centuries and a-half, premillennialism, or Chiliasm, as it was then called, was the faith of the Church. We can distinctly trace it back to the days of the apostles, nay, to the very *lips* of the apostles.

Towards the end of the first century lived Papias, Bishop of Hierapolis. Of him the early historian of the Church (Eusebius) tells us that he was a Chiliast, and that he believed that " the kingdom of Christ was yet to be upon earth, and to last for a thousand years." And what is the account which Papias gives us of the way in which he learned divine truth? " It shall not seem grievous to me," says he, " if

* Mede's Works, (folio,) p. 771.

† Bishop Newton on the Prophecies. ‡ P. 166. § P. 365.

|| See, for some further statements, Mr. James Scott's Work, " The First Root of Popery Dug Up."

Digitized by Google

that I compile in writing the things which I learned of the elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things, but with such as teach true things: neither with such as repeat strange precepts, but with such as allege the things delivered of the Lord for the instruction of our faith, proceeding from the truth itself. If any one came to the place who was a follower of the apostles, forthwith I asked the sayings of the elders,—what Andrew, what Peter, what Philip, what Thomas, or James, or John, or Matthew, or any other of the Lord's disciples had said. I thought to profit myself not so much by their writings or books, as by the authority of the persons, and the lively voice of the reporters making relation thereof." —(Euseb., B. iii. ch. 35.) How distinctly does the venerable bishop here declare the source of his teaching! He learnt what he taught from the disciples of the Lord. It is most manifest indeed that Papias was not the *first* propagator of this doctrine, as some have asserted; but it is manifest that in believing it and teaching it, he did so because he had ascertained from the companions of apostles that it was held by apostles and disciples.*

* "The antiquity of Papias makes his testimony to the millennium so much the more valuable, because it is a voucher to posterity that he had opportunities of seeing or conversing with those, whose teaching must have first given occasion to a certain belief afterwards current in the Church, if it ever had any foundation in truth or probability. That circumstance of age placed Papias only the next in degree to the apostles; and made him actually the contemporary of apostolical men. With reason, then, might tenets and opinions, not put forth as his own, but as received from those with whom he had conversed—the disciples of Jesus, or those of the apostles, appear to posterity entitled to respect. If he has reported them faithfully, they are no longer to be considered his, but those of the parties from whom he received them. Now, the honesty of Papias has never yet been impeached, though his judgment and his understanding have been called in question; and while his honesty remains unimpeachable, we may continue to receive the statements which he has transmitted to us, as correct representations of what he himself had heard, in which case I have already shewn that those statements are to be received as substantially true."—*Greswell on the Parables*, vol. i., p. 282.

Dr. Burton also writes of Papias as follows:—" The character of Papias has been attacked and defended by many writers.[1] Eusebius speaks of him in one place as *extremely* learned (H. E. iii. 36), and in another as having very little judgment (Ib. 39), which two expressions may easily be reconciled, and contain, perhaps, the true account. His proximity to the apostolical times, if not his personal acquaintance with some of the apostles, would put him in possession of many facts. . . . The Apostle John appears to have passed his latter years at Hierapolis, and Papias may have seen

[1] He is attacked by Casaubon, Exercit. 16, Num. 16, and defended by Halloix.

Digitized by Google

Irenæus asserts that Papias was an actual hearer of John (Euseb., ib.), but Eusebius states that Papias, in the proem to his books, mentions that he had not seen nor heard the apostles. On this apparent contradiction, we give the remarks of two writers, well entitled to be heard :—

"The passage," says Greswell, "which Eusebius cites from the proem, or introduction to this work, seems to imply that Papias himself had not conversed personally with any of the apostles, though he was only one link removed from them, and what he reported as the words and sayings of the apostles, was the report of what he had heard from those who had both lived and conversed with them. The testimony, however, of Irenæus, which is produced at the outset of the same chapter of the Ecclesiastical History, represents him as a *hearer* of St. John (the apostle), and as a *friend* and *acquaintance* of Polycarp, the venerable Christian Bishop of Smyrna, who suffered martyrdom early in the reign of Marcus Aurelius. And, indeed, if Papias was truly the latter, he might also be the former; that is, as Polycarp in early youth had heard and conversed with St. John, and is said to have been ordained Bishop of Smyrna by him, there is no reason why Papias also, his friend and acquaintance, his equal in years, and, like him, living in the neighbourhood of Ephesus, where St. John passed the last years of his life, might not both have seen and conversed with the apostle." *

"I do not," says Mr. Tregelles, "enter into the question whether Papias had been a hearer of the Apostle John or not. Irenæus appears to have thought this was the case. Eusebius does not *prove* the contrary; he only shows that, in the passage which he cites, Papias does not expressly assert it." †

Again, in one place, Eusebius says that he was "a man of small judgment," and in another, "a man most eloquent and expert in the Scriptures." (Book iii., ch. xxxii. and xxxv.) The genuineness of the latter expression is disputed; but it is singular that such an expression of praise should have crept into the text, even though not that of Eusebius, unless we suppose that such was really the well-known character of the Bishop, and that some early transcriber had inserted it, as

many persons who remembered his residence there. It is probable that he exercised little discretion in selecting materials for his work; and it may have been the same combination of learning, with a deficiency of judgment, which led him to introduce some strange doctrines into the Church concerning a millennium."—*Eccles. Hist.*, page 393.

* On the Parables, vol. i. p. 273.

† On the Original Language of St. Matthew's Gospel, page 1.

Digitized by Google

being the general belief. Besides, Eusebius was an enemy to Chiliasm, and evidently sought to disparage it by lowering the character of Papias; though on several other occasions he does not scruple to refer to his authority. And even granting that he was a man of "small judgment;" he is not exercising his judgment at all in the matter, but simply receiving facts and truths from the lips of others; and if he was an honest and good man, as he unquestionably was, his testimony stands firm; it is not invalidated by the smallness of his talents.

In reference to this we again cite Greswell:—

"And as to Eusebius' observation on the understanding of Papias, I apprehend it to mean that, in his opinion, he was a person of very little judgment, not knowing how to discriminate between what was parabolically or figuratively, and what was literally to be understood. If such, however, was the case, it follows that Papias construed and interpreted everything, just as he heard it delivered, and has recorded it in his writings, just as he construed and interpreted it. We may depend, then, upon the fidelity of his reports, at least, and that he has represented the matter of fact of what he heard, if no more. Therefore, when he reports, among other things, the doctrine of the millenary reign of Christ, he reports it exactly as he received it, and he received it exactly as he reports it. If so, the futurity of a millenary reign on earth, after a resurrection of the dead, was plainly delivered and promulgated by some one, or more, of the authorities of Papias; all being either disciples of the Lord themselves, or disciples of those who had been.

"Now, this is all that we need to desire for the decision of the point at issue. Let it not only be conceded that an apostle, that any other disciple of our Lord himself, or any apostolical man, did plainly, openly, and literally inculcate the futurity of such a fact as the millenary reign on earth, and we may give Eusebius the benefit of his similitudes and parables to be applied as he thinks fit; we shall be bound to believe with Papias, that the fact is just as it was inculcated, and, certainly, to be some time expected; we may challenge any one to explain a doctrine so taught and so inculcated, in any but the literal sense."*

Besides all this, one cannot help suspecting that the reason why Eusebius had such a low opinion of Papias was *just because he was a Chiliast*. Eusebius, on this, as on several other points of doctrine, was opposed to the ancient and orthodox faith of the Church, and hence he sought to dispa-

* On the Parables, vol. i., p. 277.

Digitized by Google

rage the man whose testimony as to the teaching of the apostles must have been a source of no small annoyance to the early heretics. In our own day, such a method of reasoning is very common. "He is a millenarian," says one, conversing with another as to the character of a third. "Ah, is he? Then he must be a weak-minded man—a man of small judgment." And thus easily and complacently, the man's character is stamped. Such is the scale according to which a brother's intellect is rated and fixed by many in our day. Eusebius seems to have adopted the same scale, and it is probably to this that we owe his estimate of Papias.

The historical fact, then, seems established beyond dispute, that pre-millennialism was the universal faith of the Church from the days of the apostles till the middle of the third century, and that the early Church believed that this doctrine had come to them directly from the lips of the apostles. The evidence for this is fuller and surer than for any other doctrine which we hold. It is fuller, clearer, and more direct than for the apostolicity of the Sabbath, or the Trinity, or any of those truths which we are in the habit of tracing back to the days of the apostles.*

It might be more easily proved that *resurrection* was not an apostolical doctrine, than that *Chiliasm* was not. From the days of the apostles there were some who denied its literality. They dissolved into pure allegory all the passages relating to the former, just as post-millennialists do all those referring to the latter. But do we on this account say that resurrection was not the universal belief of the Church in the first century? No; we refuse to admit such men as Hymeneus and Philetus as constituting any part of the Church; and we deny that their opinions formed any real exception to the testimony of the primitive Church, any real infraction of the Church's creed. A German professor of the last century, indeed, thus writes:—"*Notandum est fuisse multos, inter Christianos illorum temporum qui resurrectionem corporum allegorice et tropice intelligendam esse dicerent, nempe restitutionem sive commutationem ecclesiæ, hoc est doctrinæ et morum, in melius, quæ jam facta esset adventu Christi.*" † But we are not so willing as Gurlitt was to apply the name of *Christian* to such.‡

* Hence Joseph Mede remarks, "Si primarios fidei articulos excipias nescio an simile testimonium afferri possit de ullo dogmate Christiano." —Works (folio), p. 534.

† *Gurlitt.* Explicatio, cap. xv. Ep. prioris ad Cor. (1797.)

‡ Justin makes the same assertion,—"If," says he, "you meet with any called Christians, who say that there is no resurrection of the dead, do not suppose that they are Christians,—μὴ ὑπολάβητε ἀυτους χριστιανους."—*Dial. with Trypho*, sect. 80.

And hence, notwithstanding the very early and continued assaults made upon the doctrine of the resurrection by some who bore the Christian name, we suppose that we shall not be reckoned guilty of overstating the matter when we say, that *resurrection* was the universal faith of the early Church. Now, as the only assailants of Chiliasm in the first and second centuries were also assailants of the resurrection, we are entitled to say, that to the extent in which the latter was the undoubted belief of the early Church, to the same extent was the former. If it be held that the opposition of men utterly unsound in the faith (so unsound as to be condemned by the apostle as deniers of Christ), broke in upon the universality of the early Church's belief regarding resurrection; then, to that extent we are willing to admit that Chiliasm was not the universal faith of the Church. If, however, this heretical opposition be not so held in the one case, neither can it be so held in the other.

In thus proving the apostolicity of pre-millennialism, we have advanced something well fitted to arrest men's attention to the doctrine, and to disarm the prejudice and opposition that exist to it. Even granting that this does not establish the truth of the doctrine, it certainly goes far to make men cautious of maintaining the opposite, and still more cautious in condemning those who are only seeking to maintain what the early Church believed.

The answer to this, which we have more than once met with, is this:—"Grant that the apostles did hold pre-millennialism, yet this is no proof of its truth, for we can allow no authority to the *private* opinions of the apostles; it is only their public and inspired doctrines that we have to do with; for, save when given forth under the direct inspiration of the Spirit, their opinions are not authoritative." To answer this objection fully, would require larger space than can be afforded here; but the following brief considerations will suffice at present:—(1.) The attempt to draw the distinction between the inspired and the uninspired opinions of the apostles is a very hazardous one. (2.) In this case it is no mere apostolic *opinion* that is in question, but apostolic *teaching;* for the universal belief of the Church in the first age can only be ascribed to apostolic *teaching*. If the apostles had not taught this doctrine, and still more if they had taught the opposite, is it credible, is it conceivable, is it possible, that the belief of the Church upon this point should have been so unanimous both in the east and west? Now, even allowing our opponents to draw a distinction between the inspired and the uninspired *opinions* of the apostles, we cannot for a moment admit the

Digitized by Google

distinction between inspired and uninspired *teaching*. We maintain, that when the apostles wrote to the Churches or taught in the Churches, they were always inspired, and therefore infallible.

But we need not refer to what we heard in conversation with brethren on this point. Dr. Russell takes up this very ground:—

"I am well aware," says he, "that the link which has hitherto connected the doctrine of the millennium with some portion of the Christian faith, is the important consideration that this tenet was held, not only by the fathers of the Church in the earliest and purest times, but also by the author of the Apocalypse. . . . Let it be admitted that the inspired servants of Christ shared in the impression, which was almost universal among their countrymen, relative to the end of the world, and the earthly reign of the Messias,—does it necessarily follow that our faith in the things which they were specially commissioned to teach must be overthrown, merely because there may be reason to suspect that in regard to a subject *on which they were purposely kept ignorant they continued to think with the rest of the world?* . . . That the apostles, after the supernatural scene of Pentecost, should have continued for years to entertain the Jewish notion, that the favour of God was restricted to the descendants of Abraham, is a fact certainly less surprising than that they should *have clung to the expectation of the millennium during their whole lives*. . . Though it were necessary to make a concession as to the private opinions of the apostles in respect to the millennium, the principles of our faith would not thereby be shaken, because the promise of our Lord did not extend to the communication of all knowledge. . . . All the apostles were accustomed to mix with the doctrines of the Gospel opinions and illustrations, at least, which they derived from merely human learning or local tradition. Hence every interpreter of Scripture thinks himself warranted (!) in making a distinction between the articles of faith which were delivered by St. Peter and St. Paul, and the accompaniments, so to call them, of historical allusion and rabbinical commentary."

Such is the explanation of Dr. Russell. He admits that Chiliastic doctrine was universal in the first ages. He admits also that it is manifest that the apostles held it. How then does he get rid of the doctrine, or refuse it a place among inspired truths? By telling us that it was a mere private opinion of the apostles, in which they were mistaken! But how knows he that it was a mere *private* opinion? Or how

Digitized by Google

knows he that they were mistaken? He does not tell us. We have only his own affirmation.

This is the more extraordinary, because Dr. R. holds that the Apocalypse really contains Chiliastic doctrine, and, therefore, the inference is that the author of the Apocalypse was quite mistaken in his twentieth chapter. "We are not called upon," says he, "to allegorize the incidents of that supernatural reign. The Jews and their followers in the primitive times understood the millennium literally; the word had no double sense in their creed. . . . Those authors who shall succeed in satisfying the readers of primitive Church history that the millennium was understood as an allegorical representation of spiritual delights and theological triumph, need not despair of reducing to a figure of speech the most striking events recorded in the pages of the Old Testament." (Page 130.) So that Dr. R. has made up his mind to these two things:—(1.) Chiliasm is clearly taught in the Apocalypse. (2.) Chiliasm is, after all, a mere fable. Thus it follows that the Apocalypse, which contains the *public* teaching of the apostles, is of no more authority than any tradition containing their *private* opinions. He sets out with affirming that their *private* opinions are of no weight; and he ends with the conclusion that some of their *public* ones are the same! How hazardous to attempt a severance between the public and private opinions of inspired men!

Our position, then, is a twofold one: (1.) Unless you maintain that sometimes, and on some points, apostolic *teaching* was uninspired and erring, you cannot hold that in their teaching the doctrine under notice they are not to be reckoned authoritative. (2.) Unless you are prepared to discredit the clearest evidence that ecclesiastical history can furnish, both direct and indirect, both positive and inferential, you must trace the belief of the early Church to the teaching of the apostles. If the apostles did not teach it, whence did the Church learn it? How can the prevalence of the doctrine be accounted for? If the apostles taught the opposite, if they protested against it as an error creeping in, how is it that no vestige of any such protest is to be found either in Scripture or out of it,—how is it that their followers received it as Divine truth, and affirmed that they had received it from the lips of their inspired teachers?

Take, in illustration, any well-known doctrine in the creed of our Reformed Churches,—such as that of *predestination.* We know *as a fact* that this doctrine was the universal belief of the Churches of England and Scotland

Digitized by Google

in the end of the sixteenth and during the seventeenth century, *i.e.*, from the times of the Reformers. Could it have been so, if these Reformers had not held it, or held the opposite? Can you account for its prevalence if you maintain that neither Knox nor Melville, neither Cranmer nor Jewell held it? The thing is impossible and incredible. Equally so in the case of pre-millennialism. You cannot account for its universal prevalence during the two first centuries, save by conceding that the apostles both held and taught it.

If so, is it not a doctrine for which we may expect a ready and patient hearing? Is it a doctrine to be listened to with prejudice and flung aside with contempt? Is it a doctrine fit only for sarcasm, or sneer, or scorn? Is it a doctrine for which its maintainers should be subjected to the imputation of unsoundness or fanaticism? Can it be so fraught with danger as many say? Can that be dangerous which formed an unquestioned part of the creed of the earliest ages? Can that overthrow Christianity,—can that imperil orthodoxy,—can that disorganize theology,—can that deserve the odious name of heresy which the Church of the first three centuries believed,—and believed because taught it by the apostles of the Lord?

But it is said that the millennarianism of the early ages is very much identified with the tenets of Cerinthus, which we know were gross and heathenish. He was a heretic of the first century,—a Gnostic,—and a maintainer of the false philosophy of the day. Now, granting that Cerinthus was a millennarian, of what avail is this concession? Does millennarianism become untrue because held by foolish and ungodly men? But there are considerations which make it very improbable that he was a millennarian at all. He was a Gnostic, and as such, a denier of *resurrection altogether;* how then could he believe, as he is said to have done, in the doctrine of the first resurrection and the reign of the saints?* Mosheim expressly affirms that "this error with which he is charged is in no way to be reconciled with the other parts of his doctrine;† and shows, very curiously,

* Neander refers to Irenæus as combating the "anti-Chiliastic tendency;" and again as distinguishing an anti-Chiliastic tendency in general from the "anti-Chiliastic tendency of *Gnosticism;*" adding, "it was natural that the zealots for Chiliasm should in the outset be disposed to represent all oppositions as savouring of Gnosticism."—Vol. ii., pp. 430, 431.

† Comm. on the Affairs of Christianity before Constantine.

Digitized by Google

that the charge of being a Chiliast was unknown until the third century, when it originated with Caius, the Presbyter, and Dionysius of Alexandria, who, in order to bring Chiliasm into discredit, attempted to associate it with the name of Cerinthus. "The object of these writers (says Mosheim) was evidently to repress this doctrine; with a view therefore the more readily to accomplish their end, they made it appear that the original author or parent of Chiliasm amongst the Christians was Cerinthus, a pernicious character, and one who had long since been condemned." * Nay, further, it has been supposed that the way in which the conclusion was arrived at that he was a Chiliast was by the Apocalypse having been ascribed to him as its author. The reasoning was this,—The writer of the Apocalypse must have been a Chiliast (this was an axiom in primitive times). Cerinthus was its author, therefore Cerinthus was a Chiliast. If this supposition be true, it brings out a striking and curious fact, that, in the judgment of the primitive Church, Chiliasm and the Apocalypse must stand or fall together. No man thought of believing the Apocalypse and not believing Chiliasm. "If the Apocalypse be true (they reasoned) then must Chiliasm be true, and therefore the only way of crushing the latter is by denying the Divine authority of the former." †

* Comm. on the Affairs of Christianity before Constantine.

† As to the Chiliasm of Cerinthus, the reader can read Dr. Maitland's statement in his *Eruvin*, pp. 167—170; also Mede's statement; "sed quæcunque fuerit Gaii mens verisimile est eum de Cerintho falsum fuisse. Si enim hæc fuisset Cerinthi hæresis qui id ignorare potuerint Justinus, Irenæus, Melito, Tertullianus, Hippolytus?"—Works (folio), p. 900; also Lardner, who expresses the same doubts.—Works, vol. iii., p. 113. We subjoin also Dr. Homes' statement to the same effect:—"But now I shall prove that Cerinthus was *not* a millenarian; at least that he was not so called, (or *accused* if you will,) by the most approved authors of antiquity, who speak of him and his heresies: so that we have more cause to suspect Eusebius, Gaius, and Dionysius, to be guilty of great credulity, than to charge these opinions on Cerinthus. Take, in the first place, Mr. Mede's answer, 'An non hinc merito,' &c., set forth long after I was a good way entered on this work. 'May not one justly suspect that same Gaius to have been one of the number of the heretical Alogì, who denied, saith Epiphanius, λόγον Dei, *the word of God;* and therefore they ascribed to Cerinthus, as well the Gospel of John, as the Apocalypse? The time doth altogether agree to that: for Theodorus, the champion of the Algonian standard, was cast out of the Church by Pope Victor; and Gaius flourished in the time of Zephirus, who next succeeded Victorius. Nevertheless the words of Gaius may be taken in this sense;—as if he had said, Cerinthus had feignedly fathered upon the great Apostle, I know not what Apocalypses; (besides that one

Digitized by Google

Nothing can be more meagre, unfair, and inconsistent with fact than Waddington's Statement of the Early History of Chiliasm. "This *obscure* doctrine," says he, "was probably known to very few except the fathers of the Church, and is very sparingly mentioned by them during the two first centuries," &c.* It is somewhat difficult to understand how any one who had read the fathers could have made such a statement; unless determined either to conceal, or at least not to believe, what he read with his own eyes. On it let us attempt a few remarks. (1.) There is nothing "obscure" about the doctrine: indeed it is quite impossible to tell what the author means by the epithet. It may be false or true, but certainly it is not *obscure*, either historically or theologically. (2.) It is well that the historian says "*probably* known to very few;" for he thus saves himself the full discredit of asserting for fact what is the entire reverse, and opens a way for introducing conjectures, fancies, possibilities, and probabilities as substitutes for *facts*. We have no wish to enter very deeply into the probabilities of the case, any more than to enter into the probabilities of *resurrection* being held by "very few." We are satisfied with the *facts* apart from the *probabilities*. (3.) "Very few except the fathers of the

and only Apocalypse;) out of which feigned Apocalypses that forging fellow endeavoured to prove that, after the resurrection, the kingdom of Christ should be earthly, wherein men should serve the lusts of the flesh, and the enticements of carnal pleasure. But whatever was the mind of Gaius, it is very likely he was deceived concerning Cerinthus. For if this had been the heresy of Cerinthus, how could it be that Justin, Irenæus, Melito, Tertullian, and Hippolytus should be ignorant of it? Irenæus and Tertullian have professedly numbered up the heresies of Cerinthus; and yet of this heresy there is deep silence! How therefore came it to be known to Gaius? Nevertheless it seems that the words of Gaius, an obscure fellow, gave occasion to Dionysius, Eusebius, and many others, in the heat of contention with the millenarians, to doubt of the authority of the Apocalypse.' What I have to add is briefly this; that of the authors quoted by Mr. Mede, I have made diligent search into two; (viz., Irenæus and Tertullian, happening to have them in my study,) and one other, Epiphanius, who is not named by him. These do all particularly enumerate the errors of Cerinthus, but not one word is there in any of them concerning his being a millenarian. I refer the reader to the places where he may see the whole, viz., Irenæus, lib. i., cap. 25, lib. iii., cap. 3; Tertullian *De prescrip. Haeret.* cap. 48; Epiphanius, lib. i., *cont. Haeres.*, tom. ii., *Haeres.* 28. Let him that is not obstinately blind lay all together, and then judge how it can be any way probable that Cerinthus held the millenary opinion, when so many faithful writers, who came after him, should not have one word about it, expressly or indirect."—*On the Resurrection*, pp. 39, 40.

* History of the Church, p. 40.

Digitized by Google

Church." This is a strange assertion. Most of the fathers mention the doctrine; they never even so much as hint that it was not held by Christians in general; nay, they tell us that it was held by all who were entirely orthodox;* yet Waddington concludes that it was "probably known to very few except the fathers!" Even two centuries later, when Chiliasm was greatly on the decline, Jerome speaks of the "great multitude" (plurima multitudo)† who held it and whose displeasure he anticipated; yet one professing to be a historian of the Church can assert that "it was probably known to very few except the fathers." And, again, when Dionysius conferred with the Chiliasts of Egypt, and confuted the Chiliasm of Nepos, it comes out that the *congregations*, as well as "the elders and doctors" in that district, held Chiliastic doctrine.‡ And then does it not seem a thing altogether incredible that the fathers should have held such doctrine, and yet that the people should have all remained opposed to it? We do not say that the thing is *impossible*. It *might be* so. The whole mass of the *laity* might remain uninfluenced by the teaching of the clergy, but is such a thing likely? Is a historian entitled to say such a thing is "probable," when he has not one particle of evidence to produce in behalf of his probability, nay, when there is explicit testimony that his probability is disproved by fact? (4.) "It is *very sparingly* mentioned by them during the two first centuries." If the author had said "very copiously," he would have been much nearer the truth. For Chiliastic doctrine is referred to by the fathers, quite as copiously as any other doctrine. Extract the references to the different doctrines of Christianity, place them side by side with each other, and it will be found that the patristic references to Chiliasm are fully more large and frequent than to any other doctrine whatsoever. The author must have read the sections and chapters of Justin Martyr,

* Justin says "I *and those Christians* who are *entirely* sound in faith (ἐγὼ καὶ ἔι τινές εἰσιν ὀρθογνώμενες κατὰ πάντα χριστιανόι) know that there will be a resurrection of the flesh and a thousand years in Jerusalem," &c. We do not enter into the controversy regarding the insertion of μη before τῆς καθαρᾶς in the previous paragraph. Taking Semisch's explanation (the one most unfavourable to us), Justin declares this, that there were some pure and pious people who were not Chiliasts; while all who were "entirely orthodox" were Chiliasts.

† Of the days of Nepos, the German historian of Chiliasm says, "At that time the number and respectability of its supporters was not small."—Corrodi. Geschichte des Chiliasmus, vol. ii., part 3.

‡ Euseb., B. vii., c. 23.

Digitized by Google

of Irenæus, of Tertullian, devoted to the statement of the doctrine in question; he must have lighted upon the frequent brief allusions scattered throughout their works, yet he could say that "it is very sparingly mentioned by them!" (5.) "There is reason to believe that it scarcely attained much notoriety even among learned Christians till it was made matter of controversy by Origen." This is perhaps the most astounding statement of the whole. "There is *reason* to believe," says the author, but he gives his reader nothing of it. One scarcely knows how to meet such a statement. It is just as if one were to assert, "There is reason to believe that the doctrine of justification by faith scarcely attained notoriety even among the learned Reformers until it was made matter of controversy by the Neologians of Germany." What the author may call "much notoriety" we know not; but let us look at the fact. Justin, Irenæus, Tertullian, all flourished before Origen, and in their writings it has *large space*. Is this not "much notoriety?" We might fill pages with extracts from these Fathers on this subject. We might parade references, direct and indirect, scattered throughout their works, and would not this be a proof of much notoriety? If there was so little notoriety, surely it was hardly worth Origen's while to take up the subject. And if there was so little notoriety, how are we to account for the fact that every Church historian, great or small, takes up this point as a matter of no little importance? Would it have been worth their while to do so if it had attained so little notoriety among the Fathers?

But leaving this historian, as a singular specimen of a man shutting his eyes upon facts, and opening them only upon probabilities of his own fancy, let us hear the German Church historian, Neander. He, too, is most unwilling to credit the extent of Chiliasm in the first ages, but he is too calm and candid to go the length of the preceding historian. The utmost that he ventures to affirm is, that it is doubtful whether Chiliastic doctrine was universal. Judging that what he had said regarding the early Christians would lead the reader to the inference that it was universal, he finds it necessary to guard against this by adding, "What we have just said, however, is not to be so understood as if Chiliasm had ever formed a part of the general creed of the Church."* Not as if he were prepared to assert the opposite or affirm that "it was probably known to very few except the Fathers

* Vol. ii. p. 430.

Digitized by Google

of the Church." All that he can say is, "Our sources of information, *from different parts* of the Church, are too scanty to enable us to say anything on this point with certainty and positiveness."* His meaning here is this:—Though admitting that the principles of Chiliasm "had passed over from the Jews to the early Christians,"† he has a theory of his own on the matter, viz., that Chiliasm "was diffused from one country and from a single fountain-head." ‡ Of course, this is but a theory, and he does not press it or dwell on it; still less does he misrepresent facts in order to prop it up; but he conjoins it with his other statement that we have "not enough of information from *different parts* of the Church" to decide the fact as to its universality. He sees how strong the evidence is of its prevailing universally in *some parts* of the Church; he thinks that this evidence is not varied enough to warrant him in saying that the whole Church held it. Yet the evidence does come from east and west. It comes from Papias, Bishop of Hierapolis, in Phrygia; from Justin, of Neapolis, in Palestine; from Irenæus, of Lyons, in Gaul; from Tertullian, of Carthage, in Africa; from Nepos, of Egypt; from Victorinus, of Pettaw, in Germany; from Lactantius, of Italy. Is not this testimony varied enough? It comes from every quarter of the heaven, from every region of the earth. From what other parts of the Church could Dr. Neander desire testimony? What more can he ask for?

These varied witnesses are sufficient to refute Neander's theory of "a single fountain-head" for the doctrine; and if this theory be subverted, then even he must fall back upon the only other explanation of the prevalence of the doctrine *in some parts*, that it was the creed of the Church *in all parts.*

It is worthy of notice that this desire to trace the doctrine back to one fountain-head may be observed both in ancient and modern times. Eusebius, for instance, tells us that Papias was the originator; § yet elsewhere he cites Dionysius of Alexandria as affirming that the doctrine originated at Arsinoe, in Egypt; || and elsewhere he quotes from the same Dionysius, asserting that Cerinthus was its author! ¶ Others ascribe its origin to the Ebionites.** Others, again, ascribe it wholly to Judaism, and maintain that it was

* Vol. ii. p. 430. † Vol. ii. p. 429. ‡ Vol. ii. p. 430.
§ Eccles. Hist., B. iii. ch. 35. || B. vii. ch. 23. ¶ B. vii. ch. 24.
** Burton's Eccles. Hist., p. 393.

Digitized by Google

nothing else than a rabbinical imagination. Thus Dr. Russell writes:—"With respect to the Millennium it must be acknowledged that the doctrine concerning it stretches back into an antiquity so remote and obscure, that it is impossible to fix its origin. . . . . The tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of 6000 years has been detected in the writings of Pagans, Jews, and Christians. It is found in the most ancient of those commentaries of the Old Testament which we owe to the learning of the Rabbinical school; and although the arguments by which it is recommended to our belief will not make a deep impression upon any intelligent reader, they nevertheless leave no room for doubt that the notion of a Millennium preceded by several centuries the introduction of the Christian faith."*

What are we to make of these strangely discordant opinions? One traces it to the Rabbis, another to Cerinthus, another to Papias, another to Nepos! Is there not manifested here a strange unwillingness to deal with the *facts* just as we find them? Dr. Russell is the only one who seems to follow history unbiassed. He believed in no Millennium at all; but he takes great pains to give us the accurate history of the doctrine. Adopting no theory, he gives the historical details as he has read them, and this is his conclusion:—"The first Christians looked with a more earnest desire for the new heavens and the new earth promised to their fathers, and connected this expectation too with the ancient opinion that this globe was to undergo a material change at the end of 6000 years, throwing off all the imperfections that had arisen from the guilt of its inhabitants, and being fitted for the habitation of justice, benevolence, and purity during a blessed Millennium, the Sabbath of this terrestrial world. . . . . In the works of Clement and Barnabas we find unquestionable proofs that the expectation of a thousand years of tranquil enjoyment had descended to these men from their Jewish masters.† . . . . . The Christians who lived in the first, second, and third centuries really believed that the sixth Millennium was far advanced, and, consequently, that the great change which was to usher in the new heaven and the new earth might very soon be expected."

Here we must leave the subject at present. We intended

* Discourse on the Millennium, pp. 39, 40.

† If so, what ground can there be for the opinions of those who trace Chiliasm no higher than Papias, or Cerinthus, or Nepos?

Digitized by Google

to have cited at length the passages from Justin, Irenæus, and Tertullian, on which the above history is founded, but we have reached our limits and must close.

It is in vain to argue in opposition to all this mass of fact that the Fathers were weak-minded and credulous men. Some of them might have been so; but the weakest-minded and most credulous were some of those who lived in later ages, and who were not Chiliasts, but anti-Chiliasts. The Chiliasts of the early ages were not of this character. Justin was a man of learning and talent, not ignorant, nor credulous, nor feeble. Irenæus was "a man of exquisite judgment," as Milner calls him. Tertullian was a vigorous-minded theologian. In short, the early Chiliasts were men fitted to recommend the doctrine by their learning, their ability, their piety, and their soundness in the faith. None of them, perhaps, will bear to be compared with Origen in point of learning; but all of them stand high above him in soundness of doctrine.

Besides, we are using them merely as *witnesses*, no more. Their individual opinion has no weight with us. It is only their testimony that we reckon on or inquire after. And no one will deny them the virtue of honesty and good faith. This is all we ask. Our faith does not stand in their wisdom. We seek merely to use them as witnesses of a higher wisdom than their own.

In another way has their testimony been sought to be evaded. It has been maintained that their Chiliastic statements are *allegorical*, and that just as we do not take the 20th of the Apocalypse literally, so we ought not to take their words according to the letter. So that, after all, there is no proof that they were Chiliasts! * This is certainly ingenious, nor do we see how it is possible for a *post-Millennialist* to meet it. If *he* is at liberty to allegorize the *Divine* Word, why should not Dr. Lee do the same to the *human* word? If *he* may spiritualize Isaiah and St. John, why may not Dr. Lee spiritualize Justin and Irenæus? The 20th chapter of the Apocalypse is just as explicit and plain as the 30th section of the Dialogue with Trypho; and if we can venture to transmute that which is *inspired* into a mere figure, we need not count it either a stretch of fancy or a breath of reverence to transmute that which is *uninspired* into the same. If we do not fear doing injustice to that which is canonical, we need not be alarmed at the thought of doing injustice to the uncanonical. If our system of interpretation be a true one

* Dr. Lee, of Cambridge, Dissertation on Prophecy, pp. 343, 344.

Digitized by Google

it is fair and right that we should apply it equally to both. If it is untrue in regard to the latter, let us be quite sure that it must be untrue in regard to the former. SHALL MAN'S WORDS BE DEALT WITH MORE REVERENTLY AND MORE EXACTLY THAN GOD'S? *

* "Modern Divines," says Dr. Russell, "have concurred in the use of certain professional terms, which undoubtedly owe their reception *to a feeling of convenience rather than to the authority of* sound criticism. For example, the phrase 'coming of Christ,' which in former times conveyed the most exalted ideas in regard to the destiny of the world, is conventionally employed in our days to mean the hour of every individual's death. The first resurrection, again, according to Whitby and his followers, implies nothing more solemn than the conversion of the Jews; the reign of the saints with the Redeemer a thousand years on earth denotes simply the revival of Evangelical doctrine; and by the rest of the dead we are to understand a generation of bad men, who are to be born about the end of the Millennium, and to annoy the congregations of the faithful. Those very persons who were not to have fathers or mothers for 900 years afterwards are, agreeably to this hypothesis, described as the *rest of the dead*, at the moment the martyrs were raised to live and reign with Jesus. ......In short, the main object of the allegorical school is to explain away the proper Millennium by endeavouring to prove that the language of the New Testament has no reference to any personal advent prior to the general judgment, nor to any kingdom except that which is in heaven. That their aim is good and justifiable I should be very slow to call in question, inasmuch as it is high time to relinquish the hopes of such a Millennium as was expected by the Jews and early Christians; but that the means which they have adopted to accomplish their end will prove effectual is a position which no one will maintain who compares the language of primitive times with the glosses which they have been pleased to put upon it. Every person who reads the book of Revelation without any bias on his mind, and then turns to the far-fetched commentaries of Dr. Whitby and his pupils, will perceive either that undue liberties have been used by them in expounding the original, *or that John the Divine did not know the meaning of his own words*." (Discourses on the Millennium, pp. 113—115.) Such are the sentiments of one who had brought himself to deny any Millennium, either spiritual or literal. He did not attempt to explain away the literal words of Scripture. He confesses more than once that this is impossible; and in order to escape this, he hints that the apostles were mistaken, or, perhaps, that the Apocalypse was not inspired! As if anything were better than admitting that there could be such a thing as Christ's kingdom upon earth!

Digitized by Google

Art. II.—THE WORLD'S PROSPECTS.

That the age is, in many respects, a needy one, few will wholly question. Even the self-satisfied and vain-glorious enthusiasts of progress feel that there is much awanting. They scoff at any symptom of what they call *retrogression;* they smile at those who are disposed to stand still; and they urge on *progress*, with all the buoyancy of young hope, fearing neither precipitancy nor impetuosity. Impatient of the past, save as a repository of antique relics; hardly tolerant of the present, except as a necessary round in the upward ladder, they press forward into the future, (man's future, alas!) and dream or prophesy of infinite progression spreading wide before them: and all achieved by their own wisdom and strength!

It is strange to hear these men boasting of what is lying before them as the result of modern enlightenment. Each morning, as they look forth at their window upon the world and its prospects, the horizon seems to widen, the atmosphere to clear, and the sun to gather intenser and more healing radiance. "Glorious prospect!" they exclaim, in rapturous musing. "Glorious prospect!" Intellect has now come of age; and having attained its long-deferred majority, it is going forth in the ripeness and freedom of its manhood, to do battle with evil and ignorance and misrule, assured of returning, ere long, laden with the spoils of victory,—these spoils a regenerated world!

The thought of their heart is, that the world's true day has dawned at last—light has arisen—darkness *must* make way for it;—the progress, once begun, must accelerate in speed;—the wave, once set in motion, even far out in mid-ocean, must swell and rise, sending out on every side its bright circles, nor resting till its far-spread ripples have laid down their freight of blessing upon every shore of earth. These things they predict with ready confidence,—becoming prophets themselves while hotly condemning others for venturing to pry into the prophetic Word of God. Visions of splendour float out before them, and they cannot away with those who suggest that possibly these may be but man's visions,—nay, perchance pictures conjured up by the god of this world, in order the more surely to mislead their hopes, and, by bewildering their fancy, to entangle their steps more cruelly in his snares.

Yet even with them there is at times a misgiving. Their

Digitized by Google

confidence wavers, if it does not wholly give way. An uneasy feeling steals over them that there is perhaps more of show and less of solidity—more of surface and less of depth—more of hollowness and less of reality—more of galvanic impulse and less of natural vitality about the present state of things, than they are at other times willing to admit. Some untoward circumstance, some disastrous stroke of evil, crushing fond hopes and laying bare abysses of evil hitherto undreamt of, startle them into the unwelcome suspicion that their hopes were too high and full. Some strange occurrence, bringing out awfully to the light the deep and unchanged selfishness of man, shakes their confidence in the rapid progress of the race. Some terrific discovery, in some corner of one of our vast cities, for instance, of masses of suffering and pollution, undissolved and undiminished by the enlightenment of the age, nay, augmenting and fermenting, alarms them. Some overwhelming personal calamity, making their heart to bleed at every pore, convinces them that sorrow is still the condition of our being here, that the curse is still unrepealed, and that there is an incubus lying upon our race, which sets limits to all progress, and must continue to weigh us down till lifted off by an Almighty hand.

Of this class, some still remain confidently hopeful, in spite of disappointment and retardation. Lighthearted and buoyant, they refuse to look at anything but brightness, and easily laugh off all symptoms of rising gloom. They have cast their theory of the world in the mould of their own sanguine nature, and to part with that gay theory would be parting with half their nature—would be cutting off a right hand or plucking out a right eye. They hold fast their self-flattery—their world-flattery, in spite of adverse events, however numerous and dark.

But there are others whom sore disappointment has sobered, if not solemnized. Hope deferred has made their heart sick; and though still in a measure clinging to their theories of progress, they are more diffident and less boastful than heretofore. Sharp experience has schooled them into patience, and pulled down their high conceits. They are more willing to believe that the age's progress is less rapid and unbroken than once they imagined. The checks to this progress, the fallings back, the want of proportion between the parts, the counteractions,—these have now a more prominent place in their thoughts than they used to have. The bud that swelled so fully and promised so fairly, some ten or twenty years ago, has not expanded according to expectation.

Digitized by Google

It has become sickly in hue, nay, seems to wither, as if blight were on it. Instead of opening, it seems to close and give token of decay. A chill has nipped it, or a worm is at its root. They have anxiously watched its progress, and, with heavy hearts, they begin to suspect that they were premature in their rejoicings, and to despair of its ever ripening here.

In their case there is danger of misanthropy. They begin to despair of a world whose maladies will not yield to their skill. They are on the point of saying, "There is no hope." Progress in man's way, upon man's system and by man's strength, they see no prospect of; and they have not yet learned God's system of the world, the Divine theory of progress. God's thoughts as to the future they have not received—his way and his time of healing the long-sick creation, they have hardly thought of inquiring into.

Something of this becomes visible in the great literary thinkers of the day. They once hoped, nay, were confident; now they begin almost to despair. Democracy and despotism, kings and people, learned and unlearned, are all brought under their satire and scorn. Let us listen to one of them.* His complaints and cries are, if not wholly inarticulate, at least sadly confused and contradictory. He looks abroad upon the world, but it is without a Bible in his hand. He speaks eloquently of the world's evils, but the "everlasting Gospel," the good news of the death and resurrection of God's incarnate Son, are not within the circle of his remedies. He points, though with trembling finger, to a "new era;" but he has not learnt that that era is to be introduced by no less an advent than that of the King of kings. Thus he writes of our day:—

"In the days that are now passing over us, even fools are arrested to ask the meaning of them; few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they are not days of endless hope too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world, if there is to be any world at all! That human things in our Europe can ever return to the old sorry routine, and proceed with any steadiness or continuance there; this small hope is not now a tenable one. These days of universal death must be days of universal newbirth, if the ruin is not to be total and final! It is a Time to make the dullest man consider; and ask himself, Whence *he* came? Whither he is bound?—A veritable 'New Era,' to the foolish as well as to the wise."

* Latter-day Pamphlets. Edited by Thomas Carlyle. No. I. The Present Time.

Digitized by Google

This is a true picture, so far as it goes. But the artist could not paint the real darkness of the present nor the glad radiance of the future, not only because he does not seem to know, from the oracles of God, either the one or the other; but because both are alike beyond the intensity of any colours that earth can furnish.

After a striking sketch of the reforming Pope and his doings, and as vivid a sketch of the successive European explosions of 1848, intermixed with contemptuous sarcasms, pointed alike at rulers and ruled, he lets us know to what kind and class of men Europe owes these convulsions:—

"The kind of persons who excite or give signal to such revolutions,—students, young men of letters, advocates, editors, hot inexperienced enthusiasts, or fierce and justly bankrupt desperadoes, acting everywhere on the discontent of the millions and blowing it into flame,—might give rise to reflections as to the character of our epoch. Never till now did young men, and almost children, take such a command in human affairs. A changed time since the word *Senior* (Seigneur, or *Elder*) was first devised to signify 'lord,' or superior;—as in all languages of men we find it to have been! Not an honourable document this either, as to the spiritual condition of our epoch. In times when men love wisdom, the old man will ever be venerable, and be venerated, and reckoned noble: in times that love something else than wisdom, and indeed have little or no wisdom, and see little or none to love, the old man will cease to be venerated;—and looking more closely, also, you will find that in fact he has ceased to be venerable, and has begun to be contemptible; a foolish *boy* still, a boy without the graces, generosities and opulent strength of young boys. In these days, what of *lordship* or leadership is still to be done, the youth must do it, not the mature or aged man; the mature man, hardened into sceptical egoism, knows no monition but that of his own frigid cautions, avarices, mean timidities; and can lead nowhither towards an object that even seems noble."

What, then, is our inevitable goal? *Democracy!* "The gods have appointed it so," says he, speaking the language of heathenism, as if ashamed to use the name of the one Jehovah, God of earth and heaven. Yet let us listen to the doings of this democracy, and to Mr. Carlyle's estimate of the praises of its loud-voiced worshippers:—

"O Heaven! one of the inevitablest private miseries, to an earnest man in such circumstances, is this multitudinous efflux of oratory and psalmody, from the universal foolish human throat; drowning for the moment all reflection whatsoever, except the sorrowful one that you are fallen on an evil, heavy-laden, long-eared age, and must resignedly bear your part in the same. The front wall of your wretched old crazy dwelling, long denounced by you to no purpose, having at last fairly folded itself over, and fallen prostrate into the street, the floors, as may happen, will still hang on by the mere beam-ends, and coherency of old carpentry, though in a sloping direction, and depend there till certain poor rusty nails and worm-eaten dovetailings give way:—but is it cheering, in such circum-

Digitized by Google

stances, that the whole household burst forth into celebrating the new joys of light and ventilation, liberty and picturesqueness of position, and thank God that now they have got a house to their mind?"

What are his feelings in looking around him upon the present condition of the world? He gives utterance to thoughts which show a mind ill at ease in reference to all that is now going on, either abroad or at home:—

"This is the sorrow of sorrows: what on earth can become of us till this accursed enchantment, the general summary and consecration of delusions, be cast forth from the heart and life of one and all! Cast forth it will be; it must, or we are tending, at all moments,—whitherward I do not like to name. Alas! and the casting of it out, to what heights and what depths will it lead us, in the sad universe mostly of lies and shams and hollow phantasms (grown very ghastly now), in which, as in a safe home, we have lived this century or two! To heights and depths of social and individual *divorce* from delusions,—of 'reform' in right sacred earnest, of indispensable amendment, and stern sorrowful abrogation and order to depart,—such as cannot well be spoken at present; as dare scarcely be thought at present; which nevertheless are very inevitable, and perhaps rather imminent several of them! Truly we have a heavy task of work before us; and there is a pressing call that we should seriously begin upon it, before it tumble into an inextricable mass, in which there will be no working, but only suffering, and hopelessly perishing!"

Then there comes a *glimpse* of the truth. But it is only a glimpse—no more. With what vagueness he tries to point in the direction whence the only hope for the world can come!—

"To prosper in this world, to gain felicity, victory and improvement, either for a man or a nation, there is but one thing requisite, That the man or nation can discern what the true regulations of the Universe are in regard to him and his pursuit, and can faithfully and stedfastly follow these. These will lead him to victory; whoever it may be that sets him in the way of these,—were it Russian Autocrat, Chartist Parliament, Grand Llama, Force of Public Opinion, Archbishop of Canterbury, M'Croudy the Seraphic Doctor with his Last-evangel of Political Economy,—sets him in the sure way to please the Author of this Universe, and is his friend of friends. And again, whoever does the contrary is, for a like reason, his enemy of enemies. This may be taken as fixed."

Another *glimpse* of the truth then comes, yet, like the last, only a glimpse—a mere faint glimmering—no more. England needs kings—the world needs kings—ay, kings and priests! But where are they to be found?—

"England, as I persuade myself, still contains in it many *kings;* possesses, as Old Rome did, many men not needing 'election' to command, but eternally elected for it by the Maker Himself. England's one hope is in these, just now. They are among the silent, I believe; mostly far away from platforms and public palaverings; not speaking forth the image of their nobleness in transitory words, but imprinting it, each on his own little section of the world, in silent facts, in modest valiant actions, that

Digitized by Google

will endure forevermore. They must sit silent no longer. They are summoned to assert themselves; to act forth, and articulately vindicate, in the teeth of howling multitudes, of a world too justly *maddened* into all manner of delirious clamours, what of wisdom they derive from God. England, and the Eternal Voices, summon them; poor England never so needed them as now. Up, be doing everywhere: the hour of crisis has verily come! In all sections of English life, the godmade *king* is needed; is pressingly demanded in most; in some, cannot longer, without peril as of conflagration, be dispensed with."

Thus, with wild inarticulate moanings does one of the best representatives of the age utter his misgivings, nay, despondency. One cannot understand what he points at. It seems almost certain that he does not know it himself. A feeling, profound and pervading, coming up from the very depths of his being, that all is wrong, and that the world's endless convulsions are abortive efforts to shake off a curse that cleaves to it as part of its very nature, seems to labour to unburden itself in his pages. Strange, sad wailings, from a soul so gifted! They are by far the strongest and the saddest of creation's groans.

Yet with all this vagueness of complaint, and this still greater vagueness in pointing to a remedy, we gather from him such conclusions as the following:—

1. This world is thoroughly disordered. All things are out of course. The true cause he sees not. The *moral* evil, "the ineradicable taint of *sin*," he has no idea of; nor does he understand how it is that *this* should poison all its fountains and blight all its verdure. This darkness, this sorrow, this toil, this pain, this weariness, this misrule,—whence come they, save from *sin?* But this one root of bitterness is not in his philosophy.

2. All things in the world are *hollow*. They are but semblances, shews, falsehoods. Yes, most true, but in a deeper sense than he dreamt of. "Vanity of vanities, all is vanity." Each man "walketh in a vain shew." "The fashion of this world passeth away." Creation has truly "been made subject to vanity." But of this deep, sad hollowness, he does not speak. It is not easy to understand what he means by reality and what by unreality. In the Bible this hollowness is plainly enough declared. God himself is awanting. *God himself*, we say,—no mere system of truth,—*that* fills no void; no mere heap of abstract attributes,—*that* fills no void; no mere speculation about "wisdom" or "nobleness," or the "Divine message" or the "eternal voices,"—*that* fills no void; no burning invective against "shams" and "simulacra," and "sem-

Digitized by Google

blances,"—*that* fills no void; no waving of banners over the downfall of cheats and the "bankruptcy of imposture;" this, alas! is the mere shout of bemazed and bewildered men, who, dissatisfied with their present habitation, are exulting in the conflagration that is levelling it, while they have not the very slenderest idea of what is to come in its stead, or of what roof they may have to shelter them from shower or storm.

3. It is wisdom that this world needs. Men have been plunging into thicket after thicket, and the world has been a misruled and miserable outfield, because *wisdom* is awanting. The foolish have wielded the sword and sceptre; now the wise must seize them and save the world from self-annihilation! True,—yes, most true. It is *wisdom* that earth so sorely is feeling the want of. But where is it to be had? Science says, It is in me; let me ripen, and I will right the world. But do we believe it? Philosophy says, It is in me; let me dive a little deeper and bring up a few more profundities, and the world will find a sufficient ruler in me. But do we believe it? No. We believe not these, nor any of their fellow-boasters. They have been tried in the balances and found wanting. Their wisdom will not do for such a world as ours. We need something deeper and broader,—higher and holier than they can furnish. It is Divine wisdom that we need. Wisdom, it must be, that comes from God himself; not speculation, but truth; not an opinion, but a certainty; not expediency, but eternal principle. Without this "wisdom that cometh from above," what is "earnestness," of which so much is spoken? It is a feeling without an *object*. And what will such feeling do for a world composed of such materials as ours? Without this wisdom, what is the detection of "shams" and "cheats" but the discovery that all is wrong, —most thoroughly wrong. But will that set us right? Will the knowledge of my poverty bring riches in upon me like a flood?

4. We must ascertain the true law of the universe; and until this "new rock-basis" comes to light, all must be confusion worse confounded. What more true than this? Yet what this true law is, or where this rock-basis is to be found, Mr. Carlyle does not inform us. Evidently he knows not. Jehovah's purpose,—that purpose which man is fighting against, but which is holding on its stedfast way in spite of man,—this is the law of the universe, and it shall stand. In so far as our purposes are co-ordinate with this,—in so far

Digitized by Google

as we have been brought to be at one with God in reference to the movements and prospects of this world, to that extent we have discovered this true law,—this law of laws to which this world shall yet conform,—a law apparently turned aside for a season; nay, thwarted and defied, but which is moving on as steadily to its issues and developments as this system of ours, in the midst of apparent crossings and recrossings, is moving round its great central sun! Jehovah's purpose! The purpose of the God only wise! His purpose to bring good out of evil, holiness out of sin, honour out of dishonour; his purpose to make this sad earth comely and blessed, more than Canaan under Solomon, or Paradise under Adam; his purpose to glorify his Incarnate Son on this earth, where his blood has been shed, his grace rejected, his name cast out as evil, and his authority set at nought. This is the purpose round which all present events are clustering, however rugged they seem, towards which all movements are tending, and in which the history of man and his earth shall yet be consummated!

5. We must have kings and priests to rule. But who are they? According to Mr. Carlyle, philosophers such as himself; according to Scripture, the "redeemed from among men." According to Mr. C., the true kings are the men of intellect and genius; according to God, they are the men who have become fools for Christ's sake, who have identified themselves with his despised Son, and are content to wait for their thrones till the day of his return. According to Mr. C., the true priesthood are the men who have entered the sacred groves and temples of science or philosophy, or song,—conversing with nature, uttering mysterious oracles, and so "fulfilling their mission." According to God, they are men who have taken their stand beside the altar of the Divine burnt-offering, who have washed their robes and made them white in the blood of the Lamb. It is worth our while to notice that the philosophers of our day seem to have got some glimpse of the idea of a royal priesthood,—a conjunction between the offices of priest and king. Of God's purpose in this respect they know nothing. Yet king and priest seem to be united in their minds as the true conjunction by which the world is to be ruled. Somehow or other they have caught a passing gleam of this mighty truth, and some of the truest things they write are concerning this;—vaguely enough, imperfectly enough, yet still as if groping their way darkly to this great idea yet to be developed in the world's coming history, when God brings in, not merely his royal

Digitized by Google

priest, his Divine Melchizedek, but his royal priesthood, the glorious band of ransomed men, by means of whom he is to rule this world in righteousness and show the wondering universe what true kingship is, what true priesthood is, and how the holy union of these two sacred offices is the perfection of all rule, the eternal basis of a happy earth, the eternal link between himself and creation, between the things above and the things beneath, the things celestial and the things terrestrial. *Now* that union is impossible. It is fraught with unspeakable peril. Such offices cannot be trusted in the hands of imperfect men. The attempt to unite them has been the root of the earth's heaviest and most intolerable woes. But then the union shall be effected, when the true Melchizedek arrives to ascend the priestly-royal throne, and, under him, the perfection of all government shall be exhibited in the hands of holy men, of men who passed through humiliation like his own, knowing nothing here but obedience, patience, sorrow, weakness; and then shall it be truly seen how they only can rightly rule who have learned to suffer and obey.

In conclusion, let us say, that we have seldom heard such a cry of despair as comes from this strange pamphlet. It is one of the saddest and most affecting signals of distress hung out in these last days in behalf of a wrecked and sinking world. He who raises it has done and spoken the utmost that his philosophy can devise for the last twenty years. But it is all in vain. The world lies broken and helpless. Its men of might cannot find their hands. The crisis is approaching when, its utter ruin having been demonstrated and its utter powerlessness made visible, God shall interpose to renew it,—rebuilding it from the foundation,—sweeping off the long curse,—brightening its sad skies,—binding its rebel prince, and introducing the glad age of righteousness under the sway of the Virgin's Son.

Art. III.—NINEVEH AND NAHUM.

It is now five-and-twenty centuries since men began to point to a succession of mounds and dry heaps on the banks of the Tigris, and to say as they passed by, that *Nineveh* once stood somewhere near that spot. During these five-and-twenty centuries no discovery was made to assure the world that the

Digitized by Google

site of Nineveh was really there. When, in the seventh century of our era, Chosroes met Heraclius on this spacious field, it is remarked by one who relates the battle, that "the city and even the ruins of the city had long since disappeared," leaving a wide plain for the operations of the two armies. Until a few years ago, all that had been found of Nineveh's remains was a few fragments, the whole of which might be contained in a case three feet square. Many a time the Arabs of the district pointed to an old dam across the Tigris, and spoke of it as "The *Causeway of Nimroud*," the mighty hunter; but no other definite tradition existed regarding the spot, except as connected with the remnant of the tower, ascribed, in like manner, to Nimroud. In the second century Lucian had said, "*Οὐδεν ἰχνος ἐτι λειπον αὐτης, οὐδ' ἀν εἰπης ὁπου ποτ' ἠν.*" (See Newton on the Proph.)

For more than twenty centuries, then, how emphatically true were the words of *Nahum* (ch. iii. 17—19):—

"They crowned are as the locusts,
And by captains as the great grasshoppers,
Which camp in the hedges in the cold day,
But when the sun riseth they flee away,
And their place is not known.
Thy shepherds (*i.e.*, rulers) slumber, O king of Assyria!
Thy nobles are in their tents (שֹׁכְנוּ),*
Thy people is scattered on the mountains
And no man gathereth them.
There is no healing of thy bruise!
Thy wound is grievous!
All that hear the bruit of thee shall clap the hand over thee."

And then,—as the prophetic harp's last string is touched,—the reason for this complete and continued desolation is given,—

"*For on whom did not thy wickedness pass unceasingly?*"

Nahum was a prophet of the Ten Tribes, born at *Elkesi*, in Galilee. His prophecy may have been carried to Assyria by some of the captive people; for a village remains, called *Elkosh*, three hours' journey to the north of Mosul, inhabited by Nestorians, and resorted to by Jewish pilgrims, who fancy it the birthplace

* Spoken ironically—They have found a tent at last, and this tent is the grave. The Sept. renders the words freely, "ἐκοιμισε τους δυναστας σου," he has laid thy nobles to rest. The French of Olivetan, "Se sont tenus en leurs tentes."

Digitized by Google

of the prophet. They honour Nahum thus specially because it was he who was sent to tell of Nineveh's doom. His prophecy is, "the *burden of Nineveh*, the book of the vision of Nahum, the Elkoshite." He was sent about ninety years after Jonah's time to pronounce the certain doom of the city once so exalted. It may be well, therefore, to confine our attention for a little to the writings of this prophet,—at least, more especially to these,—while we look upon recent discoveries and investigations which cast light on many a statement of the Word of the Lord regarding that city, and the kingdom of which it was the proud metropolis. Little did *Botta*, the French Consul, think of the service he was rendering to the illustration of prophetic truth when, some years ago, he was providentially led to prepare the way for *Layard*, by lighting upon sculptured slabs and other indications of what the mounds of rubbish contained. It was the Lord who led thither Botta first and Layard next,—that same Lord who said in ancient days of the king of Nineveh, "*I will send him.*" "Howbeit he meaneth not so, neither doth his heart think so." (Isaiah x. 7.)

The most important details of these recent investigations and discoveries are now pretty generally known; we do not, therefore, undertake to repeat them. Calling in the aid of Arabs to carry off the rubbish as it was dug, and Nestorians to handle the pick and spade, *Layard* has done great service to the cause of truth. And it is not a little interesting to find him using as his labourers the supposed descendants of those tribes which were the first to be carried captive by Assyria. Dr. Grant tells us that the *Nestorians* believe themselves descended from the tribe of *Naphtali* especially, which tribe was the very first carried captive by *Pekah* to Assyria (2 Kings xv. 29). And now their descendants are employed in bringing to light those remains of the Assyrians that verify the Word of that same Jehovah, for apostatizing from whom their forefathers were sent into captivity, and on returning to whom they shall find their homeward march prepared in these last days.

No book but the Bible is now in existence to cast illustrative testimony on these excavated remains.

Let us, then, take up the Book of Nahum, and survey Nineveh and its remains with that book in our hands. We begin to read,—

"God is jealous,
And the Lord revengeth," &c. (i. 1—13.)

The principles of Jehovah's actings are laid before us—his

Digitized by Google

dealing toward adversaries and toward friends, and His almighty power to carry into effect His just and righteous sentences. This occupies us from ver. 1 to ver. 14. In ver. 8, "Darkness shall pursue his enemies," is a general statement, though the veil so long drawn over Nineveh is a special instance of the accomplishment of the general threatening.

It is, however, at ver. 14 that details regarding Assyria begin. In this verse, we are struck with the expression,

"*I will make thy grave!*" (i. 14.)

It may indeed be spoken generally of the entombment of all Assyrian greatness and glory; but do not yonder *mounds*, that have appeared for five-and-twenty centuries to the eye of the passer-by no better than the hillocks in a grave-yard,—do these not give an emphatic meaning to this Assyrian "*grave?*"

Again, in that same verse, we read '*House of their gods*' in connexion with the Assyrian king. Now, though this, too, might be taken generally as indicating that the idolatry of Assyria would perish along with the kingdom—their idols left to shame, unable to aid their worshippers—yet is there not an additional interest imparted to the words by the fact, brought to light in the course of Layard's researches among the old buildings of Nineveh, that the residence of the king was itself a temple (vol. i. 473), and that temple or palace invariably full of sculptured slabs, with gigantic figures of their deities, eagle-headed, lion-headed, or the like? Does not this fact give force to the words, addressed to the Assyrian king,—

"Out of *the house of thy gods*
Will I cut off the graven image and the molten image"? (i. 14.)

It is at this point that the Prophet, who had hitherto been telling in brief the ruin that awaited *Nineveh*, is led to introduce *Israel* by way of contrast:—

"Behold! upon the mountains
The feet of him that bringeth good tidings,
That publisheth peace!
O, Judah, keep thy solemn feasts!
Perform thy vows.
For the wicked shall no more pass through thee;
He is utterly cut off."

Glancing through the future, the prophetic spirit sees ages of desolation pass over *Nineveh*—her "grave" remains

Digitized by Google

unopened for more than twenty centuries; and when at last the mound of her tomb is pierced, it is not to prepare for her a resurrection, but only to call the attention of nations to her utter ruin. On the other hand, the same prophetic spirit sees Israel raised from the dust again—Judah keeping solemn feasts—they that were "ready to perish in the land of Assyria" returning to Zion with joy, peace has come back to the ancient people, and their tribulation ended. They look round—they think of their old enemy at *Nineveh*, but are told that never more need they fear evil from that quarter. *Nineveh* shall never rise from her tomb—her "*grave*"—she is eternally "*vile*." The Lord will show his sovereign grace in thus casting down and lifting up. But *Nineveh* must be brought upon the stage of history again, and presented to our view, in order that this end may be gained. Accordingly, in our day, when the restoration of Israel is drawing on, this ancient seat of Israel's enemies is brought to light, along with all the pomp connected with it in days of idolatry, when it sought to set up idols in room of Jehovah, who dwelt between the cherubims.

In chap. ii. the Prophet is addressing *Nineveh*, bidding her prepare for a day of no common trial. And why?

"For the Lord hath turned away the excellency of Jacob,
As (he did to) the excellency of Israel;
For the emptiers have emptied them out
And marred their vine branches." (ii. 2.)

Has the Lord turned away "Jacob's excellency,"—all that his people gloried in—and shall He not show His wrath upon idolatrous Nineveh? Shall He not spare His peculiar people, and yet spare you? If His own must feel chastisement, then prepare you for the full vial of vengeance, yea, for the very dregs.

Nineveh is all astir. The foe is in sight; the defenders must run to the ramparts. A few graphic touches are given by the pen of Nahum, or rather by his pencil; for his writing is vivid painting. Æschylus has not reached, far less surpassed, *Nahum's* sublimity and fire. But our part is to observe how, amid all this fire and fervour, the Prophet has described not imaginary but real scenes. He speaks of—

"*The shield made red*"—"*The valiant men in scarlet.*" (ii. 3.)

The Assyrian *red* is repeatedly noticed by Layard, in his "Researches." He says that it excels that of Egypt (vol. ii. 311).

Digitized by Google

Vermilion is the general colour of the sculpture at Khorsabad, while a bright *crimson* prevails in those of Nimroud.* The warrior's shields, made of the bull's hide, were dyed fiery red, and themselves were dressed in bright scarlet—not, perhaps, unlike our own soldiers in some respects.

We do not attempt to give a minute comparison of Nahum's words with recent discoveries; but it is desirable to try to be as minute as our space may allow. We notice, then, the "*chariots.*" The chariots were furnished with "irons flashing fire," *i.e.*, with scythes which, by their corruscations, seemed as of fire, while they rapidly shot along (ver. 3).

"*The chariots* rage in the streets." (ii. 4.)

Chariots for war were common in all ancient nations, and Assyria was not behind others in these warlike equipments. The sculptures abound in representations of chariots; you cannot turn up *Layard's* engravings without lighting upon many such. But it is superfluous almost to notice this, as no one could doubt the use of the chariots†—only the *frequency* of this figure on the sculptures shows how Assyria gloried in them. What follows is less obvious:—

"*The fir-trees shall be terribly shaken.*" (ii. 3.)

The fir-trees describe the *spears* of the warriors, who were drivers in the chariots—"the fir-tree" being a name for the spear or lance, just as Homer calls Achilles' spear "πηλιαδα μελιην," and Virgil tells of the "*Longa abies*" of Camilla—(see *Henderson's Minor Proph.*) Now, it is at least remarkable that in the sculptures the *fir-cone* is a very frequent emblem;—(see *Layard,* vol. ii., p. 334;)—so that we may infer that *Nahum* had a peculiarly Assyrian reference in speaking of the spears under this appellation.

The defence proceeds; but in vain. At length they find themselves overpowered; *Nineveh* is like an emptied pool of water (ver. 9); once full, now dried up. The "gates of the rivers," or canals, "were opened" (ver. 7), and the waters allowed to flow out, leaving the channels dry; and the palace sunk, dissolved, though once "firmly established."

* This verifies Ezekiel xxiii. 14, men "pourtrayed on the wall with *vermilion.*"

† The sculptures exhibit even the "precious clothes for chariots," mentioned in Ezekiel xxvii. 20.

Digitized by Google

"*The palace is dissolved.*" (ii. 6.)

The word נָמוֹג, "dissolved," applies well to the melting away of the walls of friable brick; and the Prophet may have meant to tell us by this clause of the wasting away of the palaces of Nineveh by the fire flung into them by the foe, and also by the after-process of decay. At all events, "*dissolved*" does not apply at all so well to the sweeping away of them by a flood (though most interpreters understand it so), as to that state of mouldering ruin in which the palaces of Nineveh have been discovered by the excavations of these recent years.

The enemy has carried off all the valuables on which they could lay their hands; and the capital is left to sink into oblivion. The prophetic spirit sees the city left for ages,

"*Empty, and void, and waste.*" (ii. 10.)

Nothing but mourning and intense distress can be the lot of those who were her friends (v. 10). Let us suppose some of those ancient nobles returning at this day to gaze on the scenes of their former revelry, and pomp, and show. When they saw these heaps of rubbish, when they breathed an atmosphere laden with the dry dust of crumbled walls, when they surveyed that immense plain of buried dwellings, would they not stand in the attitude of mourners, as *Nahum* describes them, "their heart melting, their knees smiting together, much pain in all loins, all faces gathering blackness"? For truly *Nineveh* is "*empty, and emptied, and wasted.*" Let us hear the testimony given by travellers on the spot.

Layard was no doubt prepared, by the special providence of God, for the work he has performed; and we think we see this providential preparation even in the circumstances that preceded his actual visit to the spot. He had previously been in Asia Minor, seeking out Grecian cities and monuments left in ruin there. These ruins were not like Nineveh; for every spot there, where cities had once been, had at least nature's loveliness still. The graceful column might be found rising up solitary; but then it was amid the thick foliage of myrtle, ilex, and oleander. The richly carved cornice, or the capital of some noble Corinthian pillar, might be lying on the ground; but they lay half hid by luxuriant herbage that enriched the region. No sooner, however, had the traveller come to the plains of Assyria than all was changed. He found ruins there, too, but found them amid

Digitized by Google

the wreck of nature. "The eye wandered over a *parched and barren waste*, across which occasionally swept the whirlwind,* dragging with it a *cloud of dust*" (vol. i., p. 26). At the spot where tradition pointed out *Nineveh's* site, he saw—"a stern, shapeless mound, rising like a hill from the scorched plain, fragments of pottery, and a stupendous mass of brickwork, occasionally laid bare by winter rains." In Asia, he had loved to muse over the beautiful scenery and graceful ruins, imagining to himself how these buildings might be revived and restored. But here, says he, the traveller is "at a loss to give any form to the rude heaps on which he is gazing." "*Desolation meets desolation*, and a feeling of awe succeeds to wonder." It was this, indeed, which the prophetic spirit so clearly foresaw, that *Zephaniah* also was commissioned to foretel it, and to expatiate upon the theme. Taking up *Nahum's* subject, Zephaniah (ii. 13) declared,—

> "*He will make Nineveh a desolation,*
> *And dry, like a wilderness!*"

And see how it has come to pass! The dust of every crumbling brick adds increasing fulfilment to the prediction, "*dry as a wilderness*." What scene could be more dreary—what city more truly said to be "empty, emptied, and wasted," than *Nineveh*, as thus described at another point of view?—"Jackals amid the ruins by thousands; while the owl occasionally sent forth its mournful note. Our fire cast a lurid flame on the brick of the great mound, making it like a mountain against the dark sky; while the shrill note of the Arab told of the wreck of man, as well as nature." (Vol. ii., p. 55.)†

* *Nahum* may have had reference to these "*whirlwinds*" and "*clouds of dust*," as phenomena familiar to the Assyrians, when he described Jehovah (chap. i. 3) thus—

> "The Lord hath his way in the whirlwind and the storm,
> And the clouds are the dust of his feet."

† But if thus "empty" and "dry like a wilderness," how can that other part of Zephaniah's prophecy be fulfilled?—

> "Flocks shall lie down in the midst of her,
> All the beasts of the nations" . . . (ii. 14.)
> "A place for beasts to lie down in." (ii. 15.)

The answer is given thus simply and undesignedly by *Layard*, pp. 53, 77. During a very short period in the year, these arid wastes are clothed with grass. On 17th January he writes, "The rains which had fallen almost incessantly, since the day of my departure from Bagdad, had rapidly brought the vegetation of spring. The mound was no longer an arid and

Digitized by Google

We may now ask with the Prophet, taking a survey of this waste,—

"Where is the dwelling of the *lions*,
And the feeding-place of the *young lions?*
Where the *lion*, even the *old lion*, walked;
The *lion's* whelp—and none made them afraid!
The *lion* did tear in pieces enough for his whelps,
And strangled for his *lionesses*.
He filled his holes with prey,
And his dens with ravin." (ii. 11, 12.)

There is a truthfulness stamped on this question, as a question put in ancient days to the metropolis of Assyria. *The lion* was heard in the forests and mountains of that land, shaking them with his roar; and had thus become a favourite emblem and subject of reference, in Nineveh. Not to speak of the gigantic *lion-headed* figures, the sculptures exhibit the *lion-hunt* in all its exciting glory; and so accurate was their observation that the *claw in the tail of the lion* is represented too. Their furniture has ornaments in the shape of the lion; *e.g.*, a footstool found has the shape of a lion's paw, and the figure of the lion is on the scabbard of their swords. No less than sixteen small bronze lions were found together, used apparently for weights, all proving the fondness of the Ninevites for the king of the forest. Knowing how they gloried in the lion, and in themselves, as being like lions amid the nations, *Nahum* was led to use their favourite symbol when he denominated their city "*the dwelling of the lions.*" And the Lord adds (v. 13),—

"Behold! I am against thee, saith the Lord of hosts,
And I will burn her chariots (see v. 4) in the smoke;
And the sword shall devour thy *young lions;*

dry heap; its surface and sides were clothed with verdure. . . . It was no longer the dreary waste I had seen months before; the landscape was clothed in green; the black tents of the Arabs chequered the *Plain of Nimroud*, and their numerous flocks pastured on the distant hills." "The pasture lands of the *Plain of Nimroud* are renowned for their rich and luxuriant herbage. In times of quiet, the studs of the Pasha and Turkish authorities, with the horses of the cavalry and inhabitants of Mosul, are sent here to graze." Is not this the literal fulfilment of an apparently contradictory clause? And is not the last-mentioned fact a literal fulfilment regarding "all the beasts of the nation" (גּוֹי)—the beasts of that particular country or nation?—(See *Henderson*)—while חַיָּה "beasts" may apply well to the wild steeds of the country. Such is the end of "the rejoicing city that dwelt carelessly." How is she become a desolation—a place for beasts to lie down in!

Digitized by Google

And I will cut off thy prey from the earth.
The voice of thy messengers shall be heard no more."
(ii. 13.)

The "*voice heard no more,*" keeps up the figure of the roaring lion. *Nineveh's* lion-roar is ceased for ever! Her sin has found her out. "*Woe to the city of blood,*"—the city ever tearing its victims—"*the prey departed not.*" God's once favoured tribes, the ten tribes of Israel, formed part of this prey. (iii. 1.)

The sins of Nineveh having been mentioned, we are led again to look on her siege and ruin.

"The sound *of the whip,* and the sound of the rattling of the wheels;
The horses prancing, and the chariots bounding.
The horseman lifteth up the bright sword and the glittering spear." (iii. 2, 3.)

Many a time did the streets of that famous capital resound to the tread of horses, ready for battle; and to the roll of the heavy chariot, driving forth to the plain, to meet the foe. It was, in fact, the very focus of such scenes in ancient days. The dug-out sculptures bear full witness on this head. We see in them the charioteer using the whip, and might almost fancy we heard the rattling of the wheels. The sculptures exhibit the eagerness of the horses as they are driven along; and nothing is more frequently introduced than the horse and horseman. (See vol. ii. 396.) In fact, Chaldea was renowned for its horses and horsemen, so that Ezekiel exhibits the Assyrian captains and rulers, "All of them horsemen, riding upon horses," (xxiii. 6.)* And Rabshakeh boasted, "Now, therefore, I pray thee, give pledges, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them." (Isaiah xxxvi. 8.) It is these famous horses and horsemen to which Hosea (xiv. 3) refers: "*Ashur* shall not save us; we will not ride upon *horses;*" and of which Habakkuk wrote: "Their horses are swifter than leopards." (i. 8.) In the sculptures the horsemen are gene-

* In that same passage Ezekiel speaks of the "*dyed attire,*" as our version renders it. Gesenius, long before any of these discoveries were made, maintained that the words סְרוּחֵי טְבוּלִים should be rendered "redundantes mitris,"—"with long headbands hanging down." He drew this meaning from the Ethiopic sense of טְבַל. Now, this is really the head-dress that so often appears on the Nimroud sculptures,—a cap, whereon a band, encircling the top of the cap, is looped behind, and then floats down over the shoulders, widening till it terminates in tassels at the wrist.

Digitized by Google

rally in pairs: one drawing the bow, while the other holds the reins; and *Layard* says that the horses seem "taken from life," and are of the finest sort. The pains bestowed on the trappings, especially the tassels on the head, show how devoted the Assyrians were to horsemanship, the sculptures presenting many examples of these rich and elegant ornaments. (Vol. ii. 353—358.)

But v. 3, declares that other horsemen and chariots than those of Nineveh shall that day prevail, and that they shall stumble over the mass of the dead. Their horses in which they gloried cannot deliver them. "Ashur"* cannot save himself by all his force. And the marring of their pride is not to be temporary or local. They are to be exposed to shame before all nations, and none shall come to bemoan:—

"Behold! I am against thee, saith the Lord of hosts,
And I will discover thy skirts upon thy face,
And will show the nations thy nakedness,
And kingdoms thy shame.
And I will cast abominable filth upon thee,
And make thee vile,
And will set thee as a gazing-stock." (iii. 5, 6.)

Are these recent excavations the full accomplishment of "discovering her skirts"? Are not the "*nations*" now seeing her "nakedness"? Britain and France have their museums adorned with the fragments of the palaces of Nineveh. Winged bulls, and eagle-headed divinities, are exhibited to the public gaze of great and small who choose to visit the museums of the two chief kingdoms and nations of the world—Britain and France. Is not the "shame" of Nineveh made widely known? Is she not to the very letter "*a gazing-stock*" to the world?† Such heaps, or mounds, as those of Khorsabad, Nimroud, Koujounik, and Karamles, are measured and explored; but in so doing the "abominable filth," (שִׁקֻּצִים like the mud and filth cast on the gaudy attire of an exposed harlot,) must be removed—accumulated rubbish and wreck of ages. Such is now the city whose walls were 100 feet high, 60 miles in compass, defended by 1,500 towers, each 200 feet high!

"*Nineveh is laid waste!*
Who shall bemoan her?" (iii. 7.)

* *Athur* is the modern name for the district.

† While Mr. Layard was in this country last year, Col. Williams spent a few weeks on the banks of the Tigris, and excavated sculptured bulls "sufficient (he says) to *stock all the museums in Europe.*"

Digitized by Google

The might of Egypt could not stand against the Lord, though upheld by Ethiopia and other strong allies. How, then, should *Nineveh* escape? (v. 11.) Her defenders fall before the enemy, like "early figs shaken from the fig tree," just as men shall see the very stars shake at the day of the Lord's coming. (Rev. vi. 13.) But let us stay to notice that "*fire*" is used to destroy the city—*fire* which is so often the emblem of Jehovah's fierce wrath:—

> "*Fire* shall devour thy barriers,
> There shall *the fire* devour thee." (iii. 13, 15.)

Layard's engravings present us with a man in the very act of "*drawing water for the siege,*" as v. 14 directs; and the "*brick-kiln*" also appears. But these are common incidents in such a country. It is more important to dwell a little on the "*fire,*" because it is so often the symbol of Divine wrath against foes. (See Amos i. 4, 7, 10, 12, 14; ii. 2, 5.) That the Lord sent this agent on *Nineveh,* we have abundant proof. Some of the slabs fall to pieces when touched by the excavators, reduced to lime, having evidently been exposed to intense heat. On one occasion, Layard says (vol. i. p. 27): "It was now evident that buildings of considerable extent existed in the mound; and that, though some had been destroyed by fire, others had escaped the conflagration." In one of the latest accounts from him, (October 15th,) he speaks of having discovered many bas-reliefs, but "all had suffered from the effects of fire, and will scarcely bear removal." It is, besides, believed that there has been going on for centuries the custom of *burning* the *sculptured slabs* by the people of this region, in order to get lime.

Thus is *Nineveh* gone to ruin. She is fled away like the *Locusts* that so often visit that land, and then disappear when the work of devastation, for which they were sent, is done. The Lord sent *Nineveh* and her hosts, as *locusts* over the earth for a time; and then, when they had done their work, they were blown away by the breath of His lips and the fire of His mouth. Once—

> "*Thou multipliedst thy merchants above the stars of heaven.*" (iii. 16.)

But what have they become? "Canker-worms that spoiled, *and fled away.*" So also with her princes and nobles. Walk over the plain of Nimroud with *Nahum's* prophecy, and sound these concluding strains in the desolate waste:

Digitized by Google

"Thy crowned are as the locusts,
And thy captains as the great grasshoppers. . . . .
Thy shepherds slumber, O king of Assyria,
Thy nobles are in their tents. . . . .
All that hear the report of thee
Shall clap their hands at thee.
For upon whom did not thy wickedness pass unceasingly."
(iii. 17—19.)

The "*jealous God*" (chap. i. 1,) has avenged on this proud city her "*unceasing wickedness.*" And now the report concerning her ("*the bruit of thee*") has reached its climax. It has come telling us of the Lord's dealings with that great city. And is there not a special call upon *Britain* to hear the Lord's doings on *Nineveh,* a city that once "*multiplied its merchants above the stars of heaven.*" (iii. 16.) The camel was their "ship of the desert;" but they had their gallant ships also, on the Tigris. The bas-reliefs of Nimroud show us vessels that resemble the Roman war-gallies, and are, no doubt, the same to which Isaiah refers, (xliii. 14,) "The Chaldeans, whose cry is in *their ships.*" Yet has this great people sunk in the dust, and the *London* of ancient days has lain buried for more than two thousand years. Once there was a wondrous awakening of all its citizens, from the king to the beggar, when Jonah preached in its streets. But that passed away, and the generation that followed returned to idolatry and earthliness. *Nahum* sent the warning of coming ruin, and now the ruin is visible to every eye. But why is it that in these last days the voice of "*Nineveh*" is literally traversing the nations all over earth? Is there no solemn association in the fact? Is there no intended hint of the ancient preacher's word, "Yet forty days and Nineveh shall be overthrown?" Is there no call thereby to hear the "Greater than Jonas," that so we may escape ere "the forty days" be ended? Jehovah is rebuking *infidelity,* by pointing to His faithful Word fulfilled in yonder *Plain of Nimroud,* thus summoning up one of His many witnesses that lay unnoticed, but ready to speak for His name. Jehovah is assailing the *apathy* of professing Christians, by reminding them of the active and sympathetic repentance of the men of Nineveh. Jehovah is *strengthening faith in the prophetic word,* among His living ones: for if all has so accurately, faithfully, truthfully, literally, come to pass that was foretold of Nineveh,* shall *any* word of His mouth ever fail? If

* Most truthfully exact are even the supposed instances of poetical embellishment, exact as to really existing customs. Isa. xxxvii. 29,

Digitized by Google

such apparent contradictions as that Nineveh should be "dry as a wilderness," "empty and waste," yet also a place for "the flocks of the nations to lie down," are easily seen to be both alike equally true, when the facts are known, shall we not be confident that thus it shall yet be with all obscure portions of unfulfilled prophecy? And if, because the Lord had spoken it, Nineveh has become "desolate," "empty," "waste," shall not that take place which the same Lord has spoken,—

"The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice and blossom as the rose"?

"He that believeth shall not make haste." The Lord himself, unalarmed at the taunts and scoffs of infidels, in His due time brings out to light His hidden testimonies, such as those stirred up from the wreck of Nineveh; and shall not we, calmly reposing on Him who sitteth in the heavens, await with sure confidence the accomplishment of what remains, expecting to see it realized to a degree as literal and full as has been witnessed in any example of past judgment? The blessing cannot be less full, and, therefore, cannot be less literal, than the threatening has been; and travellers in the age to come shall fill the New Earth with their report of the wonderful accomplishment of things which staggered the faith of men. Who is he that can ever fear to expect too much from Him, who, by His incarnation, found an everlasting tabernacle for himself in our flesh, formed of the dust of earth?

Art. IV.—THE PRE-MILLENNIAL ADVENT.*

(Concluded from page 69.)

"The intercession of Christ and the work of the Spirit for saving purposes will cease at the Second Advent." This is Mr. Brown's fourth proposition. The former branch of it he

"I will put my hook in *thy nose* and bridle in *thy lips*," (also Ezek. xxxviii. 4,) refers to a practice then in use. At Khorsabad a bas-relief exhibits captives brought before the king; a rope is fixed to a ring which is fast through the lip and nose of the captive.

* Christ's Second Coming: will it be Pre-millennial? By the Rev. David Brown, A.M., St. James's Free Church, Glasgow. Second Edition.

Digitized by Google

supports with Heb. ix. 12, 24—28, and Heb. vii. 25; the latter branch of it, or that which respects the work of the Spirit, is surrounded by the following proof-texts:—John vii. 38, 39; John xiv. 16, 17, 26; xv. 26; xvi. 7, 14; Acts ii. 33; Titus iii. 5, 6; Rev. iii. 1; v. 6. We readily admit that the present intercession of Christ within the veil is of a special character, and that its special objects will be completely and for ever gained before Christ leaves the right hand of the Father; nor do we refuse to describe its specialty by saying, in the language of Mr. Brown, that it is "*for saving purposes.*" "Christ is a Priest for ever after the order of Melchizedec;" but whatever sacerdotal acts or ministrations He may perform after his advent, and continue to perform throughout all ages, He will neither at any time offer himself again in sacrifice, nor will He ever repeat, for the same special ends, that presentation of his blood which He is now making, as our Intercessor, within the veil. All saving benefits are dispensed with a direct reference prospective, contemporaneous, or retrospective, as to the merit of the one sacrifice offered on the cross, so to the merit of the intercession performed during the interval between Christ's ascension and His second advent. The sacrifice was finished in a single day,—the intercession occupies a much longer, yet a limited period; but, be it observed, that the application of the merit, attaching to the intercession as well as to the sacrifice, extends throughout all time.

Mr. Brown, who is ready enough to charge his opponents with a loose and shallow theology, ought sometimes to have been more careful than he has in averting from himself the possibility even of a similar charge. His argument, in connexion with the proposition now under review, is vitiated by two assumptions, which are, theologically, of an erroneous nature. The moment these assumptions are exposed, his argument falls to the ground. 1. In the first place, he evidently assumes that the application of Divine grace *for saving purposes* can be made only during the period within which Christ's intercession *for saving purposes* is confined; in other words, only during the period between Christ's first and his second advent. Now, what is the fact? On the credit of Christ's intercession, not yet begun, grace in former ages was savingly applied to the souls of men; and we maintain—our argument is of an *à fortiori* character—that, in like manner, on the credit of His intercession, then for ever perfected, will grace be savingly applied in millennial times. As salvation has been dispensed more freely since the

Digitized by Google

death of Christ than it was previously to that great event, so may we expect that grace will be more liberally bestowed for saving purposes, after Christ's intercession (under the special form of it here referred to) has been completed, than either before its commencement, or during its progress. It *is* incorrect in point of fact, and in point of doctrine, to make the saving application of grace possible only after the intercession of our risen Lord has commenced in heaven; for aught that Mr. Brown has said to the contrary, it *may be* no less incorrect both in point of doctrine and in point of fact, to aver that, after our Lord's intercession for saving purposes is concluded, no application of saving grace can ever again be made to the souls of men. In the prospective view of Christ's intercession, grace was given to the people of God who lived before the dawn of the Christian era; why may grace not be given retrospectively also on the faith of Christ's intercession, to those who may be called after His return to the earth? 2. In the second place, had Mr. Brown only maintained, in connexion with the other branch of his proposition, that the Spirit has been given more abundantly since Christ's intercession formally commenced, than it was in the times preceding, we should have most cordially concurred in the statement; but when he maintains that the work of the Spirit *for saving purposes* can be performed only while Christ is formally making intercession in the heavens, then we charge him with taking up a position, which must either damage the soundness of his theology, or the validity of his argument. Either the Spirit *did* work for saving purposes before the first advent, or He *did not;* if He *did not,* it is plain that as many as were saved before the first advent were saved not by His operation, but by the forth-putting of their own natural strength; if He *did,* it follows that His work for saving purposes is not linked chronologically with "Christ's sacerdotal intercession at the right hand of God," so as to render it an unreasonable expectation that He will continue to work for saving purposes even after the second advent. We cannot dream for a moment that Mr. Brown would encounter the first horn of this dilemma. The other horn of it how can he escape? He must abandon, as gratuitous, the assumption involved in this part of his argument, and so let his fourth proposition be set aside as destitute of all logical value.

"Proposition Fifth: Christ's proper kingdom is already in being; commencing formally on His ascension to the right hand of God, and continuing unchanged, both in character

Digitized by Google

and form, till the final judgment." The chapter devoted to the maintenance of this proposition sets forth a great deal of excellent and precious truth, but truth so thoroughly blended with the peculiarities of anti-millenarian belief, that a constant or sustained analysis is necessary to separate the two different elements. It were gross injustice to Mr. Brown's line of exposition, and likewise to many of the portions of Scripture which he expounds, to take up our present ground in direct or utter antagonism to his views. On the other hand, he does wrong to pre-millennialism, when, in one part of his work, he brings against it the unmerited charge of entertaining the base and grovelling expectations of apostate Judaism in regard to the Messiah's kingdom. The difference between our expectations and those of unbelieving Israel, is as great as the difference between light and darkness. Did the latter hope that the blessings of the kingdom would be enjoyed by carnal, unregenerate men? We maintain, on the contrary, that these blessings will not be enjoyed, either in earthly or in heavenly places, by any but the regenerate and spiritual. We have not so learned Christ, as to labour under the Jewish prejudices of Nicodemus: we hold, in the fulness of its meaning, and the universality of its application, the doctrine whereby the Lord sought to enlighten the views of that benighted inquirer: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

But to return to the proposition before us,—we hold with Mr. Brown that Christ is "already" a King, that He is reigning at the right hand of God, and that His kingdom will continue unchanged in everything essential to its constitution, or, in Mr. B.'s words, to "its character and form," until the final judgment. *De jure*, the kingdom is already Christ's: His right to the throne of redeemed creation is affirmed by the Father, and likewise by the faithful few, who have been taught of the Father that He is "both Lord and Christ." *De facto*, Christ is not in His kingdom as He will be, when God shall have made His enemies His footstool. The kings and nations of the earth are His, but till this day they have been in avowed or virtual rebellion against Him. In regard to the few who are on His side, He is *de facto*, as well as *de jure*, King. Whereas, in regard to the overwhelming majority of the world's population who are against Him, He is King *de jure*, but not yet King *de facto*. Over the latter, indeed, He exercises His Divine power, dealing with them in a way proper to their character as rebels, and that in subserviency

Digitized by Google

to the various ends of his mediatorial government. Some of them He assails with the aggressive influences of His Gospel, subdues the pride and stubbornness of their rebellious hearts by the resistless operations of His grace, and brings them over, penitent and believing, into the midst of His kingdom's privileges and enjoyments. Others, who remain in a state of carnal opposition, He so watches over, and so hedges in, that they cannot make a single movement contrary to His will: He makes them, not excluding their kings and their nobles, to be "hewers of wood and drawers of water" to His Church: under His ever-reigning influence they are the involuntary executioners of His plans, the unconscious pioneers of all predestined and coming change. The exercise of His power over them is very different, however, from that which His faithful subjects experience at His hand; the subjection of the former is very different also from that of the latter. In the one case it is forced and involuntary,—the mere subjection of weakness to superior power: in the other case, it is moral, spiritual, and free,—it is the subjection of the heart and will. Those who are distinguished by subjection to Christ of the latter kind we hold to be the only *de facto* citizens of His kingdom; all others we hold to be *His, de jure,* but as yet not *His, de facto.*

The main point of opposition between Mr. B. and us lies in his not expecting, as we do, a visible manifestation of Christ in His kingdom at the beginning of the millennium. His remarks on Dan. vii. and Isaiah lxv., show that he looks for a very great change on the earth in Christ's favour at the time referred to. *We* hope that the Messiah will then come to reign, and that the great change, which is to take place, will be effected in consequence of His coming. The dispensation will not then be altered, but advanced to a greater degree of ripeness. The *character* and *form* of Christ's kingdom, if these expressions be used to denote that His kingdom is *mediatorial* and *representative,* will continue unchanged, but they will be unfolded into fuller view. What Christ is virtually even now, He will be then in reality. His throne will be no longer placed, as it were, in the field of battle amidst the waves of tumult and rebellion, but He will reign unto the ends of the earth, over a people made willing in that great day of His power.

We have carefully examined all Mr. Brown's proof-texts, and we find not one of them, but either harmonizes with the views just propounded, or is positively favourable to

Digitized by Google

these views. Besides, there are other texts, which, being interpreted, precisely as they have been by not a few learned and acute commentators on the opposite side, show plainly that the personal coming of the Lord will take place at least a thousand years before the final judgment,—and consequently that before the final judgment He will reign personally for at least a thousand years over the earth.

Much has been written on either side of the controversy in reference to Christ's session on the throne of David. Mr. Brown, and such as hold the same opinions, maintain that Christ's session on that throne began when He sat down at the right hand of the Father. Pre-millennarians, on the contrary, hold that the session of Christ on the throne of David will not, in the true and correct sense of prophecy, begin till "His appearing and His kingdom." The former class of interpreters identify the Father's throne with that of David: the latter discriminate the throne of David as a throne plainly different from the Father's, and peculiarly belonging to the Messiah. What, then, is the testimony of Scripture on the subject? In the First Book of Chronicles, xxix. 23, it is written:—"Then Solomon sat on *the throne of Jehovah,* as king instead of David his father." And to the like effect it is written in 2 Chron. ix. 8:—"Blessed be Jehovah thy God, which delighted in thee to set thee on *His throne* to be *king for Jehovah* thy God." These passages seem to remove all the difficulties of the question. David reigned under a theocracy, as the viceroy or representative of Jehovah, King of Israel; therefore the throne of David is, in these passages of Scripture, called Jehovah's throne. The words plainly import not the throne of underived sovereignty on which Jehovah was sitting in heaven, but the throne of representative or delegated sovereignty, which, in God's stead, David occupied on earth. The throne of the Father, as contradistinguished to that of David, means simply the throne of Jehovah's eternal, underived, and irresponsible sovereignty; and, on the other hand, the throne of David means simply the throne occupied by the representative of Jehovah on earth, a throne of sovereignty, derived, dependent, and responsible. No sound Calvinist will deny that the mediatorial rule of Christ, the representative of the Father, differs in the points above contrasted, from the Father's sovereign and undelegated rule. There being, then, such a difference between the throne of David, and the supreme throne of God in heaven, is it not as sound in theology as it is in logic, to make a corresponding distinc-

Digitized by Google

tion? Yea, more, is it not reasonable to expect that, in due time, when things are ripe for such a manifestation, the distinction as well as the difference will be made not less perceptible to the purged eye of sense, than it is now to the purged eye of the understanding? Such an expectation is irresistibly impressed on the mind by many intimations of prophetic Scripture. Of these, the two following are very explicit: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." (Matt. xxv. 31.) Do our opponents maintain that this is the throne of the Father, let down from heaven to earth?—if not, they admit that at the time referred to, the session of Christ on another and distinct throne, will have its commencement: that other and distinct throne, we, following the example of Scripture, designate by various names, and especially, in order to mark its *representative* character, we designate it "the throne of David." Some of our opponents,—Mr. Brown himself is of the number,—hold, in common with *us*, that the renewed earth will be, after the final judgment, the abode of the redeemed, and, consequently, the scene of Christ's personal and everlasting reign. That, where they are, Christ will for ever manifest his presence as the Son of Man, is a truth identified with all their hopes of glory. No Christian would venture to deny it. We ask, then, such of the brethren on the other side, as have been just now specified, if they believe that Christ's session "on the throne of His glory," which commences, as *they* say, on the day of final judgment, is to terminate as soon as the solemnities of that day are past? If so, on what throne do they expect Christ to reign for ever amidst His people on the renovated earth? Immediately after the day of judgment, shall "the throne of Christ's glory" vanish from the scene, and the throne of the Father being let down to the earth, shall Christ's session on it then be resumed? We conclude this interrogatory argument by maintaining, on the ground of the text before us, that anti-millenarians must either believe the throne of glory on which Christ sits at the final judgment to be the Father's throne let down from heaven, or they must believe, in common with us, whom they oppose on this very point, that there are, indeed, two distinct thrones,—one, on which Christ now sits at the right hand of the Father; and another on which He will not sit until "He come in His glory." If they hold by the former side of the alternative, they place themselves on ground which cannot abide a scriptural examination; if they hold

Digitized by Google

by the latter, they ought to treat what they regard as the pre-millennial theory of two thrones with a considerably greater degree of forbearance.

The other scriptural intimation referred to, on the subject is as follows: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. iii. 22.) The distinction here made is no mere rhetorical flourish; no antithesis, employed simply for the sake of euphony, or to arrest attention. It intimates plainly that there is a throne which belongs to Christ, and is peculiarly His own,—a throne distinct from His Father's, and appropriated to the exercise of His delegated power. Were "His throne" identical with His Father's, then, according to the promise of the text, His victorious followers must yet be exalted to a place on the supreme throne of Jehovah, and so be invested with the majesty of underived and irresponsible government, an exaltation, which is not only impossible, but the very thought of which is blasphemous. Christ himself, by virtue of His eternal Godhead, and His co-equality with the Father, may sit on the Father's throne, and, in His own right, exercise its sovereign powers and prerogatives. There, likewise, during the course of the great Antichristian rebellion, He can wield His mediatorial power as well for the controlling of His enemies, as for the regeneration and upbuilding of His elect. But the Church, redeemed, as it is, from among mere creatures, dares not to aspire after the Divine honour of session on the eternal throne of God. Its destined privilege is to sit on the throne of Christ, with Christ its King, and to share with Him in the exercise of His derived and representative sovereignty.

We shall ere long, if God permit, take up the subject of Christ's Kingdom, and consider it more fully in a separate article.

"PROPOSITION SIXTH.—When Christ comes, the whole Church of God will be made alive at once,—the dead by resurrection, and the living immediately thereafter, by transformation, their mortality being swallowed up of life." There is nothing in this proposition which we can, consistently with pre-millennial principles, reject. True, we believe, as was formerly stated,* that the whole Church of God, constituting the Lamb's wife, will be complete at the beginning of the millennium. Mr. Brown, on the other hand, believes that it will not be complete till after that period has expired.

* *Vide* Quart. Journ. of Proph., No. VI., Art. VII.

Digitized by Google

We believe that the second Eve will reign with the second Adam, over a happy spiritual offspring. Mr. B. believes that the Church is not only the Eve, or bride, but likewise the offspring of the second Adam—the only offspring that shall ever owe their spiritual existence to His grace. Under the modification just stated, we accede to the proposition before us; we hold that when Christ comes the whole Church will be presented alive before the presence of His glory, and we would prove this position by means of the very same texts, which Mr. Brown uses in support of his own view.*

* The same texts being so differently understood or applied by Mr. B. and by Pre-millenarians, argues that there is a very considerable difference between them as to their respective principles of interpretation. The latter, in common with many on the other side, determine what probable degree of literality attaches to unfulfilled prophecy, by considering to what extent prophecy has, in times past, received a literal fulfilment. Mr. B., without assigning any reason whatever, applies an allegorical method of interpretation to some prophecies, which might easily be taken in a more literal sense, and a literal method to other prophecies, which, from a regard to consistency, he ought likewise to allegorize. For example, he looks on Jerusalem in Isaiah lxv. as the Christian Church, but the prophecies in Isaiah xix. and xxx. he refers, the former literally to Egypt, the latter literally to Assyria. What specific difference between the former and the two latter prophecies, requires such a different mode of interpretation? Again, his exposition of Rev. xx. makes all symbolic in the first half of the chapter, and all, or nearly all, literal in the other half. *There*, thrones, and death, and resurrection, and reigning, and judgment are all symbolical; but *here*, the throne, death, resurrection, judgment, are all literal. Such an exegesis is well calculated to stagger the confidence of a candid and sincere inquirer in the results obtained. Till Mr. Brown explains satisfactorily the principle which can admit of interpretations so apparently arbitrary and capricious, his interpretations themselves cannot but be regarded as, in many instances, purely hypothetical. In perusing his work we have again and again felt painfully the want of a solid and uniform ground in his hermeneutics for the argumentative superstructure which he has raised. Let us not be misunderstood; we would not have Mr. B. to adopt any principle of interpretation that he may regard as pre-millennarian. All that we want is to know distinctly on what principle he justifies *here* the preference of a literal sense, and *there* the preference of one that is figurative.

There is another hermeneutic discrepancy between him and pre-millenarians which is too important to be passed by without notice. The latter hold that the figurative or literal construction of an Old Testament prophecy will be definitively settled, if only the Spirit quote from it in New Testament Scripture, and thus furnish a key to its right interpretation. Accordingly, on the authority of 2 Pet. iii., of 1 Cor. xv., and of Matt. xxvi. 64, they do not hesitate to interpret Isaiah lxv. 17, xxv. 8, and Dan. vii. 13, in a literal sense. On the other hand, Mr. Brown has embraced the principle of a germinant fulfilment; in other words, he holds that prophecy receives, and does not exhaust itself but by receiving a series of analogous fulfilments, each being realized at a different stage in the progress of the Church's history. We do not ourselves much object

Digitized by Google

"PROPOSITION SEVENTH.—All the wicked will rise from the dead, or be made alive at the coming of Christ?" Pre-millenarians give a direct negative to this proposition, and they do so on scriptural grounds, which, after all that has

to this principle in its general form, but we do object to the particular modification of it which Mr. B. has adopted. He holds, if we be not grievously mistaken, that the first in the analogous series of fulfilments is invariably that which the Spirit *primarily and immediately* contemplates in uttering the prophecy. Assuming that the principle itself is sound, we hold that the *primary and immediate* object of contemplation in the prophecy must be the fulfilment which is last in the series, and, therefore, most complete. It is too obvious to require proof that what is *primary and immediate* in the field of historic occurrence may be removed by a wide interval from what is *primary and immediate* in the field of prophetic view. The highest and most conspicuous point in the ascending series, though it be farthest distant, catches and detains the eye, while the intermediate points are comparatively overlooked. Apply the principle to Isaiah lxv., &c.: it is surely more probable that the immediate object in the Spirit's view is the last and main fulfilment of the prophecy, than that He throws forward that fulfilment into the haze of the distant future, while He surrounds one prior in point of date, but of minor consequence, with a full prophetic illumination. Can it rightly be supposed that the Spirit primarily and immediately contemplates one event, when, in 2 Pet. iii., He quotes the prediction of Isaiah respecting "new heavens and a new earth," and that, when He first uttered that prediction, He primarily and immediately contemplated an event altogether different? If the germinant principle is here to be applied at all, the quotation in Peter ought to be regarded as fixing *the time* when the original prediction in Isaiah will receive that fulfilment which was the primary and immediate object in the range of prophetic anticipation. Thus it is evident that the principle of a germinant fulfilment of prophecy is as favourable to the views of the pre-millenarian as it can be, under any form of it, to those of his opponents. In Mr. Brown's hands it seems to take such a form as renders the thorough application of it impracticable. At the beginning of the millennium he sees a figurative fulfilment of the prediction in Isaiah lxv., *i.e.*, new heavens and a new earth of a figurative kind. Starting at first with a figurative interpretation, he is bound, for consistency's sake, to make all figurative to the end of the prophecy. In doing so, he will encounter here and there, perhaps, no little embarrassment. But how will he maintain consistency of interpretation when he applies his principle to the day in which "new heavens and a new earth" shall literally be created? Here is another stage and another fulfilment of the prophecy. According to Mr. B.'s own admission, the promise of new heavens and a new earth is then *literally* realized. To be consistent, then, his whole interpretation of the prophecy must now be as literal as, at a former stage, it was figurative; so that, after the final judgment, there must be not only literal new heavens and new earth, *but also a literal world, such as is described in the prophecy.* Such an interpretation, of course, Mr. Brown would utterly abhor, as would all who have attained in any degree to right views regarding the character of that far-distant future; but such an interpretation will be nevertheless necessary so long as he retains that method of applying the germinant principle which he has uniformly followed.

Digitized by Google

been argued on the subject, appear to be as good as ever. That the resurrection of the righteous and that of the wicked will not be simultaneous, or both take place at the advent, appears from a variety of texts. Among them we number such as speak of resurrection from among the dead, (ἐξ των νεκρων); though Mr. B. thinks that in these passages ‘ the dead" (όι νεκροι) means only the place of the dead, or their condition. The incorrectness of his opinion is proved by the fact that the expression, όι νεκροι, when it stands separate and apart from words denoting resurrection, never signifies the state of the dead, or the grave, but invariably *the dead themselves*. Besides, it is of some account in judging rightly on this point, that, in the Jewish mind death and resurrection were not, as in our day and country, associated commonly with the grave, or rather with the locality of disembodied souls, but with the multitude of disembodied souls by which that locality was peopled. Accordingly, when an Israelite died, he was said to be "gathered unto his fathers;" and if another were miraculously called from the grave, or, without having ever lain there, were restored to life, he was said to have been raised from among the dead.

One passage, which predicts a partial resurrection, and which pre-millenarians think decidedly in their favour, occurs in Dan. xii. 2: "Many of them that sleep," &c. Mr. Brown adopts the translation,—"The multitude of them that sleep," and so drags the text over to his own side. Can that translation be supported by any scriptural instance besides, in which the Hebrew word "many" is used as an equivalent for "all?" But even though an unquestionable instance could be found elsewhere, it would not warrant such an interpretation in the present instance. Here the following word imperatively demands the interpretation, which is given in our authorized English version; that word does not stand in mere apposition as a genitive,—the preposition "from," or "out of," is prefixed to it. "Many from among them that sleep," is the corresponding expression in our language. Thus the fact is established that there will be a partial resurrection at the time referred to in Daniel's prophecy, *i.e.*, at the time of Israel's restoration. The course of the prophecy seems to run as follows: Antichrist with his followers are utterly destroyed (Dan. xi. 45); amidst a time of unparalleled tribulation Israel is delivered (xii. 1); the saints are raised from the dead (v. 2); then the difference between the lot of the saints and that of the wicked, namely, of Antichrist and his followers,—the party just above referred to,—

Digitized by Google

is described in these solemn words:—"These [shall enter] into everlasting life,—and those into shame and everlasting contempt." We are disposed to think that the latter of the two parties here spoken of is identical with that, whose destruction, predicted almost immediately before, is to take place, as we learn elsewhere, cotemporaneously with the Lord's advent, and the resurrection of the saints.

A partial resurrection is similarly predicted in Ps. xlix. 14, 15, and in other parts of Scripture, but passing by every thing else, and following on the footsteps of Mr. Brown, we come to Rev. xx. 4—6. The book to which this prophecy belongs is doubtless a symbolic book, but the premillenarian does not need to interpret any portion of it more literally than Mr. Brown himself interprets the latter part of the chapter before us. He, at least, ought not to find fault with those who, explaining the former part of the chapter literally, expect the pre-millennial resurrection of the saints. Many reasons, did our limits suffer it, might be assigned for the belief that "the first resurrection" is not symbolic but real; omitting all others, we rest our argument on the fact that the words, "This is the first resurrection," are a literal explanation of the vision or symbolic scene represented in the fourth verse. What is first exhibited in the drapery of symbol is immediately afterwards explained in simple and literal language. There is no more ground for doubt that the words "This is the first resurrection," are designed to explain the mystery of the preceding vision, than there is that the words, "These are the prayers of saints," are, in another part of the book, intended to show what is meant by the symbol of "golden vials full of odours." At the beginning of "the thousand years," then, according to this prophecy, a partial resurrection will take place. The "blessed and holy" participants in it shall live and reign with Christ during the thousand years, as afterwards, when the special purposes of that millennial reign are accomplished, they shall reign with Christ "for ever and ever." That they are the Church of Christ, whole and entire, is evident, not only from other portions of Scripture, but even from the Apocalypse. (Cap. xix. 7—9.) Nor is there anything in the account given of the vision, which confines them within a narrower circle, or determines them to be only such members of the Church as shall not have received the mark of the beast, or shall have died in actual martyrdom. "I saw thrones, and they sat upon them." Here an impersonal form of speech is used, according to the Hebrew idiom, which gives a certain degree of indefinite-

Digitized by Google

ness to the idea that we form of those by whom the thrones were occupied. The object of this book did not require a definite specification of all who should have part in the first resurrection, and, therefore, in the vision of thrones, the Church, as a whole, is, by means of an impersonal mode of expression, represented with the greatest possible generality. Then two specific portions of the Church, with whose history this book has specially to do, are, as might have been expected, distinguished afterwards by a particular notice. According to this prophecy, the resurrection of the wicked will be postponed, for somewhat more than a thousand years, to that of the righteous. As we formerly observed, Mr. B. interprets literally what is written, even in this symbolic book, regarding the *post-millennial resurrection*. We interpret what is written in it regarding the *pre-millennial resurrection* with an equal, certainly not with a greater degree of literality. The one resurrection cannot be more literal than the other. How then can the hypothesis of a simultaneous resurrection of both righteous and wicked be maintained?

"PROPOSITION EIGHTH.—The righteous and the wicked will be judged together, and both at the coming of Christ." We accept the proposition, but not in the catholic sense in which we know, from Mr. Brown's previous statement of his opinions, it is here laid down. He adduces many passages of Scripture, in which it is clearly foretold that at the coming of Christ there will be a judgment of both righteous and wicked; but none of these passages affirm (as he assumes, throughout his whole running comment on them, that they all do,) an absolute universality in regard to those who shall be the subjects of that judgment. None of them require us to believe that *all* the righteous and *all* the wicked, who ever have been or shall be, will be placed together at the bar of Christ on the day of His coming.

The judgment described in Matt. xxv. 31—46, can be proved to be a *pre-millennial* and a *partial* judgment. It is *pre-millennial*,—for it is instituted at the advent of the Lord, and, according to Matt. xxiv. 29—51, the advent will take place *immediately after* the pre-millennial tribulation of Israel,—a tribulation that never ends, so long as "Jerusalem is trodden under foot of the Gentiles," or "until the times of the Gentiles be fulfilled," *i.e.*, until the beginning of the millennium.* It is a *partial* judgment,—for the principle on

* Mr. B. maintains that the solemn prediction in Matt. xxiv., tells not of the literal advent of the Lord, but of the destruction of Jerusalem. He maintains that the predicted advent could not be literal, because it

Digitized by Google

which sentence is pronounced, *is one applicable only to those who have had the opportunity of manifesting their love or their hatred to the followers of Christ.* It is, by clear, internal evidence, the solemn, final, and, as to its results, everlasting judgment of the so-called Christian nations. Myriads, who lived and died during the four thousand years that preceded the Incarnation,—myriads, who have lived since, never heard of Christ, and never heard of a Christian. These will be all judged in due time, according to their works, but on a different principle from that which is to rule the procedure of the Judge on the day of pre-millennial assize. The latter principle assumes that the parties at the bar have lived within the bounds of Christendom. Here then is plainly predicted a pre-millennial and a partial judgment of *both the righteous and the wicked.* Those who are Christ's are solemnly acquitted, and enter into possession of the royal inheritance prepared for them; the wicked throughout the nations of Christendom, *who are alive at the advent,* being condemned, shall depart, *body and soul,* into everlasting fire. This terrible execution of vengeance seems to be described in the Apocalyptic symbol,—"These both (the beast and the false prophet, the adherents of each being included,) were cast *alive* into a lake of fire, burning with brimstone."

In the visions of Rev. xx., there are two distinct judg-

was to take place before the generation existing in the days of our Lord had passed away. We are astonished at such an interpretation of the words, "this generation" (αὐτη ἡ γενεα); the very pronoun here used is, again and again, used elsewhere in prophetic Scripture, not to denote what *was* in existence when the prophecy was uttered, but what *would be* in existence, when the events predicted in the context should occur. Let Mr. B.'s mode of interpretation be followed in every instance in which this pronoun is employed by prophecy, with reference not to the *present* but to the *future,* and startling results will be obtained. For example,—"Αὐτη ἡ ἀναστασις ἡ πρωτη,"—this must be regarded as affirming that the first resurrection occurred when John was in Patmos. If the principle be sound, let it be carried out, if not sound, let it be abandoned.

But, according to his own opinion, that the fulfilment of prophecies, like the one in hand, is *germinant,* our brother has to face the words, "αὐτη ἡ γενεα," at other and remote stages in the history of the Church: he must show that Antichrist will be destroyed by a judicial manifestation, before *this generation* pass away, and likewise that before *it* pass away the Lord will at length appear personally to judge the world. *We* find no difficulty in explaining the pronoun in question according to the analogy of prophetic usage: by making it a fixture in present or current time, Mr. B. involves himself in a difficulty, that he will have again and again to encounter in applying the prophecy at the different steps or stages of its fulfilment.

Digitized by Google

ments intimated, one before, the other after the millennium. Verses 4—10 give a view, as of the first resurrection and the millennial reign, so of the post-millennial conspiracy, with its speedy issues. Then follows a vision of judgment. The latter vision does not in itself afford data for determining what length of time shall be occupied in the judicial procedure, or whether the judgment shall be one, universal, and simultaneous. But by a comparative examination of it with the preceding context, and even though other parts of Scripture be not appealed to, we are enabled to arrive at the following results. The judgment cannot be one and universal, having its destined time of occurrence after the millennium, because the preceding part of the chapter intimates—as was shown formerly in opposition to Mr. Brown's views on the point—a pre-millennial resurrection, and, by consequence, a pre-millennial judgment. The judgment, then, which is described in verses 11—15, is divided into two perfectly distinct, but homogeneous procedures. One of these is instituted at the beginning of the thousand years; *then* "the great white throne is set;" *then*, "from the face of Him, who sits on it, the heavens and the earth pass away." *One* of the thrones seen in the previous vision of verse 4, and exalted above all the rest, is the great white throne, occupied by the Son of Man. (Compare Dan. vii.) The latter is not brought prominently out, or specified distinctly, till it was necessary to do so, as at length it *was*, when the vision of judgment had to be declared. Then the throne of the King is individually pointed out, and that in connexion with the *entire* judicial procedure, with the solemnities of the pre-millennial, as well as with those of the post-millennial assize. The parties judged on the first of the occasions referred to, are, the Church of Christ, on the one hand, or those who have part in the first resurrection; and, on the other hand, the wicked, who are alive at the time, and are followers of the beast and of the false prophet. A pause follows;—before the last act of judgment, more than a thousand years pass away. But then the resurrection of all the wicked takes place; and they are judged according to their works. The righteous, who have been gathered unto the Lord during the millennium, are now also placed at the bar. Their names are found written in the Lamb's book of life, and they are formally acquitted. The wicked are cast into the lake of fire, which is the second death. The righteous enter into the enjoyment of pure and perfect felicity. Thus we find that there shall be two homogeneous judgments, one at the commencement, and

Digitized by Google

the other after the expiry of the thousand years. None of those, whether righteous or wicked, who are judged at the advent, shall ever again be called into judgment. Their doom, be it one of life or one of death, is then eternally sealed. On the other hand, all of those, whether righteous or wicked, who are not judged at the advent, will be placed for judgment before the Lord's dread tribunal, on the final and conclusive day of assize. *Then* shall the work of redemption be consummated; death shall be destroyed, it shall be cast into the lake of fire. These things being over, the Mediator will fasten, as with a golden chain, redeemed creation to the throne of Jehovah, and, in acknowledgment of Jehovah's supremacy, He will render an account of the manner in which He has exercised, for the great purposes of redemption, the delegated power with which He had been charged. In acknowledgment alike of His then finished services, and of His rights as the Divine heir of all, the government will be recommitted by the Father into His hand, and, in the exercise of mediatorial government, He will reign with His Church for ever.

"PROPOSITION NINTH.—At Christ's second appearing, 'the heavens and the earth that are now,' being dissolved by fire, shall give place to 'new heavens and a new earth, wherein dwelleth righteousness,' without any mixture of sin,—good unalloyed by the least evil." This proposition we hold to be scriptural, except in so far as it assumes absolute and entire freedom from sin as an essential characteristic of the renewed earth. Mr. Brown's remarks in connexion with it, on the whole, are extremely unsatisfactory. He entirely fails to prove it impossible that the earth should, after its purification by fire, retain in great measure the same geographical features as it now exhibits. He equally fails to assign any reason for his belief that it is impossible to preserve a remnant of living men amidst the fiery deluge. . There will be a universal conflagration (2 Pet. iii.) at the beginning of the millennium. (Is. lxv.) There will not be *in consequence* a universal destruction of those who are then living on the earth. God has revealed to us both these facts, and for the possibility of them both, is there not guarantee sufficient in the omnipotence of God? By a miraculous forthputting of Divine power, we believe,—and may we not justly believe it in connexion with a time, when every other event is miraculous?—that, amidst the flames of that world-wide conflagration, the Lord, "who is able to subdue all things unto Himself," will preserve unharmed his elect-remnant of both Jews and Gentiles.

Digitized by Google

In like manner, though the geography of the earth may be modified, yet we believe that, by the same mighty power, it will be preserved, or if destroyed, be re-impressed by a new creative fiat, so that the features of the new earth shall be easily identified with the corresponding features of the old.

We have already expressed our dissent from Mr. B.'s statement, that the new earth will, immediately after the Lord's second appearing, be entirely free from the presence of sin. The saints of the first resurrection will be free from sin absolutely and for ever; in their case good will be unalloyed by the least admixture of evil. Not so, absolutely and universally, with the population, which shall overspread the earth in millennial times. Restored Israel, it is true, will be "*all righteous;*" it is true likewise that "righteousness" will have her dwelling-place among all the Gentile nations. In those times "the knowledge of the Lord's glory shall cover the earth, as the waters cover the seas," and iniquity shall hide her face ashamed. But not till the last scene of judgment is enacted, shall every monument of sin and death be removed from the face of redeemed creation.

We have now finished our necessarily brief review of the nine several propositions, which Mr. Brown endeavours to establish in favour of anti-millennarianism. Several of them are as favourable to our views as to his; some entirely destitute of logical weight on either side of the controversy. Some involve assumptions which can be shown to be utterly groundless; and the argumentative value of others is derived from figurative interpretations, the propriety of which is yet matter of controversy between Mr. B. and his opponents.

In the third and last part of the volume, Mr. Brown examines what he calls *objections* to the post-millennial theory. He is at perfect liberty, as a controversialist, to use the term; but it must be distinctly understood, that millenarians do not adduce, as *mere objections* to his views, the passages which he expounds in this part of the volume. On the contrary, they exhibit these passages, at least many of them, as affording the clearest evidence, of a direct and positive character, in favour of a pre-millennial advent. They believe that their opponents cannot get rid of these passages of Scripture, or explain them into an agreement with anti-millennarianism, but by a method of exegesis which it were perilous to apply consistently at many points in the circumference of prophetic truth.

In the second part of the volume,—at which we must glance back for an instant,—the millennium is described.

Digitized by Google

The character of that age, as portrayed by Mr. Brown, is greatly inferior, in point of holiness, spirituality, happiness, and glory, to what is expected by Pre-millenarians. Passing that, we deny what he alleges in the first chapter of this part, that "the millennial conversion of the world to Christ is not expected to take place by the agencies now in operation, but altogether IN A NEW WAY." Conversion at the beginning of the millennium, and during the course of it, will be effected, as now, by the operation of *the Word* and *Spirit;* but if Mr. Brown refer to the instrumental agencies that are now, by the good hand of God upon His people, in vigorous operation, such as Bible and Missionary Societies, then we maintain that the coming of the Lord will supersede these as no longer requisite. These do not, like the higher agencies of the Word and Spirit, form any part of what is essential to the end of soul-conversion. They have a purpose to serve now, and for the accomplishment of that purpose let them be plied with ever-increasing earnestness. So, above all men, should the Pre-millenarian persuade and urge. If he feel the power of the truth, which he has gathered from the page of prophecy, he, above all men, should be characterized by a desire to have the Bible circulated, and the Gospel proclaimed throughout all the world.

In the fifth chapter on the millennium Mr. Brown uses strong language in denouncing what he calls the "mongrel state of things," the "abhorred mixture of things totally inconsistent with each other," which Pre-millenarians expect to be realized during the thousand years. We need scarcely say, after what we formerly remarked on the subject, that "*mortal*" men will not during that period enjoy the vision of Christ's glory. In the case not less of the millennial converts than of the redeemed Church, will death be swallowed up in victory at the Lord's advent. The unconverted, who shall be found here and there, thinly sprinkled among the living nations, shall be subject to death, but none of them shall be privileged to see the glory of the Lord. That privilege is accorded only to those who have the Spirit of glory dwelling within them. Mr. Brown is startled by the pre-millenarian expectation, that "men in the flesh" shall be able to endure the vision of Christ's glory. He knows as well as we do, that what strengthens a man for the contemplation of the objective glory, or Christ manifested without, is nothing else than the subjective glory, or the Spirit of Christ dwelling within. Here the difference between his views of the millennial state and those which we advocate may be

Digitized by Google

clearly seen: we believe, and he denies, that in those who occupy the state referred to, Christ's subjective glory, or abounding grace, will be sufficient to counterbalance, as it were, the weight and pressure of Christ's objective glory. Not that we hold the manifestation of the Spirit in the millennial saints to be nearly so great and glorious, as it will be in the experience of the risen and exalted Church; and neither do we hold that the manifestation given to the former of Christ's outward or visible glory will be nearly so great as that given to the latter. Each vessel will receive as much as is required to fill it; but its capacity will not be exceeded. What Mr. Brown says regarding the contrast between "faith and sight," between "grace and glory," appears to us incompatible with not a few plain declarations of Scripture. "Everywhere in Scripture," he says, "*faith* and *sight*, *grace* and *glory*, are contrasted; and the one is represented as the *consummation*, and consequently as the *termination* [?] of the other." So far from acceding to this statement, it is to be hoped that "simple readers" of the Bible will not fail to see that, both subjectively and objectively considered, faith and sight, grace and glory, are respectively homogeneous, or rather, as to the essence of them, identical. We shall conclude by giving John Owen's admirable and truly scriptural remarks on the subject. The *italics* are our own. Regarding heaven in an *objective* point of view, that great divine thus speaks of it:—

"The principal notion which the Scripture gives us of the state of heavenly blessedness, and which the meanest believers are capable of improving in daily practice, is, that 'faith shall be turned into sight, and grace into glory.' 'We walk now by faith, and not by sight,' saith the Apostle. Wherefore, this is the difference between our present and our future state, that sight hereafter shall supply the room of faith; and if sight comes into the place of faith, then *the object of that sight must be the same with the present object of our faith.* So the apostle informs us: 'For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. For now we see through a glass darkly, but then face to face.' Those things which we see now 'darkly as in a glass,' we shall then have an immediate sight and full comprehension of; for that which is perfect must come and do away that which is in part. What, then, is the principal present object of faith, as it is evangelical, into whose room sight must succeed? Is it not the manifestation of the glory of the infinite wisdom, grace, love, kindness, and power of God in Christ,—the revelation of the eternal counsels of His will,—and the way of their accomplishment to the eternal salvation of the Church in and by Him, with the glorious exaltation of Christ himself? Wherefore, in the full, satisfactory representation of these things to our souls, received by sight, or a direct immediate intuition of them, doth the glory of heaven principally consist."

He afterwards proceeds as follows:—

Digitized by Google

"It may be inquired, *What is the subjective glory, or what change is to be wrought in ourselves,* that we may enjoy this glory? Now, *that consists principally in the perfection of all grace,* which is initially wrought, and subjectively resides in us in this world. *The grace which we have here shall not be done away,* as to its essence and nature, though somewhat of it shall cease as to the manner of its operation. What soul could think with joy of going to heaven, if thereby he must lose all his present light, faith, and love of God, though he be told that he should receive that in lieu of them which is more excellent, of which he hath no experience nor can understand its nature? When the saints enter into rest, their good works do follow them; and how can they do so, if their graces do not accompany them, from whence they proceed? The perfection of our present graces, which are here weak, and interrupted in their operations, is a principal eminency of the state of glory. *Faith shall be brightened into vision, which doth not destroy its nature,* but cause it to cease, as to its manner of operation, towards things invisible. If a man have a weak, small faith in this life, with little evidence, and no assurance, so that he doubts of all things, questions all things, and hath no comfort from what he does believe; if, afterwards, through supplies of grace, he hath a mighty prevailing evidence of the things believed, is filled with comfort and assurance;—this is not by a faith or grace of another kind than what he had before, but by the same faith raised to a higher degree of perfection. When our Saviour cured the blind man, and gave him his sight, at first he saw all things obscurely and imperfectly; he saw 'men as trees walking.' But, on another application of virtue to him, he saw all things clearly. It was not a sight of another kind, which he then received, from what he had at first; only its imperfection, whereby he saw men like trees walking, was taken away. *Nor will our perfect vision of things above be a grace absolutely of another kind from the light of faith which we here enjoy; only what is imperfect will be done away, and it will be made meet for the present enjoyment of things, here at a distance and invisible.* Love shall have its perfection also, and there shall not be the least alteration in its manner of operation, nor of any grace whatever." *

* Owen on Spiritual-mindedness, book vi.

Notes on Scripture.

Psalm XII.

Never was there a time when this Psalm was more appropriate than in our own day. Though written by David, and handed over to his "chief musician," and though the "*Sheminith's*" now unknown strings were touched by the fingers of a Levite whose heart could sigh in sympathy with its strain of sad foreboding and present gloom, it is, at the same time, quite a Psalm for the last days. The Lord is called upon to arise, for the godly perish. You see a little band gathered under the floating banner of their King, who had promised to come t their help in due time. One after another sinks down, wearied and worn, while the remaining few, at each such occurrence, cry to their King—

"*Help, Lord!*" (v. 1.)

Digitized by Google

This is the cry that ascends from the saints, as one after another of their number is successively gathered to the tomb; while, "*I will arise*," (v. 4,) is the response that faintly reaches their ear.

"*Help, Lord!*"

is their cry as they witness the increase of bold infidelity, (v. 2,) and hear the mutterings of boastful pride.

"Through our tongues we are strong.
Our lips are with us," (*i.e.*, are our help.—*Hengstenberg.*)
"Who is lord over us?" (v. 2, 3.)

The power of human talent and the grandeur of man's intellect are boasted of; while v. 2, shows that these same persons flatter each other into deceitful peace, and are living without regard to the holy law of love. Meanwhile, the remnant who sigh in secret to the Lord—a remnant hated and often in danger (v. 5)—are sustained by the sure word of promise. They tell their hopes and faith in v. 6, when they describe "*Jehovah's words*:"

"The words of the Lord are pure words:
As silver tried in a furnace of earth,
Purified seven times."

All He has spoken about the woman's seed from the beginning; all He has spoken of Him in whom all nations shall be blessed; all He has spoken of David and David's seed, all is sure, all shall come to pass. And so they sing, (v. 7,) "Thou shalt keep them, and shalt preserve them from this generation,"—a generation so corrupt and evil that one may say of it—

"The wicked walk on every side;
Vileness is held in honour by the sons of men."

How descriptive of the latter days! How like the times of which Peter speaks, when men shall "speak great swelling words of vanity," (2 Peter ii. 18,) and shall boldly ask, "Where is the promise of his coming?" (iii. 3.) How descriptive, too, of the consolation of the saints; for Peter tells us that this shall be their comfort, "The Lord is not slack concerning his promise;" (v. 9,) and "according to his promise" they shall continue looking for the new heavens and new earth. (v. 13.) They know that the "*words of the Lord are pure words.*" They cannot fail.

Some of the features of this scene are to be found in all the conflicts that have risen between the woman's seed and the serpent's. At the same time, the times of David when he was a persecuted man, though anointed to the kingdom, were such that they might be compared to the days that precede the coming of the Son of man. The flatterers of Saul hated David's person and David's principles; and could not fail to try to cast contempt on "*the Lord's words*" in regard to him and his seed. Such, also, were the days of the true David, our Lord, when He appeared in our world as the Lord's anointed. We can easily see how the proud Pharisees, Scribes, and Sadducees, might be characterised by v. 2, 3; and not less how, on such an occa-

Digitized by Google

sion as *the Baptist's* death, Jesus could use v. 1. Let us follow the Baptist's disciples, who have just buried their master. They walk along in silent sadness, for a witness to the truth has perished. They seek out Jesus, (Matt. xiv. 12,) and tell Him all that the foes of God have done. Jesus hears and sympathises; and may we not imagine the whole company of disciples, with the master as "chief musician," sitting down in the solitary place (v. 13,) and making it echo with the plaintive cry,—

"Help, Lord, for the godly man ceaseth," &c.

The Church's keen eye, anointed with eye-salve, has ever since been able to discern in the world, resemblances to the same state of things; and never more clearly than now. Hence David, and David's Son, and the seed of David's Son, have found the strain of this song fitted to express what the world made them feel. It is—

The Righteous One's assurance that the Lord's word shall not fail.

Psalm XIII.

Here is "the *Righteous One's pathetic remonstrance.*" The darkness may be felt; the time seems long; the night wears slowly away; hope deferred is making the heart sick; heaviness hangs on the eyelid of the watcher.

How long, O Lord, wilt thou forget me still?
How long wilt thou hide thy face from me?
How long shall I lay up counsel in my soul—sorrow in my heart daily?
(storing up plans of relief which all end in sorrow.)
How long shall the enemy exalt himself over me?

When David wandered in Judea, and mused on the long-deferred promise of the Throne of Israel, he might use these words first of all. When he saw no sign of Saul's dominion ending, and no appearance of the Seed of the Woman, he was in such circumstances as fitted him to be the instrument of the Holy Ghost in writing for all after-times words which might utter the feelings of melancholy weariness.

The Son of David came in the fulness of time. Many a night of darkness He passed through. Sometimes the very shades of death bent over Him. "My soul is exceeding sorrowful even unto death!" Could He not most fitly take up v. 4, as He carried his cross along the "Via dolorosa?" Who more fitly than he might appeal,—

"Consider, hear me, O Lord my God (Eli! Eli!)
Make mine eyes glisten with joy,
Lest I sleep in death!
Lest mine enemy say, I have prevailed against him,
Lest those that trouble me rejoice when I am moved!"

High Priests, Governors, Scribes, Pharisees, Herodians, Sadducees, common priests and common people, were all on the eve of shouting triumph if He rose not from the grave; and a burst from hell would respond to their derision if He failed to arise, and failed to show himself King of kings.

Digitized by Google

But not our Head only, every member of his body has found cause oftentimes to utter such complaints and fears. A believer in darkness—a believer under temptation—a believer under the pressure of some continued trial—a believer spending wearisome nights, and lying awake on his couch, may find appropriate language here wherein to express his feelings to God, and all the more appropriate because it is associated with the Saviour's darkness, and so assures us of his sympathy. We find the harp He used in Galilee and Gethsemane; and in touching its strings, do we not recal to our Head the remembrance of "the days of his flesh?"

How glorious, too, for the Church to join with her Head in the prospects of v. 5:—

"But as for me (וַאֲנִי) I have trusted in thy mercy," &c.

Leaning on the Father's love amid these sorrowful appeals, He was sure of a day of glory dawning—joy coming in the morning. Verse 6th anticipates not only His resurrection, but the resurrection of the saints also, and the glory of the kingdom:—

"I will sing unto the Lord, for He *hath dealt bountifully with me.*" Glory much more abounds—joy for sorrow, in full tide; fruition more than realizing the most "ample propositions that hope made" to the weary soul. And this is the blessed issue of

The Righteous One's "QUOUSQUE, DOMINE."

PSALM XIV.

As we read these verses, we seem to pass from gloom to deeper gloom; and when v. 7th suggests a remedy, it is as if a "spark of light had been struck out from solid darkness." David wrote it under the inspiration of the Holy Ghost, but we know not when; it may have been in his wilderness-days, when Judah seemed nearly as indifferent to Jehovah as the realms of the Gentiles.

Messiah is the speaker far more than David; for though David could call the sheep of the house of Israel "*my* people," as being given him by the Lord, yet it is Messiah that is wont to speak in this manner. *He* is the shepherd whose voice we recognise here, saying, "They eat up MY people." (v. 4.) He it is who describes our world's condition—Oh, how unlike the heaven He had left! But amid the flood, He descries the shore. He sees the overthrow of the ungodly (v. 5), and shows whence the grand deliverance is to come, (v. 7.) Deliverance is to appear on the walls of Zion. "Salvation is of the Jews." (John iv. 22.) From Israel comes the Saviour, born at Bethlehem, but crucified, rising, ascending at Jerusalem. Out of Israel comes life from the dead, to the world, when the Redeemer returns again; for, "Behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah lx. 2, 3.)

Let us, then, read this Psalm as our Lord's report regarding the state in which earth and its multitudes are found.

Digitized by Google

(v. 1.) O Father, they are denying that thou hast any being. The whole earth is replenished with fools, who say in their heart, 'There is no God.' They are corrupt; they are doing abominable deeds; there is none that doeth good.

(v. 2.) O sons of men, the cry of earth's wickedness came up to heaven. The Lord looked down to see if there were any that understood and sought after God.

(v. 3.) Alas! it is altogether according to the cry, They are all gone aside. They are altogether become filthy. There is none that doeth good: NO, NOT ONE.

(v. 4.) Yet they see not their folly. Who has bewitched them? Have they no knowledge, that they eat up my people, and call not on Jehovah?

(v. 5.) But their damnation slumbereth not. On the very spot where their folly has been wrought I see them trembling. "Terror overtakes them; for God is among the generation of the righteous."

(v. 6.) Where is now your mouth, wherewith ye said, Who is the Lord that we should serve Him? Is not this the people whom ye despised? (Judg. ix. 38.) Ye cast shame on the counsel of the poor, because he made the Lord his refuge. Ye scorned the policy of those who made the Lord their wisdom.

(v. 7.) O let the day dawn and the shadows flee away! Come quickly, year of my redeemed! (Isaiah lxiii. 4.)

"Let Jacob rejoice and Israel be glad,
At the Lord's bringing back the captivity of His people."

Let the time come when earth shall hear Israel's shouts of joy at the opening of their prison, at the termination of their exile, at the restoration of their long-lost prosperity, at the return of their shepherd to dwell among them. For when earth shall hear that shout of joy, it shall be a token that now at length has the time arrived when the full accomplishment shall take place of that promise to Abraham, "In thy seed shall all nations of the earth be blessed."

Thus does the true Righteous One survey the world lying in wickedness, and turn his eye toward the dawn of day, every member sympathizing with the Head. We may describe the Psalm as being a setting forth of

The Righteous One's view of earth, and its prospects.

PSALM XV.

We heard of a "righteous generation" in last Psalm, and here is one of them as a representative of the whole. None can be said to have fulfilled the conditions, or come up to the character here sketched, excepting Christ, if we view the matter in its strictness; although every member of His body lays claim to His imputed obedience, and exhibits a goodly specimen of the effect of this imputation in producing personal holiness. We consider this Psalm as descriptive of our Head in His personal holiness, and of his members as made holy by Him.

It is one thing to state how holiness is attained, and quite another

Digitized by Google

to assert that holiness is possessed. When you describe a worshipper in the Holy Hill as one who is holy, you do not on that account maintain that his holiness was *self-derived*, or that it was his *primary* qualification. Far less do you assert that holiness of character stands in the place of the blood that cleanses the conscience. There are several links in the golden chain, and my pointing to one of these does in no way interfere with my conviction of the necessity of the rest. If I find it said of our Lord—

"It is Christ that died;
Yea, rather, that is risen again!
Who is even at the right hand of God!
Who also maketh intercession for us,"

I may take up one feature of this Redeemer, and may say, "He who *saves us* is One who is risen again;" but by so saying I do not deny, but rather necessarily include, the assertion, that He died first of all. So also if I say, "He who *is saved* is one who has holiness;" I do not, by saying this, deny that the man has first of all been made clean by the blood. On the contrary, I imply that as a thing of course, necessarily preceding the other. Again, if I say, "That Priest has washed his hands and feet in the *laver*," I do not deny, but, on the contrary, necessarily imply, that first of all he was at the *Altar*, and touched the blood there. Or, once more, if I read 1 Tim. i. 5,—

"Now the end of the commandment is charity
Out of a pure heart,
And out of a good conscience,
And out of faith unfeigned,"

I may fix on the middle clause and say, the love, or charity, aimed at by the law, is the product of a "*good conscience*." But do I, on account of that statement, at all deny that "*faith unfeigned*" is needful in *order to arrive at a good conscience?* It is even thus with our Psalm, when received as stating what belongs to the members of Christ. It tells of their "*pure heart;*" but then that pure heart came from "*a good conscience;*" and that good conscience was the effect of "*unfeigned faith*" in the blood.

It is, however, only our Head that can fully realise the character here given. "*Holiness to the Lord*" is on our High Priest's mitre, while we, as inferior priests, go in His steps, to dwell in the Tabernacle. As Barclay puts it, with truth though not with poetic taste,—

"Now who is He? Say if ye can
Who *so* shall gain the firm abode?
Pilate shall say, 'Behold the Man!'
And John, 'Behold the Lamb of God!'"

The question is asked, v. 1, "Who shall dwell!" abide, be a guest for ever, in the palace of our King and God? Verse 2 tells the *outward* purity required, and the *inward* guilelessness. Verse 3, the purity of *word;* verse 4, *company;* verse 5, disinterested and self-denied love to His neighbours; verse 5, if He once promise He will

Digitized by Google

not "exchange" His promise for anything more convenient to himself, and will not fail to show the heart of *a brother* in common, every-day, transactions.* These are signs of a renewed nature, very rare in our world, and such as manifest the man to be, "though in the world, yet not of the world." In verse 4, we have the key to the whole difference between such a one and the man of earth. "*He honoureth them that fear the Lord;*" his heart lies in the company of those who fear Jehovah; and if so, then he himself prefers Jehovah's company to all besides. He is one who has fellowship with God.

But we must not fail to notice the "*Tabernacle*" and the "*Holy Hill,*" where this man's dwelling shall be for ever. The *Tabernacle* of Moses, which, in David's days, was pitched on the slopes of *Zion-hill*, is the type of greater things. In that figure we see God in the cloud of glory over the mercy-seat, dwelling with men, and the Priest entering in on the atonement-day to His presence. All this was typical of what is now before us in clearer light. The redeemed go in with the blood of the Redeemer through the rent veil, (for the atonement-day is "*now*") to Him who is in heaven. And when the Lord returns, and the "*Tabernacle of God is with men,*"—when Christ, the true mercy-seat, is here—then shall we go to that Tabernacle, and see Him on that Holy Hill, where His presence shall be manifested. (See this more at large in Psalm xxxiv.) But none shall on that day ascend that Hill or approach that Tabernacle who are not "sanctified." On this point Revelation xxi. 27 answers to our Psalm—into New Jerusalem "there shall in no wise enter any thing that defileth or maketh a lie." Over its gate is written, "Without holiness no man shall see God."

Here, then, we have before us a description of

The dweller in the Holy Hill of God.

THE RED HEIFER.

Numbers XIX.

The atonement of Christ is presented in a three-fold aspect:—

1. In the *passover*, as meeting the *wrath* of God.
2. In the *day of atonement*, as meeting *transgressions*.
3. In the ordinance of the *red heifer*, as meeting *uncleanness*.

The provision of Numb. xix. is interpreted, in Heb. ix. 13, as fulfilled with one complete sacrifice of Christ. For *us* there is no need of *many* sprinklings. Nevertheless, the power of Christ's one offering is perpetual; and we have to recur to its unceasing virtue, designed

* Barclay thus paraphrases ver. 5:—

"He lends without a saving clause,
No Jew or Gentile will oppress;
But vindicates the holy laws
Of love, without injuriousness."

Digitized by Google

for continuous use, and thus keep our once purged consciences practically clean from the defilement that is within, and the pollution we are liable to contract in the world. Thus it is said, "The blood of Jesus Christ—*cleanseth* us from all sin." (1 John i. 7.)

The full and distinct recognition of *sin* in our *nature* does not appear in the legal types. Indeed, this could not then have been made manifest consistently with the basis on which God was acting towards Israel, and with his purpose in giving the law. Man could not have been dealt with and tested on the principle of *law*, without reserving for a later period the disclosure of his inbred sin.* Yet it is just by reason of that sin within us, that we are exposed to defilements from without, such as are signified in this chapter; *Jesus*, who was perfectly pure, abode as a man in the world, without any taint coming upon him. With the *light of the New Testament*, then, we may perceive original sin, *implied*, though not declared, in this chapter. The various cases of contemplated uncleanness—the different modes and degrees of contact with death, convey the notion of *sin* rather than of *sins;* the latter enter more especially into the instruction of Lev. xvi.

Ver. 2. A *heifer* may convey the idea of weakness and passiveness. It contrasts with the power and strength of the bullock. (Lev. i.) The type of this chapter being a sin-offering of the deepest and most thorough character, the heifer appears suited to present the aspect of passive endurance and suffering without resistance ("crucified through weakness"). It was "red" to denote especially its sacrificial, victim character, like the ram-skins. (Ex. xxv. 5.)

Ver. 3. Aaron could not have engaged in this without being disqualified for the day for his functions, by the necessary uncleanness involved. (Ver. 7.) Eleazar was, therefore, to officiate in this ordinance. Nothing special, therefore, as to the bearing of the type depends on this particular.

Ver. 4. We may, perhaps, refer this to Heb. x. 20; for the new and living way is into the *holy places* (not the most holy alone). (See Heb. x. 19.) Blood sprinkled *directly before* the tabernacle indicates the consecration of the way for us. *Every* part of the animal was burned in this unique offering, even the *blood.*

Ver. 6. These things seem to have been thrown in, as it were, to complete the view of Christ's human nature. Weak as he appeared, and his countenance marred, yet real human dignity and loftiness were in Him. The cedar and scarlet gave a character, or *taste*, so to speak, to the burning; and with the hyssop, emblematical of lowliness, remind us of the marvellous assemblage of excellencies which were combined in Him who suffered without the camp, consumed by the fire of God's holiness, to take away our sin.

Ver. 7. It is remarkable that every person who had any thing to do with the heifer, its ashes, or the water of purification, contracted defilement, excepting the individual who was to be cleansed. Christ is a

* We leave our brother's statement here as it stands; though disposed to question its correctness.—EDITOR.

Digitized by Google

blessing to the *sinner*—to him who has iniquity to be removed; but if we come to Him in our natural state, as having already a cleanness of our own, the very reverse of blessing will be the result. The sacrifice of Christ is *ruinous* to all who are not interested in it. We can only safely use it in one way—as feeling our need, and as consciously defiled. (See also vers. 8, 10, 21.) Although the priest had but sprinkled the blood, and only stood by the burning, yet he was to be "unclean until the even;" the very sight and proximity of the offering defiled, such was the intense character of sin which was stamped upon it. The "even" was the commencement of a new day.

Ver. 9. Lit. *water of impurity, i.e.*, to cleanse from impurity, "it is a purification for sin;" lit. *it is a sin-offering.*

Ver. 10. The congregation of Israel being typical of the Church now, the "stranger" here, and in the passover, must refer to Gentiles in the millennium. There is nothing that properly answers to this at present.

Ver. 11. *Man* was the source and means of all the evil, corruption, and death which is in the world. (Rom. v.) The touch of the carcase of an animal made the person unclean only during that day (Lev. xi.); but the uncleanness from any sort of contact with the dead body, or remains of a man, extended over seven days. The taint of sin and death thus covers the whole period of nature—the *seven* days, or complete course of the old creation.

Ver. 12. "The third day" alludes to resurrection. Without the resurrection of Christ we could not know anything of the right use and application of his death. Purification with the ashes on the *third* day connects these things together. It is said "he shall *purify himself*," though we find another person sprinkled the water (vers. 18, 19). Thus while it is true that our cleanness is entirely Christ's work, yet it is the sinner's own faith which appropriates the blessing.

Ver. 13. "Cut off," typical of eternal death.

Ver. 14. The "tent" is emblematical of the circumstances of our common daily life in the world; in the midst of which we are continually liable to defilement.

Ver. 15. A vessel *closely covered* was not considered as unclean. If any one were actually impervious to the action of external polluting influences (as Jesus was), he would really prove himself thereby to be clean.

Ver. 16. "Slain with a sword," &c. The different kinds of contact with death in man, in this verse, may perhaps illustrate various ways in which sin and defilement are contracted. 1. One may be identified or have sympathy with the *violence* that is in the world. The account of a battle, or the history of a conqueror, &c., may awaken emotions, which, however natural, are really defiling. 2. The "bone of a man," some *relic* of sin; as, for instance, a bad or hurtful book, an evil action, pursuit, &c., may pollute a person who is occupied with it. 3. "A grave" is something much more hateful;

Digitized by Google

it is the very place of death. We may liken it to the more glaring kinds of evil and folly in the world; its vain and sinful amusements, &c.

Ver. 17. "Running (or living) water," is typical of *life*. Being put to the ashes, may teach that by the death of Christ *life* is obtained, as well as *atonement* and *purification*.

EVERLASTING CONSOLATION.

"Our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together and edify one another, even as also ye do."—1 THESS. v. 10, 11.

LIFE and death are the subjects in the text, and these are solemn and awful themes, full of mystery, and fraught with infinite consequences. All persons admit that death is solemn, but few think so concerning life. The godless consider it as a time for enjoyment, "let us eat and drink" (say they); the worldly consider it as a period for business, for amassing property, and establishing their families in comfort and respectability. Why is this? They all consider life apart from God and eternity, but they cannot help associating them with death. The godly man connects life with responsibility and eternity. He knows that this life is but the seed time for the world to come, and he endeavours to act accordingly. This is wisdom, and all beside is folly.

But of all the aspects under which life and death can be presented to us, none are so wonderful as the two following:—The death of a sinless Saviour, and the life of a guilty sinner; and the latter growing out of the former. We could as soon conceive of a creation without a Creator, as of salvation without an infinite Saviour, and a dying Saviour too. These are the subjects which the passage presents to us. We have here *an exhibition of Christian doctrine and an exhortation to Christian duty.*

Yes; both the *doctrine* and the *duty* are essentially *Christian.* The communications could only come from a God of all grace, and the conduct required can only be the result of Christian principles.

The former, to which we shall chiefly refer, may be thus stated:—*Christ hath died for his people. Some of the saints shall not die at all. Those who die shall only sleep and have a glorious awakening. All, as well those who sleep, as those who wake, shall live together with Christ.* What a sublime revelation is this! What a glorious sacrifice! What a great salvation! What complete satisfaction flows from believing all!

"Our Lord Jesus Christ died for us." This fact calls for close examination. When the sounds of death break upon our ear, or the signs of death meet our eye, we naturally enquire, *Who* is dead? and the report of the death of any celebrated personage generally makes a deep impression on the mind. How wonderful is the answer which the text gives to such a question! "Our Lord Jesus Christ *died.*"

Digitized by Google

Yes; "they killed the Prince of Life," and "crucified the Lord of Glory." His greatness cannot be searched out. His acts of goodness cannot be recounted. But his greatest act was dying; the most profound display of his goodness was pouring out his soul unto death.

When did he die? "In due time." In "the fulness of time," when "the hour was come," fixed upon from eternity. He was a faithful surety—punctual to the moment. Ages have departed since then, and millions of the human family have bowed down before death's destroying touch, but never since has there been such a death as this. It has left its impress upon all time, and been a fountain of life to millions of dead sinners. The monument to commemorate this death stands in the highest heavens, the earthquake which accompanied it has been felt in the lowest hell, and shall continue its vibrations till Satan's kingdom is crumbled down, and death is swallowed up in victory. The memory of it lives on earth, and millions of witnesses can now attest its truth and its power. That it is no cunningly devised fable, healed sinners around the Lord's cross, and devoted communicants around the Lord's table can testify.

Where did Jesus die? On this world, into which he came to save sinners. In *Jerusalem*, where he wrought such miracles of mercy, delivered such divine discourses, and uttered such words of heavenly wisdom. On *Calvary*, that ever memorable place ordained from eternity, contemplated by Jesus, when he said, "Lo, I come." Towards it his desires tended, clothed, though it was, with horrors. Thither, at the appointed moment, his faltering footsteps travelled; but though he was weak and weary in body, his heart was stedfast, though "led like a lamb to the slaughter," he was "strong to redeem," "mighty to save." Though Golgotha was a place most dishonourable, he there brought the highest glory to God, and made it a centre of attraction to wondering angels. Oh! Saviour, this earth on which thy blood was shed, shall yet shine with thy glory; and Jerusalem, where thy cross was reared, shall be "the throne of the Lord, to which the nations shall be gathered." (Jer. iii. 17.)

How did the Saviour die? A painful and accursed death. His cup of sorrow was one of unmixed bitterness. His path to the tomb was thick set with briars and thorns. Men compared to lions and savage beasts tortured him—hell from beneath was moved to assault him, and over him hung the dark thunder cloud of Divine indignation. His eye, lifted toward heaven in faith and prayerful resignation, saw "trouble near and none to help." His listening ear could only catch the terrible words uttered by Divine justice, "Awake, O sword, and smite the shepherd." Yet was his death most *holy* and *triumphant*. His dying moments were filled up in exercising every grace toward God and toward man, whether friend or foe. Zeal for God, love to man, revenge against sin and Satan burned in his breaking, bleeding heart, and thus he triumphed. His death was an atonement for sin—a pattern of all holiness; a satisfaction to God; a victory over hell; and therefore is, and ever will be, a fountain of eternal life.

Do any, then, wonderingly ask *why* did he die? The answer is

Digitized by Google

before them—justice required it—mercy desired it—sinners needed it; and, therefore, Satan was permitted to plan it, and man to execute it; and thus, Divine wisdom overruled the rage of hell, and the madness of earth, drawing out the admiration of heaven, and casting up a highway for sinners to return to God and glory.

One other question may be asked, and it is an *anxious* one with many, For *whom did Jesus die?* For those "whom God hath not appointed to wrath, but to obtain salvation by him." His death is the only means of escape from deserved wrath, and the only title of admission to glory. None who trust simply the sacrifice of Christ shall feel that wrath, or fail of obtaining that great salvation. Does the trembling heart ask, how am I to know that I am among the "*appointed ones?*" the reply is, you certainly are among the *invited* ones; and, accepting the invitation, you shall be found among the saved. Is the cross of Jesus glorious to your soul? is his death the great attractive subject to your mind? then fear not, for you it was reared, you are interested in it.

Those for whom Jesus died are brought to have a peculiar connexion with his death. God intends that the cross shall unfold his brightest wisdom, communicate his richest grace, and display his noblest might. There he intends the weary sinner shall find rest, the sick soul, healing, the poor and the bankrupt, eternal riches—the perishing, food, the slaves, freedom, and the alien, the adoption of sons. All who trace these wonders, and receive these blessings at the cross, are by it reconciled, and shall be brought to stand before God in robes of spotless glory.

"Our Lord Jesus Christ died for us." If you thus confide in him, confess him, and claim him, it is because he first acknowledged you. If he is your *Lord,* he has been and still is, your Saviour. If you call him Lord, and crown him as such, be you sure, that for you he wore the thorny wreath, and endured the painful cross. But even failing to make out all this, if you see nothing in yourself but guilt and wretchedness, you are invited; go to him, and ask him to be your Saviour, and you have his word, that "you shall not be cast out."

A second point of Christian doctrine in the text is, that *some of the saints shall not die at all.* "Whether we wake."—In another place the Apostle says, "we shall not all sleep, but we shall all be changed" in a moment, in the twinkling of an eye, at the last trump. (1 Cor. xv. 52.) And again, "We who are alive and remain, shall be caught up together with them (the risen saints) to meet the Lord in the air." (1 Thess. iv. 7.) These passages which burn so bright with glory, teach us the oneness of the Church in all ages—the glories which shall attend the Lord's coming—and the constant state of expectation in which the saints should be found. One generation of the saints shall not die at all, but, like Enoch and Elijah, under former dispensations, shall be transformed and translated. This will be done "in a moment" at the appearing of Christ, and "according to that mighty working, whereby he is able even to subdue all things to himself." (Phil. iii. 21.) Let not, then, the saints "sleep as do others, but watch and be sober."

Digitized by Google

The Lord *may* come any moment, they may be changed in a moment. Some who may read this paper may never die, may never have to "say to corruption, thou art my brother;" let us, then, ever be "looking for that blessed hope, and the glorious appearing of our God and Saviour."

But does not this clearly revealed fact, that some of the saints shall never die, testify very fully to the perfection of the work and death of Christ, and the completeness of his victory over death and the grave. Are we not here taught that there is no *moral reason* why the saints, the redeemed by Christ, should die at all? If some, as Enoch and Elijah, *have been* exempted from death—if many more shall be—why might not all if the Lord so willed it? Death is not, as some say, "a debt of nature," but the effect of sin. Death is not, as regards the believer, a debt due to justice; this idea would invalidate the atonement of Christ. The believer has nothing to pay either living or dying, justice requires nothing of him. There are wise reasons, doubtless, why nearly all God's redeemed ones *should* pass through death's portals, and why their bodies should moulder in the dust; but these reasons are not of a penal nature. They are conformed to Christ, they sleep in Jesus—they glorify God in dying, by faith, resignation, and hope—and the grave furnishes the dark ground of the bright picture of the resurrection. These, with other reasons, show *why* the saints die, but nothing in law requires it. Death does not stand out against them as a penal sentence, still unrepealed, for Christ their Lord has "abolished death."

But is it not said, "that it is appointed unto men once to die, and after death the judgment?" (Heb. ix. 27, 28.) It is *so* said; but does not this Scripture simply set forth man's desert as a sinner, irrespective of, and apart from redemption? Death and judgment are all he, as a sinner, can expect. But go on with the passage, and you will find that instead of the sinner's death, there is Christ's death; and instead of judgment the Lord coming without sin unto salvation. Blessed transfer! glorious exchange!

The third point to be noticed is, that *those saints who die previous to the Lord's coming, only sleep, and shall have a joyous awakening.* Those who die in the Lord, sleep—sleep in Jesus. To them the Lord makes good his promise; "He that liveth and believeth in me shall never die." (John xi. 26.) "He that keepeth my saying shall not see death," John viii. 51; death shall not be the same thing to them as it would otherwise have been. "To die is gain;" yea, as dying Hervey said, "Death is put among the inventory of the Christian's treasures." "Death is yours." (1 Cor. iii. 22.) Well might it be said of Jesus, "that he has abolished death!"

How much of tenderness and tranquillity is there in that word "*sleep*." It refers both to the act of dying and the state of the departed. Thus it is said of Stephen, that "he fell asleep." To the eye of sense all was terrific and stormy. The raging multitude gnashing with their teeth, the mangled bleeding body of the saint give no idea of tranquillity; but look into the martyr's bosom, all is calm there as a summer evening; he is laying his head on his Saviour's

Digitized by Google

breast. Thus often has it been with the death-beds of God's people; the accompaniments of death have been terrible, but still they *have* fallen asleep.

Applying the term to the state of the departed, we must not push the figure of sleep too far. We take all the good it contains, and no more. We do not take its insensibility, its troubled and fearful dreams; only its tranquillity. The body of the believer sleeps in the grave, safe in the keeping of omnipotent love. While a mother's eye is upon those of her children who are about or around the house, the sleeping infant is not forgotten, but is safely guarded, and at last it may be awaked by the mother's voice or the mother's kiss. So still more tenderly and carefully God the Omnipotent Father guards the redeemed dust of his family. The soul, too, "rests from its labours," not in unconsciousness, or else to die would *not* be gain, else the words of Jesus would *not* be true; "He that liveth and believeth in me shall never die," else death *would* separate from God's love. (Rom. viii. 39.) Surely Jesus did not receive Stephen's soul into a state of unconsciousness, else we must infer that his own spotless spirit passed from the cross into a similar condition instead of into the hands of the *living* Father to whom he committed it. No, the soul cannot sleep when it passes into eternity. It is wide awake then. If it has passed through life in a dream, the dream will be over *then*. The unsheltered soul will feel the storm of wrath; the unwashed soul will feel the curse of sin; and the soul made meet for God and glory will enter into rest and be truly blessed, yet waiting for the full glory at "the resurrection of the just."

How gloriously will that morning dawn! Christ will descend full of love, clothed with glory. His own voice, his own glad shout of triumph shall burst the barriers of the tomb and quicken into immortal beauty the dust of his saints. What was "sown in weakness shall be raised in power." "The mortal shall put on immortality, and death shall be swallowed up in victory."

Then cometh the glorious consummation, the crowning blessing. *We shall live together with him.* "We shall *live*." This will be life indeed. Life out of Christ's death,—life beyond the power of death,—life without fear of death. An active, sublime, glorious, spiritual life. Every faculty and feeling wide awake; every member of the body employed. The entire man instinct with life, and all laid out for God's glory. This life will be a *disposition and ability to live to God.* This we sigh for now. Herein we fail and come short. On account of this failure we groan and are distressed. But *then* there will be no reluctance, no weakness, no weariness. We shall aim high and reach our aim; and from this glorious height go on to still nobler attainments; while, as each successive height is attained, humility will be deepened and gratitude heightened. "We shall live *together*." There will be recognition, fellowship, co-operation. There will be no jarring views, no foolish partialities, no trifling disputes, no unholy rivalry. All will be humble, all holy, all happy, all dependent. From all places, all periods, all people, they shall come to the glorious

Digitized by Google

gathering, an innumerable company. Life their element, love then their bond, glory their inheritance, and service their happiness. As kings they shall reign ; as priests they shall minister ; as servants they shall " serve God day and night in his temple, and he that sitteth upon the throne shall dwell among them." The Lamb shall lead them, and " so shall they ever be with the Lord."

Yes, we shall live together WITH HIM, see his glory, share his joy, sit on his throne, survey his triumphs, and sing his praises, Yea, more ; be his mirrors to reflect his glory, his instruments to perform his will, his witnesses to attest and proclaim his faithful love, his costly and undying friendship to listening worlds for ever and for ever.

Surely, then, this exhibition of Christian doctrine in the text is most glorious. Here see love, life, glory, in all their grandeur. Love destroying sin and saving sinners; life, first defying, and then annihilating death ; and glory lasting as eternity.

To those who, clinging to the cross in simple trust, look for this glory, the *exhortation to Christian duty* is sent : " Wherefore comfort one another and edify one another, even as also ye do." Who can resist such an argument! Religion, when consummated in glory, will be relative and social; let it be so *now*. God has done much to make us blessed, both now and eternally. Let us enter into his design, and seek grace to be imitators of him as dear children. Let each saint seek first to realize the power and the joy of godliness in his own heart, and then, in a spirit of tenderness and love, to wipe his brother's tear, and wash his brother's feet. This we shall only do as faith surveys the cross of Jesus, love embraces his glorious person, and hope anticipates the bright appearing. Then shall we be ready to speak to each other of his love, and stir one another up to abound in the work of the Lord. Even here we may advance much further than we have hitherto done, in knowledge, holiness, and joy ; we are called into Christian fellowship for this very end. Filled with the love of Christ, fired by hopes of eternal glory, let us seek, as members of the body of Christ, so to receive out of his fulness, and so to minister to the general good, that the body may increase into the edifying of itself in love. " Blessed is that servant whom his Lord, when he cometh, shall find *so doing*."

DISSERTATION ON 1 CORINTHIANS XV. 27, 28.

(*Concluded from* p. 568, vol. i.)

We at length approach our main subject ; the words ὑποτασσειν and ὑποτασσεσθαι. It has been too confidently asserted by a learned man that this word always preserves the idea of subjection, or submission. The contrary is most certain, as I shall show by many express examples. The word is a military term, taken from the tactics of the ancients. The word ὑποταξις was well known as the term opposed to προταξις in the arrangement of an army. So an

Digitized by Google

anonymous writer on the ταξις παλαια,* says, προταξις ψιλων—ὑποταξις δε ὁτε ὑποταττονται. Compare Plutarch, in the Life of Crassus, also Arrian and Aelian '*In tacticis.*' Polybius calls the soldiers who followed the elephants, or stood behind them,† τους ὑπο τα θηρια τεταγμενους. In the language of Aelian,‡ τασσεσθαι ὑπο Θεῳ, is to "serve under God," or rather, "to have a subordinate rank in the army of God." The Emperor Marcus Antoninus, when discoursing of the consummate wisdom with which all things are connected together in the universe, or, in other words, of the optimism of the system of the universe, uses the word ὑποτασσειν, not in the sense of subjection or submission, but to express the right order in which the Governor of the universe has been pleased to arrange all things, and to give one a rank before another. "The Universal Mind," he says, "loving harmony, has created things that are inferior, for the sake of those that are more excellent; and those that are more excellent, he has fitted to one another. Observe how he has arranged all in equal, or successive, ranks, πος ὑπεταξε, συνεταξε, and has given to each according to its worthiness, and has brought the most excellent things into harmony one with another."§ That the word ὑποτασσεσθαι cannot have any other meaning in the passage before us, is apparent from the use of ταγμα in ver. 24; for the substantive must follow the meaning of the verb, and ταγματα (ranks) are those things which we are accustomed ὑποτασσεσθαι, (to arrange). This order of an army was called ἐπαγωγη, as we learn from the anonymous writer already mentioned, who says—"It is called ἐπαγωγη, where rank is ranged after rank, ὁταν ταγμα ταγματι ὑποτασσεται. And Clemens Romanus, the contemporary of the Apostle Paul, and his colleague in preaching the Gospel, evidently understood his words in the same sense; for in describing the order of the faithful, as of a spiritual army well marshalled, he manifestly alludes to these phrases in 1 Corinthians xv.: "Let us fight then, brethren," he says, "with all our might. Let us consider those who fight under their officers, with what good order, πως ευτακτως, with what activity, with what discipline, πως ὑποτεταγμενους, they obey their commands; for all are not generals nor captains of a thousand, or of a hundred, or of fifty men; but each in his own rank, ἑκαστος ἐν ἰδιῳ ταγματι, executes the orders of the commander-in-chief, βασιλεως, and of his officers."‖ Here he expressly quotes the words of verse 23, and indicates with sufficient clearness that ὑποτασσεσθαι, is to be explained from the terms of the ancient military art, and is to be understood of the order in which one rank follows another—one officer succeeds another. Paul, therefore, after describing in vers. 23—26 the going forth of Christ, and the victory He had gained over His enemies, delineates, in the terms of the ancient military art, the triumphal army, or the subjects whom the

* See the Appendix to Scapula's Lexicon, at the close of the treatise of Ammonius περι ὁμοιων. κ. τ. λ.

† Lib. v. c. 85. ‡ Var. Hist., lib. iii. c. 9.

§ De Seipso, lib. v. sec. 30.

‖ Patr. Apost., tom. i. p. 167, sec. 37, conf. sec. 41.

Digitized by Google

Father (the Supreme Governor of the universe, under whose authority the Son, as commander-in-chief, has carried on the war against his enemies,) thereafter gathers together and disposes in order under Him. And that the triumphal army marched according to its ranks, we learn from Appian, the Alexandrian, who, describing the triumph of Scipio after the second Punic war, says expressly, "And after them the soldiery in squadrons and centuries, *κατα τε ἰλας και ταξεις*, crowned with garlands and bearing laurel branches."*

These matters being premised, I now proceed to explain more fully these two verses. The particle *γαρ*, "for," shows that the apostle is illustrating and confirming what he had already said in verses 23 and 26.

I. In the first place, he teaches, in opposition to the Gnostics, that God had subordinated all things to the Son, none being excepted save God himself. (Ver. 27.)

1. In the first clause he teaches that God had subordinated all things to his Son, *i.e.*, placed all things in the rank second to Him. "For he hath put all things under his feet." He alludes, if I mistake not, to the senate who decreed the triumph, which was the highest honour that a warrior could receive. The decree having been made, it was put to the people, and they were asked that on that day on which the triumph was to take place military command (*imperium*) should be given to the General who was to lead the triumph. The soldiers followed him who led the triumph, *ὑπεταξοντο*, by squadrons or centuries. The honour of a triumph was never decreed to any unless to a General who in one field had slain above 5,000 of some lawful enemy, and had increased the bounds of the Roman dominions. The apostle, therefore, intends to represent this triumph and triumphal procession as decreed to the Son, the commander of the army, by God himself, the Supreme Governor of all things, on account of his having gained an honourable victory, and increased the extent of the kingdom of heaven. "All things," *παντα*, he says, "and not all men," *παντας*, because not only did the soldiers march in their ranks at a triumph, but also carried their arms, laurel crowns, and laurel branches on their spears and javelins, their spoils, and finally, the banners and standards by which they were divided into squadrons and centuries. Thus the long array of the procession enters the celestial Capitol.† And, inasmuch as the phrase here is, not *ὑπεταξεν ἀυτῳ*, but *ὑπεταξεν ὑπο τας ποδας ἀυτου*, the allusion seems to be to the lofty triumphal car in which the General sat on high exalted above the other troops; while the soldiers followed him beneath and almost under his feet. This appears from the triumphal arch of Titus, and from the coins of Titus, Vespasian, Trajan, and the other emperors. And hence Juvenal:—

> "Quid si vidisset Prætorem curribus altis,
> Exstantem, et medio sublimem in pulvere Circi,
> In tunica Jovis et pictæ Serrana ferentem
> Exhumeris aulæa togae."

* De Bellis Punicis, chap. xxxvi.

† Longæ visent Capitolia pompæ.—*Ovid.*

Digitized by Google

And Ovid also :—

> " Hos super in curru Cæsar, victore veheris
> Purpureus populi rite per ora tui."

But the phrase is used by the apostle chiefly that he may illustrate and enforce his argument by the Eighth Psalm, from which these words are taken. And he might well make use of them, since in the Psalm Christ is represented not on the earth but in the heavens; and thus the armies of the Church militant are placed under her feet.

2. He teaches, however, that God alone is excepted, of whom it would be absurd to say that He should be subordinated to the Son. " But when he saith, All things are put under him, it is manifest that he is excepted who put all things under him." (Verse 27.) Here again he appears to allude to the triumphal procession. The Roman Senate who had decreed the triumph, according to an ancient custom, went forth to meet the General, and were not placed in a rank inferior to him, but used to take the lead in the triumphal procession. Dio remarks, that this custom was neglected only by Cesar Augustus in his triumph for the naval victory at Actium, and the subjection of Egypt. It may be well to quote his words as confirming the ancient practice :—" After this Cesar himself did every thing according to the usual custom, except that he neglected his colleague and the other magistrates, suffering them, contrary to custom, to follow him, along with the other senators who were the sharers of his victory. Heretofore it had been usual for those to precede, and the others to follow."* In the triumphal arch of Titus, the magistrates are represented as partly preceding, and partly accompanying the triumphal car.

But why, it may be asked, this strange and unexpected observation of the apostle ? Who that is in his senses would ever imagine that God himself was to be subordinated to Christ ? To this question I can make no answer, if the hypothesis that Paul was in this place referring to the Gnostics be denied. But if he had *them* in his eye, it was very natural that he should insert this statement; for there were some among the Gnostics who were not ashamed to maintain that God himself was to be subjected to the Son. That the whole matter may be more distinctly understood, and the relation which this error bears to the resurrection may appear, I shall give as short a view as I can of the Gnostic system.

These foolish men, in the first place, held that this world, the *visible world*, as they called it, and all the bodies that are in it, are wholly evil, and that only souls are good. But when they wished to compound this foolish philosophy with Christianity, they found a serious obstacle to their opinions in the fact, that the preachers of this religion taught that Christ himself had put on a human body. This doctrine it was necessary either to deny, or to soften in some way or other. Moreover, they maintained that the Deity, by whom this visible world

* Hist. Rom., lib. li. c. 21.

Digitized by Google

had been created, was himself evil. They declared that the bodies of men had been made by this evil Deity, for no other purpose than that he might hold their souls shut up in them as prisons. Thus they could not but deny the resurrection of these bodies, which were only the prison-houses of their souls, and consider it the highest felicity if they could at any future time escape from them altogether. That they might accomplish this, they pretended that Christ was the first emanation of a good and benignant God, before unknown to men: that he came into this world and took to himself, either only the appearance of a human body, or a body of a far nobler nature than ours, and of heavenly origin. This body was Jesus, to whom Christ joined himself at his baptism, and from whom he again separated himself when Jesus was nailed to the cross. For Christ, according to these heretics, did not procure the salvation of men by his sufferings and resurrection; but rather announced to them his Father, whose existence had no beginning, and of whom they had hitherto been ignorant; and delivered those who believed in him from the body, and from evil, and from the Deity who created the world. Some went so far as to maintain, that the Deity who created the world was not only evil, but was the God of the Jews. Therefore if Christ was to deliver believers from the God of the Jews,—the Creator of this world, whom Christians and Jews alike held to be the true God, and who, by the name of God was, *κατ' ἐξοχην*, known to them both; then this God himself, after the victory should be achieved, and the souls of all men delivered from their bodies, must necessarily be subjected to Christ. Whence Heraclean, one of the Gnostics, is said to have written, that the words, "He who cometh after me, and who was before me," in John i. 27, apply in an allegorical sense to the God of the Jews, the Creator of this world. For he thought that it was here acknowledged that the Creator of the world was inferior to Christ.* Thus these dreamers set an opposition, *αντιταξιν*, between God and the Creator, that is, the true God and Christ, and were for this very reason called Antitactae. Concerning these, the following remarkable passage occurs in Theodoret: †—"The Antitactae call the great unknown God their Father, and maintain that he is good; but that God the Creator,‡ one of those who sprung from him, sowed the tares, and surrounded us, as they say, with all evils, setting himself in opposition to our Father, the most excellent God, *αντιταξαμενος ἡμων τῳ αγαθωτατῳ Πατρι.*" To the same effect are the words of Clemens Alexandrinus:—"Setting themselves in opposition to their Creator, *'αντιτασσομενοι τῳ ποιητῃ τῳ σφων.*" §

From these remarks it is plain why Paul, in this passage, ever and anon alludes to military rank, *ταξεως*, and especially why, in the verse before us, he makes the strange and remarkable declaration, that God

* Τον Δημιουργον του κοσμου 'ελαττονα ὀντα του Χριστου τουτο ὁμολογειν.

† Haeret. Fab., lib. i. c. 3.

‡ This passage has been usually pointed,—τουτον δε αγαθον ειναι, και Θεον ποιητην, but wrongly, for they called the Creator just, δικαιον, but never good, αγαθον.

§ Strom., lib. iii. c. 3.

Digitized by Google

was not to be subjected or subordinated to the Son. The apostle is setting the true Christian doctrine in direct opposition to the ταξις and αντιταξις of the Gnostics, and the whole passage may be thus paraphrased:—"God, the Governor and Judge of the whole world, has placed all the faithful (like an army divided into centuries, cohorts, and legions), and all things pertaining to them in rank after his Son, (*subordinavit filio,*) as their Captain, to whom he has decreed a triumph. For I would not have any one to be so blind as to imagine with the Gnostics, that God himself, as the evil Creator of evil bodies, is to be subdued by Christ and placed beneath him. For nothing is more plain than that He who has decreed the triumph to Christ, and placed all things after him in rank, as an army now bravely fighting and hereafter to enjoy a triumph, must himself be excepted and not subordinated to Christ, a conclusion which would be equally repugnant to sound reason, to the nature of the thing itself, and to sacred Scripture."*

II. In the second place, he teaches that the Son, after all things are thus placed in rank after him, shall himself be next to God in the triumphal procession, that at length the Triune God may be all in all. (Ver. 28.)

1. Here he first describes the ὑποταξις of the triumphant army.

(1.) The time is mentioned:—*when* all things are put under the Son, that is, by Almighty God the Father of all.

(2.) He declares that the subordination of the Son is at this time to be looked for.

i. The subject is ἀυτος ὁ ὑιος, the Son himself; the Son of "the Father," mentioned in verse 24, where there is an allusion to Ps. ii. 7—10. He is also called the Son of Man in Ps. viii. 5, which place is quoted in verse 27. Whence it appears that the Mediator is here pointed out, with respect as well to his Divine as to his human nature. And with the same reference to his two natures, and in the same manner he is called "Son," in Mark xiii. 32.

ii. The Son is now to be placed after the Father, who has placed all things after him in rank, Ὑποταγησεται τῳ ὑποταξαντι ἀυτῳ τα παντα. It has been already observed by Claudius and Gerdesius, that this is not a permanent act, but one which is singular and momentary, and at the same time glorious. We cannot obtain a better idea of this than by calling to our assistance the ritual of the triumphal procession. It was customary, as I have already remarked on the preceding verse, for the magistrates to go forth without the gate to meet the triumphant general, and then to precede him with the twelve lictors. And thus he, with his triumphant army, having entered the gate, was subordinated ὑπεταγη to the magistracy, or followed next in order to them. Then the lieutenants, the tribunes, the centurions, and finally the soldiers, each in his rank, followed him who had the triumph, *triumphantem sequebantur*, to use the phrase of Livy.† I have already noticed from Appian, that the soldiers in this procession were divided into centuries, maniples, and

* I have ventured to omit the remainder of this paraphrase, which in the original extends to a much greater length.—(*Transl.*)

† Hist., lib. x. cap. 30.

Digitized by Google

legions. Therefore, the meaning of the passage is as follows:—"The Son, just as of old the commander-in-chief in the triumphal procession was second in order to the magistracy, shall in like manner, in the triumph which he is to lead, be second in order to the Supreme Governor of all things. As though God would by this public act make it manifest that he had conquered the enemy, saved all his subjects, and administered the affairs of the kingdom well and prosperously, and according to the mind of the Supreme Being." C. Aurelius, the consul, declares in Livy the causes why triumphs were instituted. "Our ancestors," he says, "provided among their institutions of war, that the lieutenants, the tribunes of the soldiers, the centurions, and finally the soldiers, should be present at the triumph, that a public testimony might be borne to the truth of the exploits of him to whom such an honour was decreed."* With the same design was the triumph decreed to the Son; for this very purpose the Son, when he shall enter the heavenly city in triumph with his victorious army, shall be second in rank or order to the Father, in order that a public testimony may be borne to the truth of the exploits of the Great Hero to whom such honour shall be given.

2. The apostle declares in verse 28, the end which all these arrangements are to serve: *ἱνα ᾐ ὁ Θεος τα παντα ἐν πασι.* The phrase implies that God alone is Almighty; that the supreme power is in the hands of Him only; that He alone discharges all offices. This has been illustrated by Beza, Raphelius, and Gerdesius, and by J. J. Wetstein, with a numerous list of examples. Of the passages which have been quoted, none is more to the purpose than one from Appian the Alexandrine's history of the civil wars, where Brutus thus speaks, after the death of Cesar:—"But if he gave you neither the urban, nor the provincial magistracies, nor the command of the army, nor the privileges of colonists, nor any other honour whatsoever, neither was the Senate consulted nor the people inquired at, but Cesar was all in all:" *πανθ' ὁ Καισαρ ᾐν ἀπασι.*† So also Demosthenes, in his oration "for the crown." "These despicable Thessalians and senseless Thebans, regarded Philip as their friend, their benefactor, their preserver; he was everything to them," *παντ' ἐκεινος ᾐν ἀυτοις.* And Heraclitus has adduced from Diogenes Laertius, a noble sentiment concerning God, almost in the same words as the text. "All wisdom," he says, "consists in acknowledging God, who governs all things everywhere," *παντα δια παντων.*‡ According to the apostle, this shall be the most glorious epoch in the course of time, when all rule and authority and power being taken away, it shall be manifested by the clearest proof to the whole universe, that the Triune God is the Supreme Deity who shall then be all in all—shall alone undertake every office, and be sufficient for all.

I shall give the sense of the passage in a short paraphrase. "*But when* on the last day, the day of triumph, *all things shall have been*

* Hist. lib. xxxi., cap. 49. † Lib. ii., p. 837.
‡ Lib. ix., c. 1.

Digitized by Google

subordinated to Him, the whole army, with its arms, laurel crowns, and spoils, *then even the Son himself*, who, as commander-in-chief, has carried on the war, *shall be subordinated to Him*, or shall hold the place next to Him *who*, discharging the functions of the magistracy or the senate, inasmuch as He is the Supreme Governor of all things, hath decreed the triumph to Christ the conqueror, and *hath*, in point of rank, *put all things under him*. At that time not only shall the risen saints enter the heavenly city in joyful procession, but the eternal God himself, by the public honour which he shall confer upon the Conqueror, shall testify that He hath performed great exploits, extended the bounds of the Divine kingdom, and slain many thousand enemies in one battle on Calvary. *So that*, all rule and authority being at length annihilated, as well as the might necessary for maintaining them, the Triune *God shall be all in all*—shall so govern all his subjects, and so administer all affairs, as that it shall be manifest to every one that He alone can do all things, and that with Him alone, supreme authority rests. Whence again it may be gathered that all the faithful in whom God shall be all, must be raised up from the dead."

This hypothesis, that the whole phraseology of vers. 23—32 is drawn from the terms of Roman and Grecian warfare, not only greatly illustrates the whole passage, but also is well fitted to refute the impious doctrine of the Socinians concerning the end of the kingdom of the Son of God, and his subjection under the Father, whom alone they will allow to be in his nature God.

I. As to the kingdom of Christ.

1. Volkelius * will have it that the kingdom of Christ shall last even to that time when all things shall be subjected to him, not merely *in potentiâ*, but in reality. And he endeavours to confirm this opinion from the words in verse 24. Then the end—Ειτα το τελος. He is, however, mistaken, for no mention has yet been made of the kingdom of Christ, but of the resurrection, first of Christ, as leader, and then of those who are his in the day of his coming, but each in his own order. When these words, Ειτα το τελος, immediately follow, who will believe that Paul wished to say that then would be the end of the reign of Christ? And how entirely irrelevant would such an addition have been to his argument? It would have been more to his purpose, had he demonstrated that the reign of Christ shall have no end at all, but shall last throughout eternity, as indeed Scripture teaches. Any unprejudiced person may easily see that the end here spoken of is partly the end of all things, partly of the war which each in his own rank had been carrying on. And this indeed is the only sense which can at all help forward the argument of the apostle.

2. But it is urged that the same *end of the reign of Christ* can be gathered from the succeeding words of the same clause. "When he shall deliver up the kingdom to God, even the Father." But I have shown above, that according to the metaphor continued through the ten verses, in which almost all the words used are military terms, *βασιλεια* here signifies a military kingdom or command. Nor will it

* De Ver. Rel., lib. iii. c. 32.

Digitized by Google

be denied on our part that this *praetura*, or *potestas imperatoria*, will be given up by Christ. For what further need is there of a captain, where there are no more any enemies or any conflicts. This is the true reason why Paul immediately adds, "when he shall have put down all rule and all authority and power," as I showed at length above.

II. The Socinians pretend also that when Christ shall have thus abdicated his regal dignity, he shall from that time be subject to the rule of the Father, and that Paul so teaches in this place. They are mistaken, however, for I have shown by the clearest proofs that ὑποτασσειν in this place means not "to be subjected to the rule of another," but "to be placed in rank after another," in an army or procession. Nay, so far is it from being the case that the Son of God, denuded of his kingdom, shall at that time be one of the subjects of the Father, that this very ὑποταγη, will rather be the highest glory of the rule of the Redeemer; for, as I have already observed on the occasion of a triumph, the decree for it having been made by the senate, was submitted for approval to the people, and they were asked to give the *imperium* for that day to him who was to have the triumph. And that this was the highest honour, is plain from Valerius Maximus, whose words are worthy of being here quoted. "It was customary for the consuls to be invited to supper by the Imperator who was to lead the triumph; and for them then to be requested to abstain from coming, lest on that day on which he was to triumph, any one should be present at the same banquet, having a higher rank than he;" *ne quis majoris in eodem convivio sit imperii.* *

* Memorab., lib. ii. c. 8.

Reviews.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-law, the Rev. W. HANNA, LL.D. Vol. I. Edinburgh: Sutherland and Knox. 1850.

As this volume contains in it nothing bearing upon prophecy, and as in our last Number we dwelt at some length upon the character both of Dr. Chalmers and his writings, we shall not take up this work at length. It is interesting beyond what could even have been anticipated. It is tastefully and vigorously executed. It brings before us the whole breadth of Dr. C.'s early character, first, as the man of science, and then as the minister of Christ;—first, as the Saul of Tarsus, opposing evan-

Digitized by Google

gelical religion with all his fervour, and then as Paul the apostle, preaching with overpowering energy, the faith which once he sought to destroy.

Isaiah as It Is; or, Judah and Jerusalem the subjects of Isaiah's Prophesying. By the Rev. ALEX. KEITH, A.M. Edinburgh. 1850.

THIS work is by the son of Dr. Keith, and its object is to bring out to view the *literalities* of Isaiah. It has reached us so late that we cannot do justice to it; neither can we find time to specify wherein we differ. But it certainly contains much most excellent and sound exposition. The author is content to take the Word of God just as he finds it; and hence, though he might not be willing to call himself a pre-millennialist, he interprets the prophets just as they do. Thus he writes:—

"Regard for the *litera scripta* of the inspired volume requires that Israel, not the Church, be regarded as the subject of Isaiah's prophecy. To apply to the Church what is limited by the letter of Scripture to Israel is to take a liberty which would be unwarrantable in the case of any profane writing. Where is this license to stop? If Jerusalem does not mean Jerusalem; if Church may be substituted at will and random for Zion, why may not the same liberty be taken with any other portion of the sacred word? Socinianism, Popery, and other heresies, rest on a non-natural exposition of the scriptural text; but with what justice may their advocates turn round and assert that their loose exposition of Scripture is literal in comparison of the license taken by Calvinistic commentators."—(Preface, p. 57.)

The Bible History of the Holy Land. By JOHN KITTO, D.D. Second Edition. London: Charles Knight. 1850.

THOUGH we are sorry that Dr. Kitto assumes the Septuagint chronology in this volume, yet it is an admirable Bible History. The engravings we do not like, but the letter-press is excellent, and the whole book worthy of high commendation. It is not a book from which we can extract any passages as specimens, both from its purely narrative character, and also because it takes up nothing of the prophetic word into it save as matter of history.

The Word of God; its Importance and Power. Sermons preached in the parish Church of St. George, Bloomsbury. By the Hon. and Rev. H. MONTAGU VILLIERS, M.A. London: J. Nisbet and Co. 1849.

THESE discourses are most seasonable, as well as excellent. They bring boldly out the great truth of the entire inspiration of the Word of God. Touching on other points, they commence with this.

We intend, if the Lord will, to take up the subject of inspiration ere long, in order to bring out the plenary or verbal inspiration of the Word, in opposition to the shallow philosophy and false theology of many in our day; but, meanwhile, the reader will find a clear statement of this most momentous point in the first of these discourses.

Digitized by Google

In the Sermon on "The Profitable Hearing of the Word," at p. 177, we have a passage in which the author summons Christians to the fervent support of Bible and Missionary Societies. It forms another instance out of hundreds which go utterly to confute the calumny attempted to be raised against pre-millennialists by certain recent writers. Feeling the weakness of their arguments they endeavour to make out a case against millennarians personally, as being opposed to all missionary exertion. Such assaults are not only utterly devoid of any *logical* strength, but are most thoroughly unfounded. In them we see the length to which special pleading, founded on feeble arguments, will go in order to prop up a hopeless and sinking cause.

Israel and the Gentiles. Contributions to the History of the Jews from the Earliest Times to the Present Day. By Dr. Isaac Da Costa, of Amsterdam. London: Nisbet and Co. 1850.

This is a work that might attract attention, even because of its author, himself a Jew of distinction, brought to Christ, and a friend of Dr. Cappadose. But in itself it has much to recommend it, being full of interesting information regarding the dispersed sons of Abraham, given in a form that engages the reader's sympathies.

Of the general remarks of the author while handling his subject, we give the following as a specimen. It occurs page 431:—

"Let us remark a striking difference between the religion of modern Judaism and the Christian faith. With the Christian, the first effect of faith is *confession* (Romans x. 10): with the Jew, it is the *practice of the law*, either in secret or openly, with permission, in time of persecution, to act as bests suits the emergency of the moment. A striking and characteristic consequence this of the essential difference between a religion that teaches salvation through a living faith, and that which makes it dependent on outward meritorious works," &c.

His views of prophecy appear now and then; thus at page 625:—

"Now then the King has come. He has obtained their deliverance by his sufferings. Is the glory, therefore, less surely promised, less certain to follow? By faith in a crucified King, the expectation of the glorified King becomes legitimate and acceptable in the sight of God. Jesus is this King; not only spiritually reigning over hearts and minds, not only in heaven, and over His invisible Church, but also some day upon the earth, over His own people and country, and thence over all nations, from sea even to sea, and from the river even to the ends of the earth."

He thus states the feelings of Calvin towards the Jews, page 468—9:—

"The feelings of Calvin were, perhaps, less vehement (than those of Luther), but still far from friendly or considerate towards the Jews, with whom, however, he came little in contact at Geneva. With more of the Roman and the philosopher, than of the Orientalist or the poet in his composition, this great French Reformer failed in taking so complete a view of prophecy as to derive from it a knowledge of Israel's future position. Neither their future prospects nor the descent of the Saviour from the midst of this singular people, ever induced him to forget for a moment their protracted hardness of heart, in spite of the clear and often repeated declarations of Scripture, certifying their conversion, and national restoration."

Digitized by Google

As for Luther, he published a tract in 1543, on "The Jews and their Lies," showing no moderate degree of bitterness. "The Christian in Luther is lost sight of in the German—always the adversary of the Jew."

It is a defect in this work that it has no index, although an accompaniment of this kind is more required in such a work as this than in most others. We may indicate to the reader some few of its interesting details. He refers us, at page 72, to a work entitled, "A History of the Roman Dominion in Judea, and the Destruction of Jerusalem," by Salvador; published at Paris in 1847, in which the one-sidedness of the testimony of Josephus is assailed, and the author himself has the same opinion as to the partiality of that historian.

There are many curious facts stated throughout the volume; thus, at page 97, we are told of 11,000 pilgrims, hermits, and monks, who had stationed themselves in cells and caves of the rock, near the brook Kedron. At another time we read of a Jewish Rabbi, Aben-Ezra, in the twelfth century, writing poetry on various subjects, and among others, on the game of chess. We find notices of the Chinese Jews, and are told that they do not pronounce the name of Jehovah, but substitute that of the Lord (Adonai). They have no knowledge whatever of the name or history of our Saviour. See page 144, 5.

At page 297, there are some interesting notices of the life of Judah Hallevi, a Castilian Jew, born 1105. The master-feeling of his life was affection for the spot where the Temple of Jehovah once stood, and this feeling pervaded the whole of his poetry. He undertook a journey to Palestine, and reached the threshold of Jerusalem, but died before entering its gates. Tradition tells that he was trampled down by the horse of an Arabian Moslem, while he was chanting an elegy on the misfortunes of Judah and Jerusalem before one of the gates of the city. In his poems he has given us an insight into the emotions of his heart in regard to this pilgrimage, ere yet he had set out upon it. The following are some lines that occur in one of his poems:—

"In the west is my body, while my heart is in the east.
What has long been the joy of my hope, now becomes a lengthened torment.
Ah, shall I ever obtain what my soul has so long desired!
I who live among Ishmael, while Edom possesses Zion!
What is Spain to me with her blue sky and her bright fame?
In comparison with a little dust of that temple which is trodden under foot by the Gentiles."

When at sea, tossed by the waves, in the ship that he hoped was to bear him to the land of Abraham, he called to mind with affection all the members of his family—his brothers, sisters, daughters, the Synagogue of his country, and the place he had filled in it; but still the desire to behold the land of the Altar and the Ark remained uppermost in his mind. "If," says he, "he can but accomplish his vow, the sight of jackals and hyenas would be rather welcome than terrible, and the roaring of the lion a more pleasing music than the bleating of flocks."

Digitized by Google

Another Jew, in the following century, visited Palestine, and writes homeward to his son. Here is part of his letter:—

"My son, Nachman, may the Lord bless you, and grant you to see the peace of Jerusalem, and your children's children! I date this letter from Jerusalem, the Holy City. . . . What can I say of this country? Great is its desolation and its sterility. The more holy the spot, the more completely is it abandoned. Jerusalem is the most degraded of all—Judea more so than Galilee; yet even in its desolation it is a blessed country. The city contains 2,000 inhabitants, 300 of whom are Christians, who have escaped the sword of the Sultan. Since the invasion of the Tartars, no Jews have been settled here; only two brothers, dyers by trade, are Jews. At their house, we assembled to the number of ten, and celebrated the Sabbath with prayers. We have now succeeded in procuring a deserted house, with marble pillars and a fine vaulted roof, and have transformed it into a synagogue. The city has, properly speaking, no government; and he that wishes may take possession of the parts that are unoccupied. . . . Men and women flock from all parts to Jerusalem—from Aleppo, Damascus, and all parts of the country—to behold the Sanctuary, and to weep. . . . May you, my son, see the welfare of Jerusalem, and witness of the consolation of Zion!" (Page 301.)

The day is past when the German proverb of the middle ages will excite any other feeling than astonishment. "Felix est civitas in qua non est Abraham, Nimrod, et Naaman:" "Happy is that town where their is neither a Jew, a tyrant, or a leper." We now look for the time when, as our author says, "Jerusalem shall rise, covered with glory, from her state of humiliation, as the dead who have believed in Christ come forth from their graves." "On all sides voices are heard, calling to a deeper and more careful investigation of the Revelation of St. John, and to more literal and faithful interpretation of the Prophecies of Israel, which promise not only individual conversion and future bliss, but also the visible glory of Christ, and his reign upon earth over Israel and the nations."

The Book of the Revelation, Translated from the Greek: with Notes of the Principal Different Readings adopted in Critical Editions, and Remarks connected with the Study of the Book. By WILLIAM KELLY. London: J. K. Campbell, High Holborn. 1849.

THIS is a new translation of the Apocalypse, made with the assistance of all the latest recensions of MSS. and the critical editions that have lately appeared of the Revelation, both in this and in foreign countries. Though somewhat on the plan of Tregelles, it differs from his last edition in many particulars. The book consists of two parts; the translation itself, with foot notes, giving the different readings of the principal modern editions of the Apocalypse, and thirty closely printed pages of remarks, showing the particular views of the author on the general subject of the interpretation of the Book. In the translation itself, we observe a few changes in the renderings of the words with which we cannot altogether agree. The author takes a strong, and in many instances correct view, of the meaning of the Greek perfect tense; but in adhering too rigidly to his maxim, namely, that in the

Digitized by Google

use of the perfect, particularly the participle, it is the *present state* which is the real thought, and which is intended to be presented to the mind of the reader, he sometimes mistranslates a passage. For instance, in Rev. iv. 1, θυρα ἠνεῳγμενη, κ.τ.λ., he renders, "There was an open door in heaven," instead of "A door was opened in heaven." Tregelles, in his latest edition, gives it, "A door opened in heaven," which surely is nearer to the original than the above.

Again, in Rev. xiv. 15, the author prefers the marginal reading, "the harvest of the earth is *dried up*," to the more usual rendering, "is ripened." Does he intend by this comparatively *bad* sense, to apply the *harvest* as well as the *vintage* to the wicked? Or what is the peculiar bearing of the change? The original word bears both meanings equally well.

In Rev. xix. 8, the author translates δικαιώματα, the *justification* of the saints. The more correct word for justification is δικαιωσις; and, though δικαίωμα is once rendered *justification* by our translators, yet, in the very chapter in which it is so used, they make the above distinction. See Rom. v. 18, where δικαίωμα is rendered *righteousness*, and δικαιωσις, *justification*. Where the word occurs in the plural, as it does here, it seems peculiarly to need the word *righteousness*.

With these few notes of disagreement, we pass to the more pleasing task of pointing out a few passages in which the translator makes valuable emendations upon our present version.

In Rev. v. 10, where our translators render ἐπὶ by the word "on," "they shall reign *on* the earth," the author makes the change to "*over*." In this he is clearly justified by the frequent examples of the Septuagint, as well as by the general rules of the Greek language: for the use of the preposition *over*, in connexion with the word *reign*, needs scarcely to be mentioned, it is as universal. In this sense ἐπὶ is used both with the genitive, dative, and accusative. We do not, however, think that much use can be made of this alteration in determining the locality of the dwelling of the saints who reign *over* the earth, for ἐπὶ does not mean *above*. When, therefore, we draw a distinction between the saints reigning *over* the earth and reigning *on* the earth, we must remember that ἐπὶ signifies *on*, as well as *over*: and, consequently, in the present case, will not support such a distinction: and, further, the general use of the phrase being in application to earthly kingdoms, in which the reigning sovereign dwells in his kingdom, we can only in the present case go so far as to say, that the heavenly reign differing from earthly kingdoms, we are not bound to conclude that the saints must be dwellers on the earth because they reign over the earth.

In Rev. xi. 8 the author translates "the great street of the city," instead of "the street of the great city," and observes, that the change is quite consistent with *grammar*. It seems scarcely to accord with the order of the words, and yet the evidence of the rest of the verse is strongly in favour of the city in question, being Jerusalem and not Rome. But this is one of those knotty points on which we can hardly hope that critics will agree.

Digitized by Google

Space forbids us to notice several other passages, equally or even more interesting than these. Let us hope that our readers will search them out for themselves.

With respect to the subsequent remarks, while there is much in them with which we most cordially agree, their leading idea seems to us to be erroneous. The author remarks,—

"The doctrine of the Church is clearly at the root of the ONE HOPE, which is found in the intermediate part of the New Testament. For along with the truth of the peculiar calling of the Church, as the body commenced by the descent and indwelling of the Holy Ghost at Pentecost, and thenceforward guided and perpetuated by Him,—along with the truth it will be found that the peculiar aspect of the coming of the Lord, for which I have contended, stands or falls. None of the school of interpreters, commonly called 'the Protestant school,' understood by the Church anything more, at best, than the Augustinian notion of an invisible company from the beginning to the end of time."

Now, without endorsing the schemes of the Protestant school, to the exclusion of others, we are compelled to avow that this "Augustinian notion" is our own; and, therefore, we cannot agree with our brother, if his scheme of interpretation of the revelation is really incompatible with any other. Nevertheless, there are many parts of his remarks with which we most cordially agree. We cannot, however, see that it is necessary to hold our brother's limited view of the Church in order to make us to believe in the rapture of the saints at the coming of the Lord.

But the subject is too wide for our limits. We can only add our earnest prayer that every student of the Apocalypse may have grace to study it, as our brother has, so as to imbibe its spirit of patient and yet earnest expectation of the coming Saviour, and he will prove what is indeed the case, that the study of the Apocalypse, in the *right spirit*, is the most practical exercise to which the soul of the believer can be brought.

The Edenic Dispensation, with Strictures on Certain Opinions of the late Rev. G. Payne, as stated in his Lectures on Original Sin. By the Rev. J. MEIKLE. Johnstone and Hunter. 1850.

THIS is a theological, not a prophetical work, and our notice of it must be brief. We agree with the author's leading views, and think his volume well written and ably argued throughout. Yet there is more of theology than of Scripture in his work, and some of his statements are broader than the texts he founds on. We think him wrong in the commencing statement of his first chapter when he says, "Eden was not the place where Adam was created and where he originally dwelt, but a place which God prepared for him and where he put him at a subsequent period of his existence." Following Dr. Payne he says, after quoting Gen. ii. 8, "it is evident from these words that Adam was not created in the garden of Eden, but, as Dr. Payne calls it, in the comparatively barren and comfortless

Digitized by Google

outfield of the earth." These statements appear to us quite inaccurate. It seems to us most evident that Adam *was* created in Eden, and afterwards placed in a particular part of it (eastward) called "the garden" or Paradise. Eden was the outer circle or district; Paradise was the inner circle. Adam was created in Eden and afterwards put into Paradise. The author's statements as to what took place while Adam remained in the "outfield" seem not borne out by Scripture; nay, the second chapter of Genesis seems entirely to contradict them.

Bishop Horne's Arrangement of the Psalms, with Notes and Comments, by various Authors. Part I. London: J. Nisbet and Co. 1850.

THE above arrangement may be helpful in reading the Psalms, and the comments are good. Yet it would have been well to have brought out more fully the reference of each Psalm to Christ, either in his sufferings or his glory. The volume is beautifully printed in large type, and may be specially useful to the sick or aged.

Series of Tracts on Prophecy. By the Rev. JOHN COX. Woolwich. 1850.

THE following are the titles of the series in so far as they have been published:—I. The obligations which Christians are under to study the prophetic Scriptures. II. Past fulfilment of Prophecy, and the principle of Interpretation furnished thereby. III. The present Dispensation, Apostacy, and the Judgments predicted. IV. The second coming of the Lord Jesus before the Millennium. The tracts are truly excellent,—*Gospel tracts* in the fullest sense of the term. We give one extract from No. IV.:—

"Against a fact so largely revealed, so rich in consolation, so fruitful in motive, so harmonizing to truth; much opposition has been raised, and many arguments adduced; but what are human arguments against Divine declarations? What have we to do with the improbability, or the apparent impossibility of anything, if God has revealed it? Many things have taken place which appeared very unlikely, and which still appeared so, though fully and frequently foretold. Thus has it been with nearly all the scenes of judgment with which our world and different nations have been visited. The world laughed at Noah, and the Sodomites mocked Lot; but the earth cast forth water, and the clouds rained fire, at the appointed moment. And so 'at an hour when men think not will the Son of Man come.' Let none trust to popular opinion or great names; to do this, and to neglect to search God's Word for themselves, is to treat the Bible with contempt; and this, though but with regard to one truth, is ungrateful, unwise, and injurious.

"But some may conclude that the Word of God teaches the opposite of what is contended for. *Let such produce their proof texts.* It is not enough that they raise objections against the view advocated, and that to them those appear insuperable difficulties; this is just the way in which the sceptic treats Christianity. Let evidence be examined in favour of the view advocated; and let evidence be produced in favour of the opposite theory, if it is forthcoming.

Digitized by Google

We have long asked for the texts which declare that the Millennium will precede the advent, but have asked in vain. It is not enough to assert that some texts speak of a figurative coming; suppose this to be the case, how does this set aside the long array of Scriptures just adduced? and 'many like words' does the Bible contain. It is not enough to allege the difficulty of reconciling 2 Pet. iii. with the pre-millennial view. We reply, it is a Scripture point blank against the expectation of a millennium before the advent. Peter evidently saw nothing but times of danger, delusion, and apostacy, until the Lord should come. After that, he looked, according to God's promise (Isa. lxv. and lxvi.) for a new heaven and a new earth."

Elpis Israel, a Book for the Times; being an Exposition of the Kingdom of God. By JOHN THOMAS, M.D. (United States.) London. 1849.

THAT there is much truth in this volume, forcibly put forth, we do not deny; but there are so many serious counteractions,—both in the errors which it contains and the tone in which it is written, that we cannot but disapprove and discommend it. The author's contempt for other men, other Churches, other sects, is quite unbounded. To differ from Dr. Thomas is to be a fool, if not worse. The advertisement of the author's portrait need not have formed part of his book, but might have been reserved for a newspaper.

The Last Days: a Discourse on the Evil Character of These Our Times. By the Rev. EDWARD IRVING. Second Edition. With Preface by the Rev. H. BONAR. London: J. Nisbet and Co. 1850.

WE have often mourned most sadly over the errors into which, in his latter days, Mr. Irving was permitted to fall. We lamented these on his own account,—we lamented them on account of those whom he was misleading; and we lamented them not less on account of the injury inflicted by them on prophetic truth. Still let us not refuse the good on account of the evil; let us not cast aside the earlier works because of the errors of the later. Let us not adopt the unmanly, not to say unchristian, tendency of the present day, to despise everything a man writes because he has written many things that are erroneous. This indiscriminate, unreasoning, childish method of judging is wholly inconsistent with the exhortation, "prove all things, hold fast that which is good."

Some post-millennialists may be ready to take advantage of the republication of this work and endeavour to identify pre-millennialism and Irvingism, in order to disparage the former. But can anything be more unfair, onesided, little-minded? With the tenets of Irvingism, as it is called, this book has nothing to do. It is a solemn appeal to the age, and a most searching analysis of its characteristics, than which nothing is more needed in our day; and shall the age lose such a true and faithful word of warning because the utterer of it *afterwards* fell into sad error? Honest and brave-minded men will

Digitized by Google

always be ashamed to take such an advantage of an adversary, or to allow himself to be deprived of truth because found in the pages of one who erred.

But in truth, it is hardly possible for such an advantage to be taken on the present occasion. Had the work simply been re-published without addition, this might have been done. But when prefaced in the way in which it has been done, it is impossible that such can be the case. The preface sets forth the special object for which the republication was meant; guards against the very slightest identification of the things referred to, and so separates the present work from the author's later opinions that it would require a very great amount of unfairness on the part of an opponent to draw from it the inference which we have alluded to above.

Jubal; or, the Acceptable Year of the Lord; a book for 1850. London: Wertheim and Macintosh.

FULL of most precious truth, both respecting that part of the good news which pertains to the present possession of everlasting life through the ransom of the surety, and also that which pertains to the coming kingdom and glory in the "year of restitution."

The Theological and Literary Journal. Edited by D. N. LORD. No. VII. New York: 1850.

AN able periodical, containing some vigorous articles, of which we cannot speak particularly, as we have only been able to glance over them, on account of its being just received.

On the Original Language of St. Matthew's Gospel. By S. P. TREGELLES. London: 1850.

A VERY clear and able statement of the question under discussion.

Curæ Romanæ. Notes on the Epistle to the Romans, with a revised Translation. By W. WALFORD. London: Jackson and Walford. 1849.

WITHOUT dwelling on the general merits of this volume, or saying more of it than that it contains the result of much well-bestowed study and critical skill, we turn to that part of it which touches upon the prophetical region, and extract a sentence or two in reference to the deliverance of creation:—

"The apostle observes, that the comparative indifference which he felt to all present suffering, arose from the glorious hopes and prospects of the eternal kingdom of God, the scenes of surpassing beauty and excellence that are to be unveiled at Christ's second appearance. He then adverts to the renovation of the world, when there shall be new heavens and a new earth, wherein perfect righteousness shall dwell." . . . "The paragraph most expressly teaches that the pain, anguish, and mortality of the present state were occasioned by the displeasure of God at the transgression of man; but that this degraded,

Digitized by Google

forlorn, and unhappy condition, is not to be for ever perpetuated, as the universal desire which pervades all animated nature, of escaping from this distressing state, and is accompanied, more or less, by an expectation of its being finally terminated, will be most triumphantly accomplished at the restitution of all things."—Pp. 152, 154.*

Lectures on Medical Missions. Edinburgh: Sutherland and Knox. 1849.

We rejoice in every Missionary movement, and are thankful for every indication of increasing zeal among Christians, in reference to this. Though we do not look for the world's conversion until the Lord come, yet our interest in Missions is not the less sincere and deep. The time is short for the ingathering of the elect, and it becomes us to put forth every effort. There is no time for sloth or delay. All that is to be done, must be done forthwith. And though these Lectures do not touch upon the prophetical aspects of Missions, yet they are so admirable, so stirring, and so thoroughly practical, that we earnestly commend them to our readers. Most of them are by medical men of high standing, and are specimens of what a Christian physician should be.

Extracts.

In our last Number we gave the letter of a Romanist, Remuzat, on Prophecy; we now proceed to lay before our readers a much larger work of another Romanist, Lambert, written also originally in French. The following is

The Preface of the Translator.†

The chapter in Pére Lambert's work on the "Last Times of the Gentile Church," which gives the name to this publication, comes in order nearly the last in his book. But it is so calculated to open the eyes of both Romanists and Protestants to the truth, and to impress on their minds the present situation and the impending dangers of the *whole* Gentile Church, in all their awful reality, that I have not hesitated to assign to it this prominent place on the title-page.‡

* See also on this verse Hodge's admirable Commentary on the Romans, published by the Tract Society. Page 235—239.

† The Translator gives the following as the title of his work:—"The Church and Polity of Rome, allowed to be the Harlot of Babylon. By a Romish Father. Together with his Observations on the Infidel Antichrist; to which is added, a Letter from a Canon of Marseilles, on the approaching End of this Dispensation; both being Translated from the French. By Clericus Anglicanus."

‡ The existence of Pére Lambert's work was not known to me till the beginning of 1848, when I saw it quoted in an Irish anonymous tract. The title is —"Exposition des Prédictions et des Promesses faites à l'Eglise pour les derniers temps de la Gentilité. Par le Pére Lambert. . . . 2 Tom. Paris, 1806." I procured my copy, after much difficulty, only in the month of October, from Paris.

Digitized by Google

Scarcely less remarkable, and to ourselves of the English branch of Christ's Catholic Church peculiarly interesting, is the chapter on the Infidel Antichrist. Of these two chapters I have given a full translation. I cannot doubt that my readers will be as astonished, on perusing them, as I have been, and will praise God that, while the students of prophecy are becoming daily more agreed on the great skeleton, and even on the details of prophetic truth, such a witness from the bosom of the Romish community, throwing a cross light so powerful, should at this critical moment be placed within our reach.

Will they not be ready to exclaim, "Here is a Roman Catholic father viewing, in a clear scriptural light, nearly fifty years ago (when, as Burke says, '*we* were in the woods' of prophecy), the rising fortunes of the outcast Jew, the approaching wreck of the Gentile Church, and preparatory deliverance of the little flock, who will answer the call of the heavenly Bridegroom!" How true is it, that with all our Bible advantages, we cannot, unaided by the Holy Spirit, make our hearts feel, our eyes see, or our ears hear, even the truths that *should* be most welcome to the soul! How soon the day of God's long-suffering may have passed—how soon the right-aiming thunderbolt of Him, whose *words* we have so long despised, may "speak from heaven" to our senses, I pretend not to determine. Commercial panics and international ruin, annihilation of property, the Church's dearest idol, famine, disease and pestilence, have each, in merciful intervals, yet with succeeding certainty, and gradually increasing intensity, been for thirty years labouring to "pluck the dull cold ear" of our national Pharisaism; but, alas! it would seem in vain. What more is wanted, soon must come;—the Sword, drawn at first by the ministers of God's wrath against each other, *i.e.*, by sinner against sinner, but at the last great crisis wielded by Him from whose mouth it will proceed to consume, both in establishments and individuals, whatever is Babylonish or Antichristian.

Should these sheets perchance fall into the hands of any who deem it useless or arrogant to anticipate the events predicted in the Scriptures, let me beg of them seriously to put these questions to themselves, Why did the Almighty suffer prophecy to be given at all? Was it, or was it not, with the view to warn his Church, at each succeeding phase of the political and ecclesiastical changes on earth, of that which is coming on her; to alarm the indifferent, to guide the ignorant, and to encourage the faithful few? Did the Scribes, when they answered Herod that Messiah must be born in Bethlehem-Ephrata, commit any impiety in thus interpreting prophecy?* Did Simeon and Anna, waiting for the consolation of Israel, which Scripture had taught them was near, insult the Almighty by "keeping the word of his patience" in the Temple?† Did the Christians, in the siege of Jerusalem, thus judge of the directions of the Great Prophet of Nazareth, when seeing the abomination of desolation planted in the holy place, they *thence* concluded that the hour for their escape had arrived?‡ Did

* Matt. ii. 5, 6. † Luke ii. 25, 38.
‡ Luke xxi. 9, 20, 21; Matt. xxiv. 15, 16.

Digitized by Google

not the very fulfilment of this prophecy actually depend (humanly speaking) on their having before-hand correctly interpreted its meaning? How then can it be justly maintained, that "Scripture prophecies are intended to remain in obscurity until their unexpected accomplishment shall make, as in former days, that fulfilled which was written?"* Did Daniel adopt this principle, when (Dan. ix. 2,) he reckoned on the expiry of Jeremiah's seventy years due to the captivity at Babylon, and set himself by prayer and supplication to claim Jehovah's promise? Did the Lord rebuke him for presumption, or reward him for his perseverance and faithfulness? Surely no prophet, Enoch and Elijah excepted, was rewarded as was this Daniel. "Go thou thy way till the end be, for thou shalt *rest*, and *stand in thy lot* at the end of the days." Once more, did Moses, when he expected, from the prophecy given to Abraham, (Gen. xv. 13, 14,) that the Israelites would have understood that God intended *to deliver* them *from bondage* by his hand (Acts vii. 25); did Moses, I say, do most honour to the prophecy by this expectation, or the Israelites, by their ignorant insensibility to the promised deliverance? The conduct of all God's most faithful servants "in acting faith on prophecy," negatives the position which I am combating. Again, if we are to limit our prophetical studies to such portions of prophecy as are fulfilled, where, and how, and when, shall we be able to draw the line between what is fulfilled and what is unfulfilled? What was yesterday unfulfilled may be in process of fulfilment to-day. What is unfulfilled to-day, may, clearly, be fulfilled to-morrow. How shall we gird ourselves to the due consideration of what is fulfilled, without in some measure anticipating what is unfulfilled? And further, if the angel has, as many think, now sworn that *time* is no longer, and all our prophetical dates have run out, then, as Sir Isaac Newton anticipated, the mystery of God is all but finished, and we must daily be in expectation of the premonitory signals of our Lord's approach. Away, then, with all arguments, drawn out of Satan's logic-school, to deter the Christian from consulting the sure word of prophecy, which brightly shineth in the dark. Humbly and prayerfully let us endeavour to profit by those things which are revealed to us and to our children.

In the following pages the analysis of all the chapters but two, in lieu of a full translation of the whole work of Père Lambert, may, I hope, be enough to introduce the reader fairly to the general sentiments of the author. To those conclusions of his which appear to me not sufficiently supported by Scripture, I have here and there appended a note. Nevertheless it is my belief that the analysis, made as I hope with fidelity, will present, when collated with the Scripture references, for the most part, a clear statement of prophetic truth. The quotations from Scripture, when differing from our English translation, are given as near to the French or Latin as is possible, that the views of the author, sometimes grounded on the one, sometimes on the other, may have a fair hearing.

* Sir Walter Scott puts these words into the mouth of George Heriot in the "Fortunes of Nigel," vol. i. c. 6.

Digitized by Google

To these is added an extract from a letter written in 1786 by a Romish canon* of Marseilles. Some of his observations are peculiarly valuable, those, for instance, on Mark xiii. 32. His dates, on which I would not place too great reliance, independently of the signs of the times, fully accord, however, with those others, which were at first laid down by Frere,† and are now generally accepted by the students of prophecy. His expectation of the conversion of the Jews about 1860, agrees, too, with the general views of the highest and latest authorities as to the probable duration of the seventh vial.

I dismiss this little work to the press with an humble prayer, that none of us may write upon, none of us read, these momentous subjects, without feeling in our hearts and daily walk of life the proper effect of the hope of the Church, insisted on by the beloved disciple—"He that hath this hope purifieth himself even as He is pure." The blood of Christ, applied to the conscience, cleanseth indeed from all dead works and from all sin; but progress in holiness, meetness for the inheritance of the saints in light, must be the object of every sincere believer. It is this that constitutes the most essential of all Christian graces,—love: conformity to God's will and to the model character of the blessed Jesus. Unless we have been cast into the mould of His likeness, and gradually grown more and more up into it, in vain shall we have possessed ourselves of all "knowledge." The Holy Spirit's seal for the beatific vision would still be wanting,—love. Without this we should be miserable in the company of God's saints, and could we for a moment thus be tolerated, we should then voluntarily expel ourselves from the presence of Him, whose reflected image we should be conscious we did not possess.

The Translator gives simply an analysis or synopsis of the commencing chapter of the work. As this is valuable, we give it:—‡

Chap. I.—Analysis.

The duty and privilege of believers is to study the designs and purposed conduct of God towards his Church. (P. 20.)

Chap. II.

The decay of religion in all the Gentile Churches intimates the approach of that defection mentioned by St. Paul to 2 Thess. ii. 2, 3.

* A letter written by Hyacinth Remusat, canon of Marseilles, to a friend on the signs of the (then) times. This has been lately reprinted, amidst a quantity of trash, in the shape of Romish prophecies, at Paris. From this trash I hope that I may have disentombed it. It was first printed by M. Remusat himself in 1786; reprinted at Marseilles, 1819; and again at Avignon, 1835. I have no question of either its genuineness or authenticity.

† Mr. Frere's correction of his error as to the restoration of the Jews, into which he had been led, shows how wisely God ordains that the best interpreters should never be able to claim a Popish infallibility!

‡ The title of the work is—"Exposition of the Predictions and Promises made to the Church during the Last Times of the Gentiles. By a Roman Catholic Priest, P.L."

Digitized by Google

Enumeration of the principal sins and errors of the Church.—The Israelites apparently infected, from the Christians, with indifference to their calling.—Punishment of Gentile Church will be greater than that of Jews of old.—Judgments begin to come on, as proved by signs in the state of the Church and society.—Marks of unbelief, self-righteousness, &c.—The cup of God's wrath nearly filled up. Some remarkable signs of coming destruction may be expected before the arrival of Antichrist, who is destined to try the Church.—The nature of the sign will be almost unintelligible but to those versed in Scripture. The children of God will hail it as a consolatory symptom of the approaching deliverance. Some signs have already appeared in the miracles of the (Romish?—Ed.) Church.—Duty of the Christian is humiliation, penitence.—Another sign of coming destruction of Gentile Church will be the restoration of the Jews. (Luke xxi. 24.)—Men who cannot already see in France the premonitory signs are willingly ignorant.

(*To be continued.*)

Interpretation.

"I, nevertheless, am entirely unable to see either the necessity or the use, of considering the style in which the prophets wrote, as essentially differing from that of every other part of the Bible, or of subjecting it to quite different rules of interpretation. The oriental manner of expression in general, and that of the sacred Scriptures in particular, abounds in splendid imagery; and the descriptive part of Divine revelation is fully as figurative as the predictive. Nor can I at all admit, that predictions are never delivered in plain alphabetical language. The truth is, the writings of the prophets, even in those in which the style is truly symbolical, are subject to the same rules of interpretation, which obtain in all other writings."—*Lectures on the Principal Prophecies of the Revelation. By Alex. M'Leod, D.D.*, p. 8.

"In all the interpretations of Scripture, the literal sense is to be presumed and chosen, unless there be evident cause to the contrary." --*Jeremy Taylor.*

The Deliverance of Creation.

"The idea of a glorification of the universe does not at all belong to the apostle alone, but it pervades the whole Scripture; it is, therefore, in thorough keeping with the connexion of the whole passage, which advances from the individual to the whole, for Paul to demonstrate, how, with the perfecting of the Church of Christ, the world itself will receive its perfection. Accordingly, then, we must say, that Paul contrasts Christ, and the new creation called forth by Him, with all the old creation, together with the unregenerate men, as the flower of this creation. The whole of this old creation has one life in itself, and this is yearning for redemption from the bonds which hold it and

Digitized by Google

hinder its glorification; this one yearning has forms different only upon the different degrees of life, and is naturally purer and stronger in unregenerate men than in plants and animals; in them the creation has, as it were, its mouth, by which it can give vent to its collective feeling. Yet the most of these men know not what the yearning and seeking in them properly mean; they understand not the language of the Spirit in them; nay, they suppress it often, though it is meanwhile audible in their heart, and what they do not understand themselves God understands, who listens even to prayers not understood. So decided, notwithstanding, as the contrast is, between the old and new creation, yet they may not be considered as separated thoroughly. Rather as the new man, in all distinctness from the old, still is in the old, so is the new creation (Christ and the new life proceeding from Him) in the old world. The old creation, therefore, is like an impregnate mother (comp. at ver. 23) that bears a new world in her womb—a life which is not herself, which neither springs from her, but which, by the overmastering power that dwells in it, draws her life, with which it is connected, on and into itself, and changes it into its nature, so that the birth (the completion of the new world) is the mother's death (the sinking of the new old). As, then, there is a regeneration of the individual, there is a regeneration also of the universe, (Matt. xix. 28,) and in man's inward being the νοῦς, (Rom. vii. 26,) and in the creation with the restoring of paradise at the resurrection of the just, the representatives of the νοῦς for the totality. (Rev. xx. 4, &c.) To this time the prophecies of the prophets point, that the deserts shall blossom again, (Isaiah xxxv. 1, &c.,) the lamb and the lion shall feed together. (Isaiah xi. 6, &c.; xxxv. 9; lxv. 25.)"—*Olshausen on the Romans.*

Resurrection of the Just.

"The mention of the ἀνάστασις τῶν δικαίων, without any occasion to call it forth, is an evident indication that the distinction made by the Jews between the first and second resurrection was acknowledged by our Lord as correct. Such passages as Rev. xx. 5 (where the expression ἀνάστασις ἡ πρώτη occurs); 1 Cor. xv. 22, 23; 1 Thess. iv. 16, show also that the apostles themselves had embraced this distinction within the circle of their ideas. In the book of Revelation the whole conclusion of the work would be entirely unintelligible without it. The rationalistic expositors were unprejudiced enough to acknowledge that this doctrine was supported by the New Testament, but they employed it in proof of their view that the apostles (and in part the Saviour himself) were entangled in Jewish prejudice, or that they accommodated themselves to such errors. (As to the opinion of the Jews, comp. Bertholdt in the Christ. Jud. § 35, p. 176, seqq.) We shall afterwards take pains to show (in a preliminary way, indeed, on Matt.

Digitized by Google

xxiv.*) that the distinction drawn between the two resurrections stands in closest union with the whole circle of doctrines as to the final issue of all things, and that only when we adopt it do many passages of Scripture acquire their true meaning."—*Olshausen on the Gospels*, p. 27.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—The remarks of Mr. Kelly on the specific criticisms on my former article require further examination.

To prove that the Apocalypse is wholly future, and must be fulfilled *after* the Second Advent, two main arguments were offered. The first was an assertion, that no prophecy beside relates to the times of the Gospel; and the second was drawn from the title, the Apocalypse of Jesus Christ, and the mention of the Lord's-day. To establish the first proof, it was needful to set aside, one by one, those passages which the apostles directly apply to the first spread of the Gospel. The expositions, framed with this view, form what Mr. Kelly styles his inductive argument; and those who do not receive these criticisms are charged with "adopting shallow traditions, which rest upon an inadequate acquaintance with the Word of God." I have examined the expositions on which this sweeping charge is based; and have proved them, in nine or ten instances, to be groundless. In one case our brother owns his mistake. He drew a general inference "from looking at a few of the Epistles, the first that came before him in order," and forthwith chid the author of the "Horæ," for his lack of "greater accuracy of observation" in not detecting a distinction which does not exist, and, if it did, could have no force whatever. This, in my opinion, is not the true road to the discovery of "dispensational truths," or a likely method to cure the great body of divines of their asserted "inadequate acquaintance with the Word of God."

In two or three cases a reply is offered to my remarks, but the rest of them are passed by in silence. I am charged, indeed, with mere dogmatic assertions, and setting down texts, without reasoning on them. This charge is quite unfounded. In replying to a mere assertion of our brother, that the visible Church has not entered into the place of the Jews, where not one proof was cited, I did content myself with adducing four texts (Deut. xxxii. 21, Rom. ix. 23—25, xi. 17—24, Matt. xxi. 43), adding, with truth, that no ingenuity could set aside their concurrent testimony. But wherever Mr. K. offered specific criticisms, I met them with brief, but cogent reasons, to prove them erroneous. To these no reply is in general attempted; but whole pages are quoted from the original statements, as if the mere re-assertion of them could establish their truth. Where a reply has been offered, I think that I can prove it to be quite untenable.

1. The first passage is 1 Pet. i. 11. Mr. Kelly owns the truth of my criticism on his new version, but renews the assertion, that the sufferings and

* As to the distinction also between the ἀνάστασις ἐκ τῶν νεκρῶν and ἀνάστασις τῶν νεκρῶν, comp. the observations on Matt. xxii. 31.

Digitized by Google

glories are two chronological boundaries, which the prophets saw, but could not see what lay between them. No reply is offered to my objection, that whether the words refer to Christ personal or mystical, there is no interval at all, but the glory follows closely upon the sufferings. The new exposition thus involves a radical falsehood, which admits of no cure.

But this is not the only error. Mr. K. affirms that the prophets knew and could know nothing of the events of this dispensation, but only two limits, within which they were to lie. The text affirms precisely the reverse, that the Spirit of Christ bore witness to them of the things themselves, namely, the very privileges then preached to the first Christians, and enjoyed by them. It tells us plainly, not that they knew certain limits, and inquired what events lay between them, but that certain events were revealed to them, and they sought earnestly to learn the time of their occurrence (τινα η ποιον καιρον). The text itself, and Mr. K.'s comment, are thus diametrically opposed to each other. The word *searching*, in the text, relates exclusively to the time, while the exposition refers it only to the events; and the sufferings of Christ, and the glories to follow, in the text itself, are not limiting points of time, but the very substance of the Gospel dispensation.

2. On Isa. xlix. 6, Luke ii. 32, Eph. iii. 25, Rom. xvi. 25, no reply is given to my remarks. The text, Acts xiii. 47, requires further notice. Mr. K. quotes several sentences of his pamphlet, but not one word to meet the force of my argument. He contends that Isa. xlix. 6 is no prophecy of Gospel times, but relates entirely to events after the future restoration of Israel. Now, the apostles quote it distinctly, as a command of God, that they should preach the Gospel, there and then, to the Gentiles. Their words are very clear: "Lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be my salvation unto the ends of the earth." Even those Jews who contradicted and blasphemed would admit, like all the Rabbis, an ingathering of the Gentiles, in subordination to Israel, when their own hour of glory was come. The only question really in debate was the lawfulness of the present message, before Israel were gathered, or Messiah's glory begun. Hence it would result from Mr. Kelly's exposition, that the unbelieving Jews were right, and the apostles wrong: that these alleged a Divine command, which had no source but their own perversion of the prophecy; that the first missionary circuit began under false pretences, and that Paul and Barnabas adopted shallow traditions, which rest on inadequate acquaintance with the Word of God.

3. Instead of meeting my other critical objections to his pamphlet, Mr. Kelly proceeds to offer two or three fresh expositions of the same kind. He now affirms (pp. 591—593) that Deut. xxxii. 21 has no reference to the present call of the Gentiles, but merely to the outward prosperity of Gentile oppressors of Israel. St. Paul, however, distinctly affirms that view of the passage which our brother strives to set aside. First, he lays down the maxim, that there is no difference between Jew and Gentile in the way of salvation through Christ. Next, he shows the need for preachers, like the apostles, duly commissioned, that the message might reach the ears of Gentiles and Jews. (Rom. x. 14, 15.) Thirdly, he proves from Isaiah that the acceptance of the message would be limited and partial. (Vers. 16, 17.) Fourthly, he borrows the words of the Psalm, to express that wide promulgation of it, which was already fulfilled. Fifthly, he affirms that repeated warnings had been given to the Jews of that unwelcome truth, the call of the Gentiles in their stead, on their own disobedience. (x. 20, 21.) Sixthly, he notes the continued presence of an elect remnant even among the Jews themselves. (xi. 1—10.) Finally, he predicts the recovery of the whole nation in days to come. Their jealousy would be aroused by seeing Gentiles, who were not a people, admitted to the privileges they had despised. To leave no doubt in what light he regards the words of Moses, quoted before, he twice repeats their application: "Through their fall, salvation is come to the Gentiles, to provoke them to jealousy." "Inasmuch

Digitized by Google

as I am the apostle of the Gentiles, I magnify mine office; if by any means I may *provoke to jealousy* my own flesh, and may save some of them." What words could establish more plainly the true sense of those words of Moses, or exclude more decisively the meagre exposition, which Mr. Kelly offers in its stead?

4. A similar gloss is next proposed on Isa. lxv. 1, but here also is irreconcileable with the scope of St. Paul's argument. A harsher and more strained exposition was surely never proposed than Mr. Kelly offers, p. 593, on the passage in Rom. x. 13—21. "All the earth," and "the ends of the world," are affirmed to denote simply the Jewish people; and the inquiry, Did not Israel know? receives the supplement, "that their disobedience would incur the Divine displeasure,"—a general truth, which no Jew would have dreamed of denying. The true supplement is plainly, "that the Gospel would be sent to Gentiles as well as Jews," as the previous verses contrast its wide promulgation with its limited reception, both among Jews and Gentiles. The notion of political chastisement for national sins was familiar to every Jew from the days of Egypt, and no special boldness would be needed by the Prophet in repeating so clear a truth. But Isaiah, St. Paul tells us, was very bold, because he predicted, more plainly than Moses, that upon the unbelief and self-righteousness of the Jews, their privileges would be transferred to Gentiles, who had neither expected nor sought, nor deserved the blessing: "I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name."

5. The text, Matt. xxi. 43, is another difficulty, which Mr. Kelly labours to remove out of his way by a new exposition. The nation, to whom the promise is given, are, in his opinion, the restored Jews of the last times. The reason alleged is, that the visible Church has failed, no less than the Jews of old, to bring forth the fruits of the kingdom. But this objection falls to the ground at once, if we refer the promise either to the true Church, or to the visible Church at the time when the transfer was made. That one of these is the true sense appears plainly from the words of St. Peter, who quotes the same warning as our Lord himself, and follows it at once by the contrasted promise: "But ye are a chosen generation, a royal priesthood, *a holy nation*, a peculiar people, that ye should show forth the praises (comp. Heb. xiii. 15) of Him who hath called you out of darkness into his marvellous light; who in time past were not a people, but are now the people of God." No commentary on the words of our Lord could be more pointed and perspicuous than is here given by one of the apostles who heard them uttered.

But the parable alone yields another disproof of the new exposition, hardly less forcible. Why is the vineyard taken away from the wicked husbandmen? That it might lie fallow for years in the type, for ages in the antitype? No, but that it may at once be given to others, who would yield the fruits of it in their season. And thus it is plain, from the structure of the parable, that the transfer was to be immediate, and without any long delay. The reference is, therefore, plainly to the call of the Gentiles, and its fulfilment is marked in the very termination of the sacred history: "Be it known unto you, that the salvation of God is sent to the Gentiles, and *they will hear it*."

6. On Acts i. 6, Mr. K. complains that I have carelessly misrepresented his argument. Since I cannot discover any ground for the charge, it will be the fairest course to quote his first statement, his own italics being retained:—

"What renders the more remarkable this irrelevancy to the *Church's* call of knowledge of the times and seasons, is the fact that our Lord implies its importance in connexion with *Jewish* hope. For when inquired of by his disciples, Wilt thou at this time restore again the kingdom to Israel? his reply was—'*It is not for you to know the times and the seasons, which the Father hath put in his own hand.*' The restoration of the kingdom to Israel, belonging, as it does, to the category of earthly things, will be accompanied by its palpable earthly adjuncts and corresponding signs. It will also renew the progress of

the sacred Jewish festivals, which has been stopped by the present dispensation, taking up the thread at the very point where the rejected ministry of Jesus and the twelve apostles, Jewish in character, broke it off. Therefore, to be conversant with *the times and seasons*, properly belongs to the prospects of the JEW."

The words of our Lord are clearly addressed to the apostles, and no others: "It is not for *you* to know the times or the seasons." Mr. Kelly, in the above paragraph, applies them to the whole Gentile Church, in emphatic contrast with the Jews. Therefore his argument rests on the secret assumption, that the apostles here represent the Gentile Church, in contrast to the Jews. This was all that I affirmed, since I had summed up the statement of the pamphlet in the preceding paragraph, and did not profess in the next to give Mr. Kelly's words, but to describe the real nature of the reasoning. I still think the remark perfectly accurate. Our brother now disclaims this premise, but, in so doing, the whole argument of the pamphlet is reduced to ashes. Whom the apostles represented, he says, concerned not his argument. Yet it is quite plain that if they represent themselves only, the words are a personal restriction, and teach us nothing at all about the Gentile Church; while, if they represent a Jewish remnant, as he maintains elsewhere, then the doctrine taught will be precisely the opposite of his own, and will prove the times and seasons to be hidden, not from the Gentiles, but the Jews only. And thus the attempt to rescue his argument from a just censure only completes the proof that it is entirely futile.

7. The next passage to be re-examined is Gal. i. 11. Mr. Kelly maintains that "the revelation of Jesus Christ" must be meant objectively, of a personal appearance, and is never used otherwise, and that St. Paul went into Arabia to receive such a revelation, so as to form a precedent for the statement in Rev. i. 9, as he explains it. His fifth letter re-affirms this view of the passage before us, without any fresh argument. It is merely added that this revelation of the mystery was quite distinct from the general information given at his conversion, though I have hastily confounded them together.

Here the simplest answer is to cite the text itself:—

"But I certify you, brethren, that the Gospel I preach unto you is not after men. For I neither received it of men, nor was taught it, but by revelation of Jesus Christ (αποκαλυψεως). . . . But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me (αποκαλυψαι εν εμοι τον υιον), that I might preach him among the Gentiles; immediately I conferred not with flesh and blood, neither went up to Jerusalem to them which were apostles before me, but went into Arabia and returned to Damascus. Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days."

These two statements, in brief and in full, plainly correspond. St. Paul received the Gospel "by revelation of Jesus Christ," that is, it pleased God to reveal his Son in him, that he might preach Him among the Gentiles. He received it not of men; for instead of going up at once to consult the other Apostles, he went away into Arabia, and returned to Damascus, and went up to Jerusalem only after the lapse of three years. Yet Mr. Kelly affirms that the revelation, v. 12, is entirely different from the revelation, v. 16, and was a later one in Arabia, of which St. Paul says not a word. What is more strange, he treats his most novel paradoxes as if they were self-evident truths; and charges me with haste and confusion, because I do not adopt them implicitly, in opposition to the common sense of the Church, and the plain meaning of the passage. He makes St. Paul address to the Galatians this absurd proof of his Divine commission: "I received not the Gospel of man, but by Divine revelation, for I went into Arabia;" as if every one who went thither must of course receive a supernatural vision! Finally, he makes St. Paul be still ignorant of the mystery of the Gentiles' calling, even after it had pleased God to reveal his Son in him for the express purpose, that he might preach him among the heathen! The Papal exposition of the two swords may be as foreign from

Digitized by Google

the text, but does not so directly run counter to it as this gloss of Mr. Kelly's to the statement of the apostle.

8. The next passage in debate is Rev. i. 9, where Mr. Elliott was charged with a blunder for adopting the usual explanation, that St. John was banished to Patmos because of his previous testimony to the truth. This charge, I said, involved a contradiction to grammar and to common sense. The best critics affirm that δια, in the New Testament, has never, or scarcely ever, this prospective meaning; while the principle advanced lands us in the strange result, that all the martyrs were slain on purpose to read or write the Apocalypse.

Mr. K. objects to the authority of Winer, Kuhner, and Stuart, and quotes three texts to justify his version. Even accepting his defence, what would it prove? Simply that Mr. Elliott was blamed severely, for giving the word a sense which it bears in three hundred passages, instead of one which it bears in three or four only. It is no light offence against Christian modesty to fling about charges of reckless haste and blundering on no better warrant than this. Our brother ought to have known that the texts which bear on the subject had been examined, not overlooked, by the critics appealed to, and that their judgment was not, like his own, a hasty induction from looking at a few passages only. I grant, however, that Lücke and Professor Scholefield admit a *very rare* use of δια in the prospective sense. This, if true, would help his argument, though it could not excuse his charge. But I conceive that the alleged exceptions are themselves the fruit of hasty criticism, and that the rule is constantly sustained.

The first is Heb. ii. 9, where Mr. Kelly owns that the construction is dubious. Yet the construction of Middleton, Kuinoel, Bloomfield, as well as Stuart and Winer, is required by the arrangement alone. The version of Kuinoel is the true one—"Videmus Jesum, propter necem toleratam, honore et gloriâ ornatum;" and the meaning is exactly parallel with Phil. i. 9. The words, δια το, κ.τ.λ., must have come between the article and participle, to justify the other rendering, in which δια has a prospective meaning.

The next is John xii. 20: "This voice came not for me, but for your sakes," where it is said that there can be no second opinion as to the meaning. Yet the retrospective construction is just as simple in itself, and is established by the constant usage in other passages. It may thus be paraphrased, with strict regard to grammar: This voice came, not because I needed a sign, but because your faith was weak, and needed confirmation.

The third passage is Mark ii. 27: "The Sabbath was made for man, and not man for the Sabbath." Here, again, the retrospective sense is equally congruous in itself, and the appeal to Scripture becomes even more perspicuous. The Sabbath was appointed on man's account, who had been already created; not man created on account of a Sabbath previously instituted. There is thus a direct allusion to the facts of the sacred narrative, and the actual order of their occurrence.

Two other texts are cited by Professor Scholefield, to justify the version he offers of Heb. ii. 9, namely, Rom. iii. 25: iv. 25. But the first is clearly not to the point. The words, δια την παρεσιν, κ.τ.λ., "because of the remission of the bygone sins, in the forbearance of God," refers evidently to a fact already accomplished at the time of the atonement. In retrospect, it accounted for God's forbearance to punish sin through long ages; while prospectively, *in the present time,* it proclaimed him to be just, in justifying every one who should believe in Jesus.

In Rom. iv. 25, the retrospective sense clearly obtains in the former clause. Our Lord was delivered because of our offences; that is, our offences, in order of thought, are anterior to the atonement, by which their curse is removed. And a similar construction is quite possible in the other clause. "He was raised again, because of our justification;" that is, the justification was procured, when the curse of the law had spent its force upon the Divine Surety, and he was raised again to manifest its completion, and that he was already

Digitized by Google

justified, as the federal head of all who believe. It thus appears that, out of more than three hundred texts, there is not one passage, or one at the most, where δια has the prospective meaning, and hence that Mr. Elliott's version was as agreeable to the grammatical usage of Scripture, as that of Mr. Kelly is opposed to it. As a further proof, we find in Rev. xx. 4, the very same compound phrase as in i. 9, and it is clearly retrospective:—"I saw the souls of them that had been beheaded" (δια την μαρτυριαν Ιησου, και δια τὸν λογον του Θεου), *i. e.*, on account of the testimony already held by them, previous to their death. Every way, the grammatical disproof of Mr. K.'s version, and the proof of Mr. Elliott's, appears quite decisive.

Next, it is argued, that "the Word of God" must denote the Apocalypse, not only in i. 2, but wherever it occurs in the prophecy. Mr. Kelly holds that the witnesses, chap. xii., are persecuted simply for reading the Apocalypse, and that the martyrs are slain, simply for having read it! And what reason is alleged for this unnatural exposition? Because the phrase denotes the Apocalypse, where it is expressly limited by the additional words, "all things which he saw," it must always denote the same part of the Word of God, and of the testimony of Christ, even where no such limitation is given. The bare statement of the argument and its consequences is sufficient for its refutation.

It is further argued, that "the testimony of Jesus" can only signify that of which he is the author. Were this true, it would not affect the main question, since the testimony for which St. John was banished will equally answer this description. By the general laws of Greek grammar, either sense is alike admissible. Mr. Kelly seems to deny this, in his censure of Mede and Bishop Hurd, but without any ground. If he merely intends that, by a special law of New Testament usage, *revelation* always requires a genitive of the object, and *testimony* one of the author, the examples are too few, and one exception in such case is too clear, to admit the assertion of a rule so inconsistent and arbitrary. In 2 Cor. xii. 1, *revelation* is followed by a genitive of the author, and in Rev. xix. 10, *testimony* by one of the object, while Gal. i. 9, 2 Tim. i. 6, are at least doubtful. With other words, a personal genitive of the object is frequent even in the New Testament, as in John vii. 35; Luke vi. 7; Acts iv. 9; Rom. x. 2; 1 Peter ii. 19; Luke vi. 12; John v. 42; 1 John ii. 15; Mark xi. 22; Rom. xii. 22, and hence all the premises on which Mr. K. rests his inference are equally untrue.

9. The next subject to be re-examined is the meaning of the Lord's day, in Rev. i. 10. My friend, Mr. Barker, offers a hesitating defence of the new version, which refers it to the day of the advent, and Mr. Kelly leaves it in his hands. Your own remarks on his letter may abridge my labour, but his objections to the usual version require a brief notice.

(1.) The preposition should have been επι, and not , which denotes "in the midst of." This first criticism is incorrect, whether as respects classic or Hellenistic usage. Matthiæ twice observes that, in answer to the question, when? the dative, either alone, *or with* εν, is used, as Eur. Hec. 44, and the latter, where in Latin the ablative alone is used (s. 577.2, 406, a). On the other hand, επι is used, by way of date, only with words which do not in themselves contain a definition of time, and chiefly proper names, as επι Κλαυδιου, Acts xi. 28. In the Old Testament, the use of εν is quite frequent, and in Jeremiah, almost invariable, in such definitions of time. It occurs in the date of the Passover, the feast of unleavened bread, and the wave sheaf, the day of atonement, and the feast of tabernacles, Lev. xxiii., and in Jer. xvii. 21, 22, 24, 27; xxviii. 1, 17; xxxii. 1; xxxvi. 6, 9; lii. 4, 6, 12, nearly all the cases where a date occurs in his prophecies.

Again, there are only about twelve places in the New Testament where επι is found in a definition of time, and in all these, except two or three, it is joined with a proper name, or implies, not a date, but duration. On the other hand, εν occurs, to express the date or time of an event, in more than a hundred passages. In Acts xx. 7, it is thus used, εν τῃ μιᾳ των σαββατων, with express refer-

Digitized by Google

ence to the Lord's day, and both the preposition and the article appear. The assertions, then, that επι, not εν, is the right preposition, and that "certainly grammar would require τη κυριακη ημερᾳ," are certainly incorrect. To dogmatise at a venture, as our brother has here done, is a very mischievous occupation.

(2.) "If St. John meant to speak of the Christian Sabbath, there is no reason why he should lay such stress on the fact. Had he said, a certain Lord's-day, it would be different, but this would require τινι to be used." Another criticism entirely groundless, since in the only parallel case, of the Sabbath and other Jewish festivals, τις is *never* used in the New Testament, while the article is as often used as omitted. Even in English the exact reverse of Mr. Barker's statement is true. "I was in London on the Lord's-day," would probably be used ten times as often as the more formal phrase, "on a certain Lord's-day." The article is quite regular in such cases, to distinguish a festival from a common day, without any further stress or emphasis whatever.

(3.) "We have not the smallest reason to think that the phrase was used for the first day of the week in the time of the apostles, but quite the contrary." A bare assertion against plain evidence, that the phrase has always had this meaning and no other. The term, if used for the day of the Lord, might just as well have been found in some of the hundred passages, where we read, ημερα Κυριου. If used for the Lord's-day, it could only occur after the resurrection. Now the first day of the week, including this text, is named only three times, once in the history, once in the first Epistle to the Corinthians, and unless the common term had been first employed, which was in use for centuries before, it could not have been known certainly what day of the week had received the title. That a new term would be given to the day, soon after the resurrection, in honour of that great event, and to stamp its adoption for Christian worship, is morally as certain as that the Sacrament was called the Lord's Supper, or that the disciples were called Christians at Antioch.

(4.) No other instance, I said, was found where a prophet is spoken of as transported into a distant time. Mr. Barker alleges Rev. xx. 11, as a similar instance. But this is an error. To see distant events in vision is a constant law of prophecy, and, of course, to see them εν πνευματι; but still a prophet is always understood to view them from his own actual time, and not to be transported to another time. "These all died in faith, not having received the promises, but having seen them *afar off.*" "Abraham your father rejoiced to see my day, and he saw it, and was glad." The new construction, then, involves an idea, which finds not one precedent in Scripture, and is opposed to the constant law of prophetic revelations.

(5.) "The messages to the Churches are so distinct from the vision, in the very wording of Rev. i. 19, that we are not driven to the necessity of supposing the Churches to be future." Yes, we are, if the new version is to be defended. For the words, "I was in the Spirit on the Lord's-day," do not come after the seven epistles, but introduce them. This is the very reason why Mr. Elliott affirmed that the new rendering sets the context at defiance. Mr. Barker's defence only proves the justice of that remark, since he is forced to shut his eyes to the facts of the case, and to pass in silence what I had pointed out as a contradiction.

(6.) "We are not required to introduce the idea of a verb of motion, and hence the usage, with the new version, is quite compatible with Greek idiom." This is another assertion, which I must pointedly deny. Let Mr. Barker produce one single passage, if he can, either from the classics, or the Septuagint, or the New Testament, where γινομαι is joined directly with a word of time, day, month, year, or age, to denote the presence of the person with that time, either actually or by spiritual transfer. Till then, he must excuse me for holding his statement to be incorrect.

(7.) "The explanation of ανθρωπινη ημερα is ingenious, but very inaccurate. The apostle collects the whole into one idea, and calls it man's judgment, the collective estimate the world might form of his conduct. This is collective, not distributive."

Digitized by Google

The great inaccuracy, I conceive, is not in my statement, but in the attempted reply. The question is, whether υπ' ανθρωπινης ημερας, is a distributive or collective term; whether it means, by any human judgment, or by the collective judgment of the whole of mankind; or, retaining the strict sense, whether it means any human lifetime, or the whole age of the world from Adam to the Second Advent. Mr. B. affirms the latter view. Yet both the grammar and the context require the other construction. First, the absence of the article requires it, since the literal version is, by a human day, or by any human day, and not "by the human day," or "the day of man." It is true there are special cases where the article may be dropped after a preposition, but only where the definite character of the term is otherwise well-known, as in the names of Christ or of God. Here no such reason can apply, since the phrase is never found elsewhere to denote the whole duration of the world. Secondly, the idea of transitoriness, which alone accounts for the use of the word, *day*, instead of the natural term, *judgment*, requires the same exposition. "Man's day" is brief, his time on earth is but a shadow, but the idea is quite lost, if we expound it of the whole continuance of the world. Thirdly, the reference to ανθρωπος in the first verse, "Let a man," *i. e.*, any man, not all human beings, so account of us as ministers of Christ. Since ανθρωπος, anarthrous, is here distributive, so clearly is the answering phrase, ανθρωπινη ημερα. Finally, the climax requires this construction. "With me it is a small thing to be judged of you, or of any man's judgment, yea, I judge not my own self." Substitute in the second clause, "the collective judgment of all mankind," and the climax is plainly destroyed, and we have an anti-climax in its stead. For all these reasons, I infer that Mr. Barker's construction is quite inaccurate and untenable. The phrase, as both the grammar and the context prove, denotes "any human day," that is, any judgment, formed by any man in his brief lifetime. It is, therefore, quite parallel to the Lord's-day, when applied to an oft-recurring festival; while η ημερα των ανθρωπων, would be required to produce a grammatical and historical antithesis to "the day of the Lord." The contrast, also, on the face of the passage, is not between the day of *the Lord*, and the day of *mankind*, but between *the day*, by emphasis, and any and every other day.

One word upon the suggestion of "W. D. E.," that κυριακη ημερα means "the Lord's-house day." Every Greek scholar must see at once that the derivation is quite erroneous. The word, κυριακη, follows the analogy of a large class of Greek adjectives, as the *zodiac*, the *parœmiac* verse, the *Olynthiac* orations may illustrate to English readers. I regret that a good cause should be exposed to discredit by the insertion of a criticism so groundless and untrue. The word Church is derived from κυριου οικος, but to suppose that κυριακος is formed in the same way is without the least foundation.

I have now, in my opinion, replied fully to every stricture, in Mr. Kelly's and Mr. Barker's letters, affecting my original argument. A renewed perusal of the pamphlet of our friend, has only deepened my regret and surprise at the tone he ventured to assume. I have proved, I think, that his attempted defence is wholly inadequate, and that his critical remarks, in every case that I have examined, are either certainly or probably untrue. The main principle he seeks to establish, that the Old Testament contains no prophecy of the Gospel, I believe to be a delusion of the enemy of souls, eminently adapted to strengthen the last infidel assault upon the truth of God. Therefore, no frankness and sincerity, on the part of our brother, no conviction, on his part, that he is discovering great "dispensational truths," and exploding shallow traditions, can remove the obligation to contend earnestly for the faith once delivered to the saints, and the great truth which it includes, that the Gospel of God was "promised before by the prophets in the Holy Scriptures," and by those Scriptures of the prophets, according to the commandment of the everlasting God, was made known to all nations for the obedience of faith. Viewing Christianity on the side of its evidences, this extreme Futurism of the pamphlet, in my humble opinion, is a rent down to the foundation, and neither the personal piety of those who

Digitized by Google

embrace it, nor their claims to superior light, can undo the effects of their rash and superficial criticisms, in imperilling the faith of Christians in these days of coming temptation. This is my deep, my deliberate, and growing conviction. Multitudes, without being aware, stand on the edge of a precipice. And if one class of believers, in their high-flown spirituality, despise and set aside the evidence of miracles, while others, in their chase after dispensational truths, fling overboard all the evidence of prophecy, what is this but to surrender the ark of God, stripped of all its Divinely appointed safeguards, into the hands of the Philistines? God will vindicate his own cause, but, alas for the multitudes who become the prey of the deceiver! The glory will have departed from God's Israel, and the truth have been wounded almost to death, in the house of its own friends.—I remain, my dear Sir, yours very sincerely,

January, 1850. T. R. Birks.

P.S. I have been desired, by the Editor of the *Prospect*, to correct my error, in alluding to it as "an organ of the Plymouth Brethren." Though he belongs to that body, the publication was meant to occupy catholic ground common to all students of prophecy.

AN APOLOGY FOR MODERATE FUTURISM.

To the Editor of the "Quarterly Journal of Prophecy."

Sir,—In your second Number, which appeared in January, 1849, you gave us a short article "On the difficulties of extreme Futurism," an Article written in a tone of great moderation, and likely to have its weight with many of those who dislike extremes of all kinds; but scarcely entering sufficiently into the subject to screen from the censure it implies, those who, like myself, profess to hold "Moderate Futurist views." From a growing acquaintance with those who study the subject for themselves, I am well assured, that the number of those who hold moderate futurist views is greatly on the increase; and I cannot but hope that our dear brethren who hold what is by themselves called "the Protestant view," will at length be constrained to admit that moderate futurist views may be maintained, together with the most consistent Protestantism, and may even be reconciled with a modified admission of the cherished views of historical interpreters.

Let me notice several of the matters in which moderate men of both schools will be found to agree.

1. Both parties alike admit, That we are drawing near to the time of the consummation of all things. If the historic interpreters assert that the "mystery of iniquity," like a baleful comet, has brandished its fiery tail through the space of 1260 *years*, they will not deny that its *quintessence* is concentrated in its glowing head, which occupies the comparatively short space of 1260 *days*. Each will admit a "may be" for his brother's views, while he claims a "must be" for his own. If the historic interpreter begins his 1260 years from the edict of Justinian, or the decree of Phocas, or any other neighbouring epoch, he does not bring the termination of the reign of iniquity so near to the present time, as not to leave room for 1260 days of intensified persecution and abounding iniquity, which constitute in the futurist view the great tribulation yet to come.

If, therefore, we come together, with all our diversity of opinion with respect to questions of *years* or *days*, we find that we are substantially expecting the same thing;—namely, a last short great time of trial before the personal coming of our blessed Lord.

2. Both parties admit, that the Babylon of the Apocalypse signifies the Papacy. Without entering into questions of time, this surely is enough to permit us to doubt whether we have, as futurists, been fairly unprotestantized, because we cannot agree that the woman who rides the Beast is identical with

Digitized by Google

the Beast. Our historic brethren have each their own theory, various enough as to the time when the woman mounts the Beast,—what is the difference between the woman and the beast; what the heads are; what the horns are. Surely, then, we are but holders of the same view as many historic interpreters, *with variations;* if they think the woman *has* mounted the Beast, and we believe the woman *will* mount the Beast, we can both agree that the curse of God rests upon that false system of religion, which, entrenched in its own infallibility and unchangeableness, is even now in all essentials what it shall be, when Babylon is cast down to rise no more.

3. Both parties agree that the vision of Daniel's great image has its fulfilment in the four great empires of Babylon, Persia, Greece, and Rome. Some futurists, I am aware, dispute the last—but not moderate ones: neither is it at all necessary to the consistency of futurism that they should. We might safely leave it to the common sense of any one to decide which is the most natural of the two views. The legs and feet of the image represent the time elapsing from the setting up of the Roman empire, to the setting up of the kingdom that cannot be moved. "The transition from the third to the fourth empire," says Mr. Birks, "is naturally placed at the time when the power of Macedon yielded to the ascendant of Rome, or about A.C. 197." The question between historic and futurist is, when the legs and feet are divided into ten toes; when the division of the fourth empire into ten kingdoms commences. The same author reckons their commencement from A.C. 476, and their continuance to A.C. 1800. That is to say, out of 1603 years, assumed to be the period designated by the legs, feet, and toes, 279 years are represented by the legs and feet, and 1324 years by the toes! What disproportionate toes! The Futurist, regarding the toes as the utter extremity of the legs and feet, expects yet future divisions of the Roman empire, under ten kings, who shall arise just when the empire is closing. Now in which of these schemes is the proportion of man in the image best maintained?

4. Both parties agree in expecting a national restoration of the Jews to their own land; and, I believe, most likewise coincide in the view, that they shall be restored in unbelief, and converted to the faith of Christ in their own land, when they look upon Him whom they pierced, and mourn for their sins. But here our historic brethren find it difficult to maintain their consistency. They have abjured that spiritualizing system of interpretation, which in the Old Testament prophecies made Jerusalem the Christian Church, and the people of God his spiritual people only; they admit the Judah of Isaiah to be Judah, and the Israel to be Israel, and consequently admit the large share that the Jews have in the glories of their coming Messiah! But, lo! when they come to the Revelation they can find no room for the Jew! It describes by their own admission the glorious return of the Messiah; but He, who, speaking by his prophet Isaiah, and imagining the charge brought against Him, that the Lord had forgotten Zion, breaks out into passionate energy, "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands: thy walls are continually before me." He who could say all this, could find no place in his Revelation to St. John for those whom He never could forget! Our friends of the other school reply, "It is a Gentile prophecy." If we grant this in the main, yet would the Jews on that account be utterly and entirely passed over? The prophecies of Isaiah are Jewish, but the Gentiles gain occasional admission there. Surely, therefore, we are not the extravagant ones, who demand, that if the Seven Churches of Asia are Gentile Churches, the twelve tribes of Israel and Judah, mentioned in the seventh chapter of the Revelation, shall be the restored nations of Israel and Judah.

And now, Sir, if I have not wearied both you and your readers, permit me to say, that moderate futurism harmonizes the conflicting schemes of the various historic interpreters to an extent to which they will themselves never attain. It

Digitized by Google

unites them all, by allowing them all to be foreshadowings of events that have yet to receive their final fulfilment. What other plan can ever harmonize the various interpretations given of the seals and trumpets? A consistent historic interpreter can have but one fulfilment of his seals, and is constrained to deny every other. He who holds that the rider on the white horse is Christ, repudiates for ever the notion that he could be the Roman emperors speeding forth to victory. He who sees in the rider of the red horse, Mahometanism, or Popery, cannot for a moment admit him to be "Roman military revolutionists." The one interpretation is necessarily antagonistic to all other; and as we cannot look for any further light to be thrown on the matter, if we adopt the idea of absolute past fulfilment, we are necessarily shut up to this unhappy conclusion: *The Church of Christ is doomed to absolute uncertainty even to the end, as to the fulfilment of these prophecies, which the larger part of her members hold to be fulfilled.* When will any one venture to hope that his interpretation shall be the one adopted by the whole Church, to the exclusion of all the others, each so plausible, each having something to make it likely? Surely, as we have not yet lived to see the day, we can hardly now hope to live to see it! The reason that we cannot hope thus, is, that all the schemes hitherto propounded, have never risen above the level of possibility—likelihood. "They may be right," is all that any, except their propounders, will venture to say for the best of them. Nay, in their very nature, they are only conjectural. The red horse and the black horse are Popery and Mahometanism—which is which? The red horse suits either, so does the black; and both suit equally well twenty other times of persecution and spiritual famine that might be named. Now moderate futurism meets all these schemes, and says, "they have a shadow of things to come, but are not the very image of the things;" they may all have been intended by God to bear a resemblance to these figures of the prophecy, yet as that resemblance is not in one of the cases so perfect as to enable us to say, "This is the fulfilment," to the absolute exclusion of all others, *the real final fulfilment has not yet taken place.*

Our historic brethren here turn upon us, and charge us with a species of prophetic freethinking; they say we require such exact fulfilments, that we never can be satisfied; and more than hint, that by our doubts and scepticism we are damaging the cause of truth and unsettling the minds of many of God's people. A lamentable result this, indeed, and a heavy charge against us, if we are really guilty: but what can we do? We set ourselves down to become disciples of one out of many historic interpreters; and so long as we read no other, if we have not attained to the faculty of thinking for ourselves, we are convinced and satisfied; but, lo! another historic interpreter comes,—we read his book, we see what he says, that the fallen star is Nestorius, whereas, our first teacher says it is Mahomet, and, forthwith, we learn to doubt; we think, and pause, and examine, and after much time and patience, we are forced to conclude, that unless *both* can be right, *neither* can be right, for there is as much evidence for the interpretation of the one as of the other. Now let them not say we are prophetic freethinkers by choice—they have made us so. If they, the teachers, could have agreed, we, the learners, might have believed; but when *they* could not settle each other's doubts, *we* had no alternative. Now, distasteful as it may be to those who are pledged to particular views, I must again assert, the only way in which the conflicting schemes of those who hold to past fulfilment can be reconciled, is by conceding to all a measure of truth; and God forbid that we should think that so many of his praying and inquiring servants in all ages of the Church, have been wholly wrong; but that they have not been *absolutely* right, is necessary to the belief that they have all been *partially* right.

Again; the leading idea of moderate futurism is the only one that is consistent with the end of all things. That idea is, CRISIS.

If iniquity has abounded, and is to abound until the coming of Christ; if we are sure that when He cometh, He shall not find faith upon the earth, it follows

Digitized by Google

from the law of the simplest analogy, that the *last* days must be the *worst* days —the final form of the opposition of Satan to Christ shall be the most subtle; the battle he then shall maintain against the Highest shall be the most determined of all. This at once makes it probable that the Scripture prophecies of the dangers that beset the Church should be concentrated upon the last struggle; and the forms of evil, and the instruments of evil that shall then present themselves in the last days, shall be the worst. The night is darkest and coldest just before the dawn. When, therefore, we see a Protestant interpreter declaring that Popery is Antichrist, we agree with him, until he proceeds to say that he is the final Antichrist; that beyond it there is no other. And as it follows from analogy that the last forms of evil must be the worst, and bad as Popery is, Infidelity is worse, we are constrained to fly to our futurist principle, and to expect that what has been acted over by Popery through 1260 years, shall be acted over again by Infidelity in 1260 days, and close the scene of Satan's opposition to Christ, by his strongest and most daring effort, ere he is cast for ever into the lake of fire.

One leading argument that is used against the futurist view is, that it tends no more to unity of sentiment than the historic view, and that, therefore, the evil is common to all schools of interpretation. Now, permit me to enter my protest against this inference. The thorough historic controversialist endeavours to force the futurist into a dogmatizing interpretation of the future, similar to his own interpretation of the past; but he is not a consistent futurist who will hazard many conjectures about things that shall be hereafter. If my friend presses me for an interpretation of the seals, I shall not venture to guess very deeply. It would be a species of spiritual gambling. All I know about them is, that they seem to foretel God's four sore judgments, with persecution of his people, and his coming to judgment. And when we shall have diligently compared one Scripture with another, we shall have attained all the light for the future that is necessary for us in this matter. When they are fulfilled, we shall know all exactly, and we must wait in patience till then.

But if others, calling themselves futurists, please to build castles in the air, as marks for the skilful arrows of their prophetic antagonists, what consistency is there in charging their eccentricities on a whole class? The discrepancies of historic interpreters are the inseparable adjuncts of their system,—difficulties which have been the millstone on the neck of all who have adopted those views; while, on the other hand, the discrepancies of futurists are only the accidents of individuals, not of their system; like the fate that befals the venturesome soldier, who shows his head above the trenches of the beleaguered town, and is picked off by the enemy's marksmen.

The consistent futurist has little to do with conjecturing for the future. The broad outlines of truth are laid down in the Scriptures. We have no differences amongst ourselves concerning these; and if our adversaries will continue to cast up the acknowledged inconsistencies of fanciful minds, we are not careful to answer them in this matter.

A favourite argument with our opponents is, that it is not to be supposed that the whole space of time from the days of St. John to the very close of the dispensation should be passed over without notice, that the events of the last 1260 days of the dispensation may be the sole object of prophecy. Some dwell strongly on the words of the angel to St. John, "I will shew thee the things that shall be *hereafter* (μετα ταυτα). These words are said to imply that the things foretold must come *immediately* after those alluded to. Now the above view of a modified, but not final, reference to all the events of history in Church and State would deliver me from the necessity of replying to this argument: for all are alluded to, but to be summed up in the events of the last period. But I confess I do not think the argument a sound one. The usage of this phrase in Scripture, with an interval implied, is very common. I will only mention one instance,—Hebrews iv. 8.

But the argument has been regarded as of such importance, that it has been

Digitized by Google

reduced to the form of a general proposition by an esteemed and able friend; who thus states it:—"Every detailed prophecy must be viewed as commencing with the chief present or next preceding event, at the time when it is given, unless direct proof to the contrary can be brought forward." The last is clearly a *saving* clause; but it greatly limits the application of this general proposition to say that it applies only to *detailed* prophecy. The word "detailed" is one that admits of various interpretations, and it is at least singular that in most of the prophecies of the Scriptures the remark is the reverse of truth. God foretold to Abraham the captivity of his seed 336 years before its fulfilment. Balaam's prophecies yet await their fulfilment, though they might be brought under the above law. But a case that seems exactly in point is, the prophecy in Isaiah v., of the captivity of Israel and Judah. Here are intervals of 39 and 172 years respectively. The overthrow of Babylon (Isaiah xiii.) though a detailed prophecy, was foretold 175 years before its fulfilment. The answer will probably be, that these are not *detailed* prophecies. I can see no reason for making this distinction. God is not bound down in giving a detailed prophecy, to commence with the event that is then immediately to follow. But on this point it is unnecessary to say more.

One word in conclusion. You will probably say, that there is but little satisfaction to be gained from the view, that all historic interpreters are in a measure right, only because they are all essentially wrong. True, indeed, I cannot expect that the devoted adherent of one particular view will be content to see others, which he consistently thinks wrong, made sharers with him in the distribution of truth. But it is not for these devoted adherents of their own systems that I hope. It is among the patient, unprejudiced students of the Word of God, without the bias of human systems, that I look for the good to result; and these are but confirmed in their simple adherence to God's word, by seeing that the more human learning tries to illustrate these hidden truths, the more it darkens the knowledge of that way, which is plain to him only who walks by the light of the Word alone.

I trust that nothing which has been said may be thought to speak too slightingly of those excellent and learned and pious brethren, who differ from us so essentially, and who are deeply convinced, equally with ourselves, that they go not beyond the word of the Lord in one of their views. Mine is not an attack upon their views, but an apology for my own, under a deep conviction that, unless our historic brethren will allow us *a neutral ground* to stand upon, without the imputation of being deserters, we shall be driven, by the too natural recoil, to those extreme views which are dreaded and deprecated by none more than by

Your obedient Servant,

WILLIAM GIBBS BARKER.

Matlock Bath, March 10, 1850.

THE HOLY OBLATION.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—To all who believe in the future restoration of Israel to Immanuel's land, as I doubt not most, if not all, of the readers of your Journal do, every circumstance connected with that event, and the glories of the latter day, when the kingdom shall be again restored to Israel, must prove of the deepest interest. Under this persuasion, will you kindly permit me to offer a few remarks on that portion of the "land" which shall be more particularly honoured during that dispensation, in the hope that they may not prove altogether unacceptable to some of your readers.

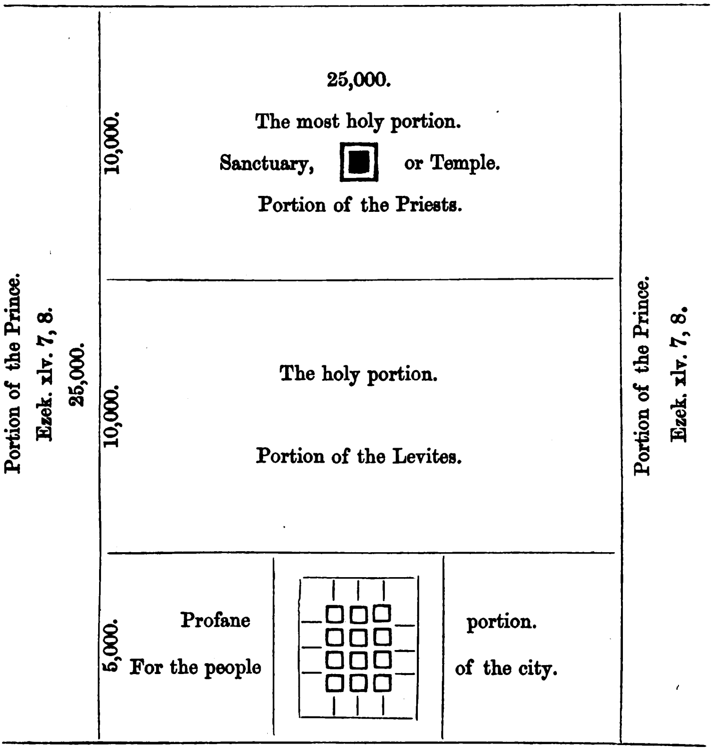
The portion to be thus dedicated, or offered unto the Lord as a "holy oblation," according to the Prophet Ezekiel, will be so placed as to have seven of the tribes located to the north of it, and five to the south; in lots running parallel to each other from east to west. The oblation will constitute a square

Digitized by Google

of 25,000 reeds each way, and will be divided into three portions, also running east and west. Each of these portions will be 25,000 reeds long; the northern and centre divisions will each be 10,000 reeds broad from north to south, and the remaining only one half the breadth of the others, or 5,000 reeds, thus making up the square.

The subjoined sketch, however, will give a more correct idea of the whole than any description in words; and I may just observe, that the *relative* measurements are laid down from the description and details given by Ezekiel, so that all the parts bear a correct proportion to each other.

THE HOLY OBLATION.



5,000.
City of Jerusalem, its suburbs, and 12 gates.

In the centre of the northern portion, which corresponds to the Holy of Holies, or "most holy place" of the tabernacle of Moses, will stand the temple described by Ezekiel, having the priests of the family of Aaron and descendants of Zadoc located around. These are for the peculiar service of the sanctuary, and the portion of the land included in that division is allotted for their support and abode.

The next portion, on the south, corresponding to the "holy place" of the

Digitized by Google

tabernacle, is assigned to the Levites, as assistants to the priests, for their dwelling and support.

And in the centre of the last portion, which answers to the "court of the tabernacle," shall stand the city of Jerusalem, rebuilt on its own little hill, or heap,—and consequently, I apprehend, occupying its former site, or the identical spot where it now stands—only bearing in mind, according to the prophecies of Zechariah, that its surrounding rocky mountains shall *then* be levelled, and "all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited *in her place*, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses; and men shall dwell in it, and there shall be no more destruction, but *Jerusalem shall be safely inhabited.*"

The city, as then rebuilt, together with its suburbs, shall occupy the whole breadth of the middle of the profane portion of the Oblation, (Ezekiel xlviii. 15—19,) leaving 10,000 reeds on each side, east and west, "and the increase thereof shall be for food unto them that serve the city."

The city itself shall also be an exact square, having twelve gates, three on each face, bearing the names of the twelve tribes respectively, "and they that serve the city shall serve it out of ALL the tribes of Israel." Jerusalem, not *then* standing within the portion of any particular tribe, shall be inhabited by representatives of ALL the tribes, each tribe probably occupying the quarter immediately adjoining the particular gate called by its name, the order of which will be found at the close of the last chapter of Ezekiel; "And the name of that city from that day shall be Jehovah Shammah,—The Lord is there." It may be further worthy of remark, that as Jerusalem (including, of course, the sanctuary) formerly stood in the portion of Judah and Benjamin, so, in the future allotment of the land, Judah shall be placed next to the Holy Oblation on the north, in the proximity of the sanctuary, and the tribe of Benjamin next to it, on the south, adjoining the city.

When, Sir, we couple these plain statements of Ezekiel with those equally simple ones contained in the 14th chapter of Zechariah,—*simple* when understood LITERALLY,—one cannot but wonder that so many should hesitate to receive the doctrine of the pre-millennial Advent,—so precious in all its bearings to the Christian! The last-mentioned prophet distinctly tells us, speaking of the Lord, that "His feet shall stand *in that day* upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south,"—the valley running between these halves in a direction from Jerusalem towards the Dead Sea—"and the Lord my God SHALL COME, and ALL THE SAINTS WITH THEE.......And the Lord shall be *king over all the earth; in* THAT DAY there shall be one Lord, and his name one," and then the promise already quoted with respect to Jerusalem shall be realized.

What constitutes any difficulty in these declarations? Is it their LITERALITY? Surely not! There is no difficulty in comprehending such statements when understood in the simple meaning of the words. The difficulty lies in finding out a plausible mystification,—a *spiritual* interpretation that will fit them into preconceived systems; and vain, indeed, seem all attempts to do so, if we can judge from the commentaries on these and various other portions of Scripture as given by anti-Millenarians.

Comparing the above statements with the ground-plan, as deduced from them, it will, I think, prove manifest that the Temple of Ezekiel will not stand within the city of Jerusalem, but at some distance from it, directly north. Measuring from the centre of the Temple, which is also the centre of the most holy portion, directly across the portion of the Levites, to the centre of the City of Jerusalem, the distance will be exactly 17,500 reeds. Estimating the reed at eleven feet, it would give thirty-six miles, 806 yards, and two feet, as the direct lineal distance

Digitized by Google

between the centres of the Temple and the city; so that the whole Oblation would form a square, each side of which would be no less than fifty-two miles, 146 yards, and two feet.

This measurement appears too great, and to be geographically inconsistent with the extent and conformation of the land; and this would naturally lead us to suspect some inaccuracy in the estimated length of the reed, at least as referred to in this case. It is evident, therefore, although the *relative* measurements of the various details of the "Oblation," may be easily and accurately ascertained; that it is impossible to determine the absolute or *actual* dimensions of the whole, unless we are perfectly acquainted with the real length of the reed here employed.

The fact that Ezekiel's Temple will not be *within*, but at a distance from, the city of Jerusalem, naturally suggests the inquiry, whether there be any data to be found in Scripture, directly or indirectly, whereby its real position may be ascertained with any degree of probability.

On the supposition that the actual length of the reed here intended may be doubtful, it has often occurred to me that "Bethel"—that sacred spot so celebrated in Scripture—*may* be the destined site of the Millennial Temple. It was on that spot that Jacob slept when driven from his father's house. It was there he dreamt that "a ladder was set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it, and behold the Lord stood above it." And then follows the glorious promise to Jacob, *individually*, and to his posterity, of the future inheritance of the land, WHEREON he then lay. (Gen. xxviii.) "And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is no other than THE HOUSE OF GOD, and this is THE GATE OF HEAVEN." Then Jacob set up there, as a pillar of memorial and honour, the stone he had used as a pillow, and poured oil on the top of it, "and he called the name of that place BETH-EL," or the house of God.

To this very dream our Lord appears to allude in his conversation with Nathanael (John i.) when he saith—"Verily, verily, I say unto you, HEREAFTER ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." And into this future Temple, Ezekiel, in his forty-third chapter, most distinctly informs us that "the glory of the Lord came into the house by the way of the gate whose prospect is towards the east . . . . and behold the glory of the Lord filled the house, and I heard him speaking to me OUT OF THE HOUSE . . . . and He said unto me, Son of man, THE PLACE OF MY THRONE, and the place of the soles of my feet, WHERE I WILL DWELL *in the midst of the children of Israel* for ever, and my holy name shall the children of Israel NO MORE DEFILE."

Sir, can language be more explicit, or can there be any rational doubt as to the futurity of these things? In past times the Shekinah glory dwelt—*not* at Bethel, *not* to the north of the city, but *within* Jerusalem itself; and when that glory did dwell formerly with his chosen people, can it be said of them that His holy name they no more defiled?

When Jacob returned from Padan-aram he erected an altar on that hallowed spot to the glory of Jehovah; and Bethel is otherwise remarkably mentioned in Scripture history. It lies, I believe, about twelve or fourteen miles to the north of Jerusalem, and were it possible to ascertain the precise spot on which Jacob erected the pillar, commemorative of this most remarkable and significant vision, it would probably be found to lie *due north* of that city; and that distance [about an ordinary day's journey in the East] would perhaps better correspond with the geographical features of the land, than if the dimensions of the "Holy Oblation" were calculated on the scale of eleven feet to the reed.

There is only one point more, Sir, which I would beg your permission just briefly to notice before concluding these remarks, and it is this—In connecting

Digitized by Google

this locality with Jacob's vision, and our Lord's promise to Nathanael, on the one hand, with the circumstance of the future descent of the "New Jerusalem" into the air immediately above the "Holy Oblation," at our Lord's second advent, may we not find a satisfactory solution of all these things?

During "the age to come," the New Jerusalem will not actually descend upon the earth, but will rest above it. It will be, if we may so speak, the Court of Heaven, the gathering place of the glorified saints, when taken up "to meet the Lord in the air" (1 Thess. iv.), and from whence the ascending and descending communication will be made, during that dispensation, with the children of men still in the flesh. The overwhelming splendour of the Heavenly City itself will, no doubt, be veiled from the weak and imperfect vision of man by the canopy or cloud which will hang over Jerusalem during that age, as expressly revealed by Isaiah (chap. iv.). In that day "them that are escaped of Israel . . . that are left in Zion . . . and remain in Jerusalem, shall be called holy, . . . and the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, *a cloud and smoke by day, and the shining of a flaming fire by night*, for *upon* (margin, *above*) all the glory shall be a defence" (margin, *covering*).

And what is improbable in this glorious testimony to the *presence* of the Lord—this celestial accompaniment to the majesty of His kingly throne? Certainly nothing whatever to the millenarian. He only sees in it all the anti-type of the "*pillar of a cloud by day, and the pillar of a fire by night,*" which continually hovered over the Tabernacle of the Shekinah glory, and which accompanied the Israelites during all their wanderings in the wilderness. An attention to these circumstances would beautifully illustrate the sixtieth chapter of Isaiah—particularly verses nineteen and twenty, and other portions of Scripture.

During that dispensation the *earthly* inhabitants will, of course, have no *personal* access into the "New Jerusalem," but the "ladder" of communication being thus established between the Heavenly City above, and the "Holy Oblation" beneath, Ezekiel's Temple will then indeed prove "the house of God"—the Bethel, and "*the gate of heaven.*" The glorified saints of the first resurrection issuing from its sacred portals above, shall descend and ascend as the chosen agents of the Lord—the ministers of the King, for rule and for government, and for dispensing its blessings to the children of men—becoming then the ministering angels or messengers to the inhabitants of the millennial earth. (Compare Heb. i. 13, 14, with Heb. ii. 5, and 1 Cor. vi. 2, 3, &c.)

But, at the final judgment, when this earth shall undergo its *complete dissolution* by fire—when "the elements shall melt with fervent heat, *the earth also and the works that are therein shall* BE BURNED UP" (2 Pet. iii.), so that not a shred shall retain its former character or condition—when the sea, *existing during the millennium*, shall give up its dead, at the general judgment—when God shall create that "new earth" in which there shall be "NO MORE SEA," on which there shall not be a vestige or remnant of anything once stained by sin or polluted by Satan's tread—when there shall be no more curse—no more death; but when ALL things "SHALL BE MADE NEW:"—*then* shall the "New Jerusalem" descend UPON *that* earth "to tabernacle with men" (Rev. xxi.)—*then* shall its twelve glorious gates—corresponding to the twelve gates of the earthly city—be open day and night, and the "Tree of Life" lost in the Garden of Eden, be *then* restored to Adam's redeemed posterity—the occupants of the "new earth."

With these various, yet most blessed and most precious prospects in view, for those who love the Lord and long for the appearing and kingdom of our great God and Saviour, Jesus Christ—and here but glanced at; and with thanksgiving and praise to the God of Love—the Almighty Creator of the worlds—the Disposer of the ages, for these and all His mercies, through the redeeming work of Jesus, I would close this letter. It is but a

Digitized by Google

sketch, indeed, yet I fear sufficiently long for the Correspondence department of your "Journal."

That the Lord may bless and prosper you in your work and labour of love, and that your "Journal" may be as a light shining in the darkness, is the sincere prayer of, dear Sir, yours faithfully, GEO. OGILVY.

The Cove, Dumfries-shire, January 14, 1850.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—Permit me to point out a passage in your last Number, in the paper about the "Harmonies of Genesis and Revelation," p. 25, which strikes me as seriously objectionable. The writer says, that "a righteousness, imputed only, is but a temporary provision for sinners not fully redeemed. The righteousness which befits the ransomed in their state of glory is a real personal possession, the varied grace of the Spirit of God, not the skin of the victim of sacrifice, but the fine linen robe of recovered purity and perfect holiness." And then he adduces Rev. xix. 8. The sentiment conveyed by these words may very likely have been unintended by the author of this paper; still it should not be left unnoticed; for surely there is a "harmony" here also, and *not* a "contrast between the earliest and the latest gift of the Lord to his ransomed people." Unquestionably, both in time and eternity we shall stand accepted and perfect in *one* spotless robe of righteousness. It is impossible that our brother can think otherwise, nor do I imagine he does; yet as we are exhorted to use "sound speech that cannot be condemned," I think, on consideration, he will see ground to alter these paragraphs. It is one thing to speak of imputed righteousness as a "temporary provision" till we obtain something higher, and another to say that one of the results of Christ's redemption in heaven will be the absence of all the sin that now disfigures us, and the perfect outward manifestation of every heavenly grace. The plural δικαιωματα may readily be understood to denote, as our brother says, "the rich variety of heavenly graces, ... which compose the goodly bridal adornment of the Church of God;" but this is but a further development of the already complete redemption which we possess in Christ. We shall live and act when in heaven according to practical righteousnesses which are but feebly displayed in our ways at present. Still "out of his fulness have all we received, and grace for grace;" grace corresponding to every grace in Him. The "Lamb as it had been slain" is at once God's earliest and latest gift; atoning sacrifice and vicarious righteousness will be as much the subjects of our joy and boasting in heaven hereafter as on earth now. You will agree with me that in dwelling on the future circumstances of our heavenly condition, we should be careful not to appear to depreciate the perfection of that righteousness in which we now stand "accepted in the beloved;" and I am confident the author of this paper values the truth too much to let any unguarded words remain that might be a stumbling-block to any.

I am, dear Sir, yours and His in Christian regard,

G. J. W.

To the Editor of the "Quarterly Journal of Prophecy."

REV. SIR,—I now proceed to fulfil my engagement of writing in reply to certain strictures of your correspondents, Mr. Hislop, and "W. W.," affecting my interpretation of the Apocalyptic Antichristian beast.

The passage in "W. W.'s" critique on Mr. H.'s book, which called forth my protest, was as follows:—"On the main point of his exposition he (Mr. H.) holds his ground successfully against Elliott and the author of the "Seventh Vial;" proving, we think, to demonstration, that the *beast from the sea* and the *beast from the abyss* are not one and the same. It may be true, as his opponents contend, that the sea and the abyss are interchangeable expressions

Digitized by Google

in classical authorship; but it is just as true that they are *not* interchangeable in Apocalyptic imagery." Could any inference be more natural from this, indeed all but necessary, than that, according to "W. W.," Mr. H. had demonstrated the non-identity of the two beasts against *me*, (I being one of the only two opponents specially made mention of,) by demonstrating against *me* the non-identity in the Apocalypse of the words or figures *abyss* and *sea?* "W. W.," in fact, substantially admits this in his explanatory letter in your last. He says, "No one could know better than I did, that Mr. E. did *not* confound the *sea* with the *abyss:*" and he then explains how the apparent misrepresentation of me in the matter arose from his excision, for brevity's sake, of a sentence in his original M.S., which intervened between the first sentence of the passage above cited by me from his critique, and the second; in the which excised sentence there had been expressed a transition on the part of the writer from alluding to *me* and *my* differences with Mr. Hislop, and intimation of reference thenceforward to *quite other parties* and *their* differences. I readily accept "W. W.'s" admission, explanation, and, I suppose I may say, implied apology, for what was, on the face of the document, a direct misrepresentation of my declared opinions. Another time, I am sure, "W. W." will take care, when making excisions from any M.S. critique that he may be writing for the Journal, so to make them as not thereby to open himself to the charge of misrepresenting as well his own sentiments as those of others.*

I now pass from what is comparatively unimportant to what is very important, especially in the present date of prophetic inquiry;—I mean the question as to the identity or non-identity of the *beast from the sea* and the *beast from the abyss*, described in Apoc. xiii. and xvii.

It is, of course, necessary to have a clear comprehension both of the written prophecy itself, and also of the particular conflicting opinions respecting it that may be in question,—wherein lies the essence of the difference, and wherein and how far they agree,—in order to form a satisfactory judgment respecting and between them. Let me try to help my readers to this.

In Apoc. xii., then, we read of a *seven-headed* and *ten-horned dragon*, with diadems on the heads, but not on the horns; depicted as in conflict with a woman, who is allowed, I believe, on all hands, to represent the faithful Church.† After other persecutions of her he casts out water from his mouth like a flood, in hopes of overwhelming her with it. But the earth drinks in the water; the flood subsides; and the dragon, in unabated anger against her, goes forth to make war on "the remnant of her sons that keep the commandments of God and the testimony of Jesus." So he stands ‡ upon the sand of the flood, or sea: and, whether from the subsiding flood, or from the great sea, there is thereupon seen to rise up a *beast seven-headed* and *ten-horned* like the dragon; and to which the dragon is said to transfer his power, and his throne, and

* How could "W. W.," while thus admitting the fact of misrepresentation, speak of the Editor's publication of my vindicatory letter as a "stretch of courtesy?" Surely in every journal of respectability a misrepresented person may claim the insertion of a self-justifying letter as a matter of right, not of courtesy.

† As being the mother of "them that keep the commandments of God and testimony of Jesus."

‡ I read, of course, εσταθη, *he stood*, instead of the εσταθην, *I stood*, of the *textus receptus*. Mr. H. (p. 131 of the last Journal) speaks of this as simply "a various reading proposed by Mr. Tregelles, in opposition to the reading of Griesbach." This is an understating of the evidence for it. Out of the three best ancient codices, A, B, C, the two A and C have εσταθη, B alone εσταθην. Also the Vulgate Latin, Æthiopic, Syrian, Armenian, and Arabic versions are stated to read εσταθη. Several MSS. have become known to the literary world since Griesbach published his New Testament. The latest critical edition of the Greek text of the Apocalypse published is that of Dr. Wordsworth; and he, like Mr. Tregelles, reads εσταθη.—There is, moreover, besides this superiority of M.S. evidence, the *internal* evidence of the reading I prefer perfectly suiting the context, the other not suiting it. For the whole matter about the Beast from the sea is connected with the Dragon's purpose and agency:—his going to seek out some instrument for the destruction of the faithful remnant of the woman's seed; so Apoc. xii. 17, the verse next before that which tells of the Beast's rising from the sea:—his giving to that Beast, as the very instrument wished for, his power and throne and great authority. So Apoc. xiii. 2, the verse next following. The story implies *his* presence on the scene.

Digitized by Google

great authority. As compared with the *dragon* there is especially noted this peculiarity in the *beast's heads;*—that, whereas the dragon had simply seven heads without mark of wound or cicatrice on any one of them, as indicating a previous head excised or cut down, one of the beast's heads is described as appearing to have been wounded, as it were, to death; * but the deadly wound was healed. Also, as to its *horns*, there was this peculiarity;—that, whereas, in the dragon the ten horns had been undiademed, in the beast from the sea there appeared diadems on the ten horns. Thus much we read in the three first verses of Apoc. xiii. Then the rest of the chapter is occupied with a description of the thus revived beast's unparalleled exaltation, power, blasphemies, and oppression of God's saints, for the fated period of forty-two months, or 1260 days:—also of the support rendered him by a *second and subordinate beast*, bearing two horns like those of a lamb, (therein answering to Christ's description of a *false prophet*, clothed with sheep's clothing, but inwardly a ravening wolf,) which seems to have acted as the former beast's prime minister: and of an *image to the beast*, which the second or lamb-like beast induces the inhabitants of the earth to set up for worship; and which it also makes to speak, to the effect that all that will not worship it shall be put to death. The fourteenth, fifteenth, and sixteenth chapters then pass before the reader; not without certain incidental notices, from time to time, such as to keep up the recollection of the beast and his image. Thus in Apoc. xiv. 9, there is an angel's denunciation of divine wrath impending on "them that worship *the beast and his image:*" in Apoc. xv. 2, just before the outpouring of the last vial-plagues, a notice of those that had gotten the victory over "*the beast and his image:*" in Apoc. xvi., a statement as to the fifth vial being poured out on "*the throne of the beast:*" and in Apoc. xvi. 13, immediately after mention of the sixth vial being poured out on the Euphrates, and the Euphratean waters in consequence drying up, an intimation about three demonlike spirits going forth from out of the mouth of the *dragon*, the mouth of the *beast*, and mouth of the *false prophet*, to gather the nations to the battle of the great day, the final conflict. Then, next, on the seventh vial's effusion, the time is declared to have come for the destruction of Babylon, the great seven-hilled city of the *beast;* and, as if to make the grounds of the judgment on both it and him, whose throne it was, more intelligible, a fresh symbolic vision is presented of the beast and Babylon: the beast, now called the *beast from the abyss*, being depicted as supporting the Babylonian woman, his harlot-spouse; and a full explanation given by the revealing angel as to the intent of what was most remarkable in the symbol, especially as to the beast's heads and horns. The beast's seven heads, it was stated, symbolized both the seven hills on which the woman sat, and also seven kings, or rulers, which either had already held rule there, or were to hold it; there being, however, in some way *eight* such rulers, the *beast from the abyss* corresponding with the *eighth* and *last*. "And there are seven kings: five have fallen; one is; the other hath not yet come; and when he shall have come, he must continue a short space: and the beast which was and is not, even he is the eighth, and is of the seven, and goeth into perdition." So as to the *heads;* and as to the *ten horns*, it is said that they would receive power at one time † with the beast, *i.e.*, the *beast from the abyss;* and to *it* would give their power and strength. Then follows, in Apoc. xviii., a description of the destruction by fire of the seven-hilled Babylon, the beast's great city; and in Apoc. xix. a description of the destruction of the *beast from the abyss* himself, together with

* I say *to have been wounded*, not *to be wounded*, or *go at that time through the process of wounding*. The point is one of importance, and to which, consequently, I must beg the reader's careful attention. The phraseology, *ειδον μιαν εκ των κεφαλων αυτου ὡς εσφαγμενην εις θανατον*, is the precise counterpart of that used in Apoc. v. 6,—*ειδον....αρνιον εστηκος ὡς εσφαγμενον*:—"I saw a Lamb standing as it *had been* slain;" not "I saw it slain," or undergoing the process of slaughter.

† *μιαν ὡραν μετα θηριου.* I presume both "W. W." and Mr. H. will so understand the expression with me. Others render it, "For one hour." It is not a point affecting my present controversy.

Digitized by Google

"the false prophet which wrought the miracles under his eye, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both being cast alive into the lake of fire burning with brimstone."—Such are the continuous notices of the beast, from his first symbolization in Apoc. xiii., as *rising from the sea*, to his final destruction under the appellative of the *beast from the abyss.* It had long previously been stated (viz., in Apoc. xi. 7), that it was by this *beast from the abyss* that Christ's two sackcloth-robed witnesses would be slain, some time before the sounding of the seventh Apocalyptic trumpet.

Now as to the *historical explanation* of these symbolic prefigurations. And, as between "W.W.," Mr. Hislop, and myself, I have satisfaction in knowing that we are agreed at the outset, and start on our inquiries as to the controverted matter from a common point. It is acknowledged alike by all three of us (I use the words of "W. W."), that "the *dragon* is the Roman Empire in its *Paganism*, and the *beast of the sea* is the Roman Empire in its *Papal* form."* The question between us is, Whether the *beast described as rising from the sea* in Apoc. xiii., and as that to which the dragon, or devil, that had inspired the old Roman Pagan Empire, delegated his throne and power, was the *beast from the abyss* mentioned in Apoc. xi. and xvii.: or whether it had to pass through a metamorphosis ere becoming the beast of the abyss; just as the Roman Pagan dragon (or empire so symbolized) passed through a metamorphosis, ere assuming the new form of the beast that rose from the sea.

My own decided view, as it is well known, is the former; and is at any rate, it must be allowed, a view perfectly simple and intelligible. I regard the angel's explanatory statement about the successive heads of the beast from the abyss (a statement that ranges evidently from the beginning even to the end of the symbolized beast's history) as our chief and clearest guide in the matter. Seven heads only appeared in the vision attached to this beast from the abyss: heads significative, as we saw, both of the seven hills on which the Babylonian woman, the beast's harlot-spouse, would sit; and also of the successive supreme ruling heads connected with the beast. But there were to be *eight* supreme ruling heads connected with it, the angel declared; *i.e.*, one more than *seven*. And the question rises, How could the beast's heads symbolize one more ruler than their own visible number? On my supposition of the beast from the abyss being the identical beast that rose from the sea, and receiving its appellative of the beast from the abyss simply as being the dragon's delegate, inspired and patronized by the devil,—which must surely well account for the appellation,†—on this supposition, I say, the solution of this difficulty is so simple and perfect, as to constitute of itself almost a demonstration of the identity I contend for. For what read we of *the seven-headed beast of Apoc.* xiii., immediately after the account of its emergence from the sea? Why, that "one of its seven heads appeared to have been wounded to death, and that the deadly wound was healed." So that its seventh visible head sprang out of the cicatrice of a previous head; and thus, though the seventh *apparent in the vision*, was the eighth in *chronological succession.* A coincidence this with what is intimated about the heads of the *beast from the abyss*, which is the more remarkable in consequence of its *non*-coincidence with what is intimated previously of the *dragon's* heads in vision. For the dragon had simply and only seven heads, without any

* "Quarterly Journal" for July, p. 436.

† Mr. Hislop (last Number of Journal, p. 131) objects to my saying that the Dragon *evoked* the Beast that rose from the sea. That it came up accordantly with his wish and object is evident, and I think pretty much justifies my use of the term *evoked*. But what is *expressly said* about the Beast from the sea is quite sufficient to prove the applicability to it of the appellation, *Beast from the abyss*, viz., that "the Dragon gave it his power and throne and great authority." It was aggrandized by him, inspired by him, and was his chosen instrument and agent. What, let me ask, was meant by Christ, when he said of the Jews that persecuted him, "Ye are *from beneath*, εκ των κατω" (John viii. 23)? Was it not because they were in spirit of their father the Devil? And was not the corresponding Apocalyptic designative equally applicable, and on the same grounds, to such a prime agent of the devil, as the Beast from the sea is described to be?

Digitized by Google

mark or symptom of another. And as he was described as being cast down from the Apocalyptic heaven of rule and power to the earth, (the result of a war in that heaven,) it is evident that then and thereby the ruling head, attached to him whilst battling in heaven against the woman, (its *seventh* head surely,) must needs have been wounded even unto death; and so left the very cicatrice out of which any future new head to the Roman beast might arise.—So far as to the *symbols* themselves. And then, as to the *historic* fact, it has been proved by me, if I mistake not, to answer just as simply and perfectly. Of the various constitutionally appointed authorities that held rule in the seven-hilled Rome (authorities for the most part defined by Tacitus, and about six of which there is no difference between Mr. H. and myself), * *five* had fallen before St. John's time, viz., kings, consuls, dictators, decemvirs, military tribunes; the *sixth*, of imperial unity, then was, and continued till the new and singular constitution of the Empire in *quadri-partite* form by Diocletian; in which new form, and under which new and *seventh* constitution of government (one that continued but the little space of some thirty years), the Roman Pagan power made its last direct attack upon the Christian Church, and failed. And it is surely no little additional mark of coincidence between historic fact and Apocalyptic symbol, that at that crisis of its last wars against Christianity, under Maximin, and then under Licinius, it held imperial power in but *one-third* of the Roman world; and, moreover, that the *diadem*, like that figured on the dragon's heads, had then, and only just then, become the chief Roman imperial head-badge. As regards the angel's designation of the beast from the abyss, as *the beast which was, and is not, and shall be*, I of course agree in the old interpretation, which explains it by reference to the distinction between the Roman power in its old Pagan form, and then, after temporary extinction, its new or Papal form. In the interval between the two, the designation was markedly applicable to it: "it was, it is not, yet it (again) shall be."†

And now, as to my critic "W. W.'s" view of the prophecy. I had originally thought that both he and Mr. Hislop supposed all Apoc. xiii. to be a description of what they distinctively call the *Beast from the sea;* and that it was not till Apoc. xvii. that what they distinctively call the *Beast from the abyss* was exhibited upon the scene. And I, therefore, urged against them in your last Number but one, that most illustrative passage on the subject already cited from Apoc. xix. 20; declaring that together with the Beast in his *last* form, or *Beast from the abyss*, there was taken also "the *false prophet* which wrought the miracles *before it*, wherewith it deceived them that had received the mark of the Beast and that worshipped his image:" thereby identifying both the *false prophet*, there spoken of, with the *lamb-personifying* Beast of Apoc. xiii.; and also the *Beast from the abyss*, there spoken of, with *the seven-headed Beast of Apoc.* xiii. I have, however, been agreeably surprised to learn from your correspondent's letters that they do not dispute, but in fact admit, the validity of that argument, and fact of that identification. Where, then, is the difference between us? Where in Apoc. xiii. will they have the *Beast that rose from the sea* to end, and the *Beast from the abyss* to begin? We must hear them separately; and first, as I before intimated, "W. W." Says he: "It appears to me that Rev. xiii. does not represent the two-horned Beast as working miracles *until the Beast from the sea has recovered from his deadly wound;* so that the identity for which Mr. E. argues is only between the sea-beast *thus recovered*, and the Beast from the abyss: a point which I have no hesitation in conceding, as it entirely coincides with my own views."‡ So that the *sea-Beast* becomes the *Beast from the abyss*, in "W. W.'s" opinion, from the time of the healing of

* My 7th, too, he does not absolutely reject: but would prefer to make the Beast's original 7th head mean *the Pope* in *the character of simple Priest*, before becoming the great *crowned Priest and King*, so as in the eighth century. (See Mr. H.'s letter appended after this paper.) On which suggested alteration more hereafter. It will be found quite untenable, I believe, by reference simply to the Dragon's heads, and its place among them.

† On this point Mr. H. totally differs from me. Does he agree on it with "W. W.?"

‡ P. 129 of the Journal for January.

Digitized by Google

his deadly wound. Now, reader, pray turn to Apoc. xiii. 3, 4, 5: and what will you there find stated of the Beast *after* this healing of his wound, and his consequent (supposed) transmutation into the *Beast from the abyss?* Why, "that all the world worshipped him, and that *power was given him to continue forty-two months; i. e.* 1260 days, or 1260 years; on the year-day theory admitted by "W. W." Such then, in "W. W.'s" view, is the destined period of the *Beast from the abyss.* But this period "W. W." elsewhere predicates as the appointed duration of the Roman *Papal* empire.* Consequently, the Beast from the abyss, according to him, represents the Roman Papal empire:—that selfsame empire which he says elsewhere the *sea-beast* represents.† But, as our old friend Euclid lays down, things which are equal to the same are equal to each other. And so after all, we have "W. W.'s" clear recognition of *the identity of the Sea-beast, and the Beast from the abyss:* that very point for which I have contended; and on which "W. W." declared that Mr. Hislop had "proved to demonstration" that I was in error!—There are some other points on which "W. W." has strangely laid himself open to animadversion.‡ For the present it is quite needless to go on: for, as between him and myself, I think I may consider the point of controversy settled.

And now, were there time and space, I should enter more fully on Mr. Hislop's own statements and theory. As it is, I must be brief. On glancing my eye rapidly through his Book, it greatly surprised me to find that of that which is by far the clearest indication about the Beast's successive stages of existence, from first to last, viz. *the Angel's explanatory statement respecting the Beast's several heads, as symbolic of so many successive governing heads or rulers,* Mr. H. has taken, if I mistake not, no notice whatsoever. It is surely that of which, considering the subject of his Book, (viz. that of the Beast's transition from its last but one to its last form of existence,) his notice should have been the most discriminating and most particular. Being quite unable to understand his real views on the general subject without knowing his views on this important matter of detail, I took the liberty of addressing a line of inquiry to him about it, and subjoin a copy of the letter with which he was so good as to favour me in reply. I get thereby a little more light on Mr. H.'s views; but must confess that about the eighth head I find them still very hard to comprehend distinctly; indeed, far more mysterious and difficult to comprehend than the Apocalyptic mystery itself. I shall, however, try again, with my best efforts, to comprehend it, and if possible, in some way consistent with itself: a point in which I have hitherto anything but succeeded. I shall trouble you with another Letter on the subject in your next Number; not forgetting that there are two or three other matters on which I have to reply to Mr. H., particularly the "Apocalyptic altar;" and (as he challenges me to it) the "Witnesses' Death and Resurrection," though, indeed, on the former point he so little merits my argument that I might, I believe, consider a reply almost superfluous.

Meanwhile I remain, Rev. Sir, yours faithfully,

E. B. Elliott.

Letters between Mr. Elliott and Mr. Hislop alluded to.

Rev. Sir,—Having to fulfil my engagement of replying to you on the subject of the *Beast from the abyss* in the next Number of the "Quarterly Journal of Prophecy," I am anxious to do so in a manner that shall do justice to yourself

* Ib., p. 130.

† "The Beast of the sea is the Roman Empire in its Papal form." So "W. W." in the Number for July, p. 436.

‡ "W. W.," at p. 130, cites a sentence from a former letter of mine, in which I speak of "W. W.'s" agreeing with me in "regarding the Beast's last form but one, or the Beast under his last head but one, (*i.e.*, the beast from the sea,) as the *Roman Papal Empire.*" And he suggests its inconsistency with my expressed view of the Beast's *original* seventh, or last head but one, being the *Diocletianic* head. Assuredly such was, and is, my most decided opinion as to the intent of the symbol. My meaning in the clause cited by "W. W." was simply this,—the last head but one *according to "W. W.'s" view.*

Digitized by Google

as well as to the subject. In order to this, however, it is necessary for me to understand fully and completely your view of the Apocalyptic symbol in question. And as neither your Book, nor your letter in the Journal, so far as I have seen, furnishes the explanation of that most important particular in it, the Beast's *seven or eight heads*, I take the liberty of addressing this letter to you, with a request that you will favour me with your explanation of it. The explanation will, of course, embrace what is related of the *Dragon's* seven heads and those of the *Beast* from the *sea* in Apoc. xii. 3 and xiii. 1, as well as those of the *Beast* from the *abyss*; and, as regards the latter, what is said in Apoc. xvii. 10, 11, about the *seven* or *eight successive Kings*, as well as what is said in v. 9, about the seven heads being *seven mountains*.

In thus addressing you directly, instead of in the Journal, my object is to save time: herein following the example of other controversialists in periodicals, *e.g.*, Dr. S. M. Maitland. And I propose sending a copy of your reply, to be inserted in the "Quarterly Journal of Prophecy," together with my own letter.

I am, Rev. Sir, your faithful servant,

E. B. Elliott.

Torquay, *Jan.* 19, 1850.

Rev. Sir,—I beg to acknowledge the receipt of your letter, asking an explanation of my view in regard to the seven heads of the Apocalyptic Beast, in order that, in determining the point in dispute between us, as to whether the Beast from the sea and the Beast from the abyss are, or are not, in all respects absolutely identical, you may "do justice to myself as well as to the subject." It seems to me, with all deference, that the question in regard to "*the Beast's seven or eight heads*" is not necessarily involved in the point here at issue between us. If I can prove (as I think I have proved in my book) that the Beast, as the Beast from the abyss, is presented to John in its *resurrection* state on the eve of the judgment on Babylon,—that the language of the interpreting angel in regard to that Beast necessarily implies that when it rises from the abyss it is *speedily thereafter* to go into perdition (μελλει.... εις απωλειαν υπαγειν),—that the appearance of the woman who rides it, in the midst of "A DESERT," cannot refer to the *commencement* of the 1260 years, when no such "desert" existed, but carries the mind forward to modern times, when Rome literally sits in the midst of the desolation and solitude of the deserted *Campagna di Roma*;* and if, in addition to all this, I can show that there are three distinct and tangible discrepancies between the Beast from the sea and the Beast from the abyss in reference to the absence or presence of crowns,† the colour of the two Beasts, and their blasphemous character,‡ then any opinion I may entertain respecting the precise identification of the seven heads cannot at all materially affect the question. Every one of the considerations now referred to is fatal to the idea of the complete and perfect identity of the two Beasts, and, unless they can be *all* set aside, it will be impossible to show that these two Beasts represent the Roman Empire under one and the selfsame form. I think it right, with all respect, to urge this upon your attention, lest too many distinct points being mooted, we insensibly lose sight of the two original grounds of difference, and so little or no progress be made towards the elucidation of the truth.

At the same time, I have no objection whatever to state my view in regard to the point on which you ask my opinion. That view, indeed, does not very

* "Red Republic," pp. 111—116.

† You yourself seem to be shut up to my view in regard to the entire absence of crowns on the Beast from the abyss, by what you say in regard to the dragon. You distinctly lay it down, that the absence of crowns from the horns of the dragon is significant. How, then, can you avoid the conclusion that the entire absence of crowns from both the heads and horns of the Beast from the abyss is significant too?

‡ "Red Republic," pp. 116—126.

Digitized by Google

widely differ from your own; and if your view of "the seven or eight heads" could be made out, it would suit my theory as well as any other. But I confess I cannot see that the empire under Diocletian is so essentially different from the empire in its previous state as to constitute a distinct or *seventh* head, as you make it; and even some who agree with you in the main and adopt your solution of the seventh head, evidently do so with reluctance, and only because they cannot think of a better. Witness the author of the "Seventh Vial," for instance, who while accepting your view, avowedly does so only as an "approximation to the solution of the difficulty of the *seventh* head." To me there seems no necessity for adopting such an "approximation." I fall back upon what I cannot but regard as a simpler solution. I regard the Emperor, then, as the sixth head, the Universal Priest as the seventh head, and the Priest-King as the eighth. If I mistake not, this will be found to fulfil the conditions of the angel's enigma as exactly as any solution that has ever been offered. The seventh head was to continue only "for a short time;" and accordingly the Pope, as universal priest *without temporal power*, continued about one hundred and fifty years. Then came the eighth or Crowned Prince, who has continued for the last one thousand years and upwards, down to our own day. The eighth, however, let me observe, is only *quasi* the eighth; for the whole number of the heads of the beast is, properly speaking, only seven. John saw but seven; and the language of the angel is express: (Apoc. xvii. 10:) "There are seven kings; the five are fallen; the one is, and *the* other is not yet come." The eighth head, therefore, is just the *seventh* under a different phase; the first and the last of the seven forms of government in the city of the seven hills—the kingly and the priestly—being united in the person of the Sovereign Pontiff, or Crowned Priest of Rome, and thus forming "an eighth, which is of the seven." Now it is not said that the beast from the *abyss*, in its distinctive character as such, is "an eighth head," as most Commentators and yourself appear to have understood the matter; but "the beast, which was and is not, even he is an eighth." From this the inference seems to be fair and legitimate that "the eighth head" belongs to the beast, both in its pre-*existent* state and its subsequent state of *apparent non-existence*. In other words, the destruction of the beast, here implied in the expression, "the beast was, and is not," does not take place *until* its eighth head has appeared. That eighth head belongs to "the beast which was," as well as to the "beast which is not." The eighth head, along with the beast to which it belongs, "ceases to be,"—undergoes such a transformation as leads the world in general to look upon it as extinct. But yet says the angel, "it still is"—it still has all that power and influence over the Roman empire, *without the crown*, which ever it had when wielding the temporal sword; being, in point of fact, just the seventh head which had existed all along, stripped of the tiara, the mere accident of the Papacy.

That this view in regard to the *time* when the beast becomes "the beast that was and is not, and yet is" is well founded, and that this expression cannot refer to the destruction of the dragon, or the dismemberment of the Roman empire by the Goths, but to a period shortly before the overthrow of Babylon, may be inferred from another and independent argument which I have not alluded to in my book. You are aware that there is a remarkable apparent discrepancy between the fate of the ten-horned beast as stated in Daniel, and as given in the Apocalypse. The statement in Daniel is as follows:—(Dan. vii. 11), "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Here it will be observed that the beast, or Roman empire, *after* the manifestation of Antichrist, *after* the little horn had spoken great words and blasphemies, and consequently *after* the appearance of the beast's *eighth head*, (for that head has been most distinguished for blasphemy,) was to be "slain and its body destroyed" *before* it was to be "given to the burning flame."

Digitized by Google

But what says John (Rev. xix. 20)? "These both (that is, the *beast* and the false prophet) were cast ALIVE into a lake burning with fire and brimstone." Now how can these two statements be reconciled? How can the beast be "cast *alive*" into the burning flame, if it has first been "*slain*, and its *body destroyed*." Only on one supposition, that the beast, after being killed, has a *resurrection*. But what does this amount to but just the statement of the angel, that "the beast was and is not, and ascendeth out of the bottomless pit," and then, after a brief reign, suddenly, in the height of its glory, "goeth into perdition."

I have thus endeavoured, as briefly as possible, to state my opinion on the point on which you ask information, and some of the grounds of that opinion. Before concluding, I beg to disavow all idea of any "attack" upon your "*character*," as contained in the expression in my book to which you particularly refer in your note in the last Number of the "Quarterly Journal of Prophecy." When I spoke of your "*object* in enlarging the bounds of the symbolic temple" as being to get, not real saints, but the Church of England as a Church "within its limits," I had no thought of charging you with *intentionally* violating the scriptural symbol; nor do I think that readers in general will take up such an impression from the passage as you seem to have done. My meaning simply was, that you had been led by your theory to adopt a view, which, but for that theory, in all likelihood, you would not have adopted; and, accordingly, I speak of your opinion in regard to the altar as only a "mistake"—a very important one, I cannot but think—but still nothing more than a "mistake."

I remain, Reverend Sir, yours very faithfully,

ALEXANDER HISLOP.

P. S.—I perceive there is one point in your inquiries I have omitted to notice, and that is what refers to the wounding of one of the heads of the beast and the healing of it again. To me that seems an entirely distinct thing from what is intimated when it is said "the beast was, and is not, and yet is." As to the wounded head of the beast, I agree with your own view, with this difference, that whereas you think it was the seventh head of the dragon that was wounded, I think it was only the sixth. In regard to "the seven mountains," you will see from what I have already said that I have no sympathy with Hengstenberg's opinion, which has recently met with some favour in Scotland, but which to me seems entirely incapable of defence.

A. H.

Arbroath, Jan. 24, 1850.

[We gladly insert the above correspondence; intimating at the same time that the discussion must now close. It is quite impossible, within the space to which we are necessarily restricted, to allow its prolongation. Another letter from Mr. Elliott is the utmost that we can afford.]

To the Editor of the "Quarterly Journal of Prophecy."

[THOUGH the following letter was a private one, yet as it contains most important and interesting information on the subject of what we may call prophetic physiology, we insert it here:—]

Dear Sir,— . . . . . In talking of the curse which had been pronounced on the vegetable kingdom, you alluded to the thorns and thistles which the earth was to bring forth; you stated that though the plants with which we are now surrounded are beautiful, still we could not comprehend their condition when they were pronounced good.

Now, in looking at the vegetable world in a scientific point of view, we see many evidences of the great plan upon which the All-wise Creator seems to have formed that portion of his works. At the same time there are many

marks of what we may call, with reverence, *incompleteness*. Thus we see that there is in all plants a tendency to a spiral arrangement of leaves and branches, &c., but we rarely see this carried out fully, in consequence of numerous interruptions to growth and abnormalities in development. When branches are arrested in growth they often appear in the form of *thorns* or spines, and thus *thorns* may be taken as an indication of an imperfection in the branch.

The curse which has been pronounced on the vegetable creation may thus be seen in the production of thorns in place of branches,—thorns which, while they are leafless, are at the same time the cause of injury to man. That thorns are abortive branches is well seen in cases where, by cultivation, they disappear. In such cases they are transformed into branches. The wild apple is a thorny plant, but on cultivation it is not so. These changes are the result of a constant high state of cultivation, and may show us what might take place were the curse removed.

Again, thistles are troublesome, and injurious in consequence of the pappus and hairs appended to their fruit which waft it about in all directions and injure the work of man, so far as agricultural operations are concerned. Now it is interesting to remark that this pappus is shown to be an abortive state of the calyx, which is not developed as in ordinary instances, but becomes changed into hairs. Here, then, we see an alteration in the calyx which makes the thistle a source of labour and trouble to man. We could conceive the calyx being otherwise developed, and thus preventing the injurious consequences which result to the fields from the presence of thistles.

I have thus very hurriedly stated to you what occurred to my mind as to the curse of thorns and thistles, and I have endeavoured to show that the spines and hairs are abortive, and, so to speak, imperfect portions of plants. The parts are not developed in full perfection like what may have been the case in Eden, and like what will take place when the curse is removed.

These are very small points, nevertheless, I think that they are interesting as showing how science may be made subservient to the elucidation of Scripture.

I think that there is too little attention paid to this in the present day. Did we apply our scientific information more to the truths of Scripture, we might be able to bring out in some instances the mind of the Spirit more fully. This is the great object, of course, which we ought to have in view in all our examinations of God's Word.

Before concluding, I may remark that the natural order of *compositæ* to which the thistle belongs, and of which it may be taken as the type, is the largest and most generally diffused of any in the Word. The order is also very *natural*, and much more easily defined than most others. There are about 10,000 known species, that is, more than *all the plants* in the world known in the time of Linnæus. Wherever we go, whether in cold or warm regions, we meet with members of this family, and some of the commonest species in Britain are found in various parts of the world. Thus, some of them are cosmopolites.

That the production of hairs in place of the calyx is a degeneration may be gathered from the fact that the flowers of some plants, as Rhus Cotinus, or the wig-tree, when they become imperfect, are converted into hairs. In these circumstances the flowers do not perform their proper functions. Again, as regards thorns, it is well known that in Palestine there are now many thorny shrubs produced, which seem to have multiplied greatly in the absence of all cultivation.

It would appear that in all His works, even when under the curse, God leaves land-marks, as it were, which point out to the careful observer what the material creation might have been.

Yours, &c.,

J. H. Balfour, *Professor of Botany.*

Digitized by Google

ARISE, AND DEPART.

"Arise ye, and depart, for this is not your rest; because it is polluted."—MICAH II. 10.

I.

BRETHREN, arise,
 Let us go hence!
  Defiled, polluted thus,
  This is no home for us;
  Till earth is purified
  We may not here abide.
  We were not born for earth:—
  The city of our birth,
  The better Paradise,
  Is far above these skies.
  Upward then let us soar,
  Cleaving to dust no more!

II.

Brethren, arise,
 Let us go hence!
  Death and the grave are here,
  The sick-bed and the bier.
  The children of the tomb
  May love this kindred gloom;
  But we, the deathless band,
  Must seek the deathless land.
  The mortal here may rove,
  The immortal dwell above.
  Here we can only die,
  Let us ascend on high!

III.

Brethren, arise,
 Let us go hence!
  For we are weary here:
  The ever-falling tear,
  The ever-swelling sigh,
  The sorrow ever nigh,
  The sin still flowing on,
  Creation's ceaseless groan,
  The tumult near and far,
  The universal war,
  The sounds that never cease,—
  These are our weariness!

IV.

Brethren, arise,
 Let us go hence!
  This is not our abode:—
  Too far, too far from God!
  The angels dwell not here;
  There falls not on the ear
  The everlasting song,
  From the celestial throng.
  'Tis discord here alone,
  Earth's melody is gone;
  Her harp lies broken now,
  Her praise has ceased to flow!

Digitized by Google

V.

Brethren, arise,
  Let us go hence!
    The New Jerusalem,
    Like a resplendent gem,
    Sends down its heavenly light,
    Attracting our dull sight.
    I see the bright ones wait
    At each fair pearly gate—
    I hear their voices call—
    I see the jasper wall,
    The clear translucent gold,
    The glory all untold!

VI.

Brethren, arise,
  Let us go hence!
    What are earth's joys and gems,
    What are its diadems?
    Our crowns are waiting us
    Within our Father's house.
    Our friends above the skies
    Are bidding us arise;
    Our Lord, he calls away
    To scenes of sweeter day
    Than this sad earth can know.
    Let us arise and go!

NOTICE.

We must request correspondents to be brief. We do not undertake to answer all communications, nor to return them, save when specially requested. In deciding as to insertion, we must exercise our honest judgment, even at the risk of giving offence. It is the Lord's work, not man's, that we are engaged in. It is his guidance that we are seeking, and his honour that we desire to advance.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

Macintosh, Printer, Great New-street, London.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JULY, 1850.

Art. I.—THE HISTORY OF CHILIASM.

In our last article upon the Apostolicity of Chiliasm, we gave the history of that doctrine during the first two centuries and a-half. Our statement was to this effect,—that during that period Chiliasm was the universal doctrine of the Church.* In following out the history of this system, we make a *second* statement, viz. :—

That the attacks made upon Chiliasm about the middle of the third century were made by men noted for unsoundness in doctrine, and proverbial for their misinterpretations of Scripture.

Heresy now began to lift up its head within the Church, and one of the first objects of assault was Chiliasm. Heresy had hitherto been confined to inferior men,—men of no note, or name, or learning,—men whose gross extravagances pre-

* It is difficult to imagine how any one, save in utter ignorance, could say that it was held only by heretics. This has been done. But surely the following statement from Semisch is sufficient answer to such an assertion :—

"Two points are most decidedly prominent in the eschatological views of the ancient Church, the resurrection of the dead, and the millennial reign, both in close relation to each other. Chiliasm, a plant belonging to the Jewish soil, and transplanted into the Christian Church, partly by means of the Apocalypse, constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect *orthodoxy*." Will those who tell us that Chiliasm was held only by heretics in the early ages, say what Justin meant by making it a test of orthodoxy? Or will they give us some proof that they know more of Church history than the learned and impartial German?

Digitized by Google

vented their being heard or heeded,—men such as the Gnostics, who had no claim even to the name of Christian. Now, men of note, imbibing a false philosophy, derived from heathen schools, began to undermine the Church's faith, and to strike out the most vital sections from her creed. Of these the foremost was Origen. Able and learned beyond all his contemporaries, he stands on the list of the Fathers of the Church in the third century. Yet it is somewhat difficult to know why he should have such an elevation assigned to him. Professing to acknowledge Christ, he yet so explained away the truth concerning Him as to leave but few of the vital articles of the ancient Church's creed. In words reverencing Scripture as the true utterance of God, he so thoroughly mystified every verse of it, and rendered it entirely such a book of riddles and fancies, that no one could discover from it what God had really spoken. No enemy of the faith, wishing to discredit and disparage the Bible, could have taken a more successful plan than that of Origen. Besides this, he boldly denied some of its essential truths; such as that of the future punishment of the wicked.* No one from his writings

* As it is right that Post-millennialists should know the opinions of their first great champion, we subjoin the following statement from one who sets down Chiliasm as a *heresy*:—

"Errores Viri quod concernit genium proprium in interpretanda S. S. sequens, et omnia in allegorias convertens, in horrendos, quos etiam non parum debuit Lectioni Philosophiæ Platonis, incidit errores, ut FONSARII juxta *Thom.* p. i. q. 34; *art.* i. *Maldonat.* in Job i. v. 3. *Melchiorem Canum &c.*, dictus fuerit. Statuit enim, ut potiores saltem ex *Epist.* 59, *Hieron. ad Avitum, &c., Epist.* 65, *ad Pam. delibemus.* (1.) Animam Christi præextitisse, unitamque fuisse λόγῳ ante incarnationem et nativitatem ex Virgine. (2.) Prius formatum fuisse corpus Jesu in utero Mariæ et deinceps unitum ei fuisse λογος et animam ut quæ prius extitisset. (3.) Tres Personas S.S. Trinitatis inter sese esse inæquales. (4.) Spiritum S. esse ministrum. (5.) In Resurrectione rotundæ et orbicularis figuræ hominum corpora resurrectura. (6.) Christum in seculo futuro pro Dæmonibus, sicut et pro hominibus crucifixum iri. (7.) Temporanea esse hominum impiorum et Diabolorum tormenta, finemque ea aliquando habitura. (8.) Omnes animas simul creatas suis postmodum corporibus immitti. (9.) Virtutem Dei terminatam esse, eamque tantum in Creatione condidisse, quantum complexa sit. (10.) Solem, Lunam, stellas animatas esse, &c., qui errores postmodum jussu Justiniani Imperatoris in *Concilio Constantinopolitano* II. quod est *quintum*, juxta nonnullos, *Oecumenicum*, cum antea insignes turbas in Ecclesia dedissent, A.C. 551, alii 553, alii 556, congregato, a circiter 155 Episcopis examinati et communi calculo damnati fuerunt."—*Lexicon, Antiquitatum Ecclesiasticarum, a Joshua Arnd.* (1669), p. 905; see also p. 462.

Such are some of the opinions of the first great post-millennialist! Do they acknowledge Origen as their champion, or do they not? To repudiate him would be gross ingratitude; for they owe more to him for

Digitized by Google

could learn the way of life. It is very doubtful whether he understood justification by grace, through the righteousness of the Son of God. His theology is so diluted with the Alexandrian philosophy, that the simple truth of God is almost invisible.* His object was to heathenize or Platonize theology, as well as to spiritualize (if one may call it so) the Scripture into any form he pleased.

Far more deep and abiding injury has been done to the truth of God by such men as Origen, than by Cerinthus, with his grossness and fanaticism; far more of the seeds of lasting and wide-wasting heresy and mysticism were sown by Origen's mode of exposition than by all the efforts of Gnosticism together.

Now, hear what the Church-historian, Mosheim, says of Origen's connection with Millenarianism: "In this century (the third) its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favourite sentiments."†

Hitherto the only opposition to the doctrine had been from the Gnostics. These heretics were its first opponents; but their odious character had neutralized the opposition, so that in spite of it, Millenarianism still remained the universal creed of the Church. But now, when Origen arose to assail it, there was more likelihood of success. He had a name in the Church for piety, for zeal, for learning. Men listened to him; many imbibed his teaching; and from that day Millenarianism was no longer the universal belief of the Church. It had to do battle with Origenism; and it is remarkable that it was not until the weapons of a false philosophy had been called in, not until the leaders in the Church had learned to Platonize, or heathenize, that any progress was made in assailing Chiliasm.‡ So long as the Church kept aloof from

the setting up and the defence of their scheme than to any one, either ancient or modern. If they own him, then they confess the early alliance between their system and the worst heresies that ever entered the Church.

* In the case of Origen, the Platonic element was sometimes confounded with the Christian, and Christianity subordinated to Platonism. —*Neander*, vol. iv. p. 14.

† Mosh. Hist., Cent. 3. He refers to Origen de Principiis, lib. ii. ch. xi. p. 104, *Op.* vol. i.

‡ "The more intellectual and scientific direction of the Alexandrian school, which had so great an influence generally in spiritualizing the system of faith, must have contributed also to spiritualize the ideas concerning the kingdom of God and Christ. Origen, in particular, was a zealous combatant of the sensual notions of the Millenarians, and sought a

Digitized by Google

the influence of philosophic paganism, so long she held fast her Chiliastic creed; but the moment she yielded to its seductions, and brought the Alexandrian philosophy to bear upon theology, she began to let it go. Chiliasm was one of the first truths that was attacked, and it was among the first that perished by the insidious but most potent poison of the Pagan schools. Justification by grace was one of the first truths that *Rationalism* assailed in the last century, and so Chiliasm was one of the first which Origenism did battle with in the third.

But why this special grudge against Millenarianism among the disciples of the Alexandrian school? Why single this doctrine out as the first to be made away with in this warfare of philosophy against Christianity? Because Millenarianism takes for granted a simplicity and literality of interpretation which utterly repelled the heretical advances of Origenism. It was inconsistent with that father's sentiments, says the historian already quoted, and, therefore, he opened his first fire *against it* with such zeal. Either Chiliasm or Origenism must fall. Both could not stand. Things so incompatible could not coexist. The man that maintained that Scripture must have three or four meanings, each more recondite and mystical than the preceding, could have no tolerance for a system which bases itself upon the simple literality of the Word. And it is somewhat striking that in order to overthrow Chiliasm he must try to arrest the Scriptures in their plainness out of her hand: in seeking to subvert it, he must undermine the divine oracles. With a whole Bible simply interpreted, he cannot hope to succeed; but with a Bible diluted, mystified, allegorized, platonized,—in one word, *Origenized*, he can overthrow any truth, however scriptural and vital: he can build up any error, however unscriptural and pernicious.

In mourning over the success of this first and great onset upon Chiliasm, we can take refuge in this consolation,—that he who assailed it so successfully did so by weapons which few in our day would venture either to use or to touch. It did begin to decline from the middle of the third century, but it declined with the purity of Scripture interpretation. This conjunction in decline is singular and ominous. It is one fitted to make men think and inquire. If there should

different explanation of those passages of the Old and New Testament, on which the Chiliasts depended, and all of which they took in the most literal sense."—*Neander*, vol. ii. p. 431.

Digitized by Google

exist a prepossession in favour of any doctrine, it should be in favour of that which was the Church's creed in best and purest days; and if there should be a prejudice against any doctrine, it should be against that which, in order even to gain a single foot of ground, had to call in the aid of Origen and the Alexandrian philosophy.

Thus, then, we have seen that the first assault on Millennarianism was by the Gnostics, but without effect. We have seen the second, by Origen, with very considerable success. In both cases, the opposition came from men noted for unsoundness in the faith; and in the latter, it was the unsoundness that contributed to the success. We pass on, however, in our sketch.

The third opponent of Chiliasm was Dionysius of Alexandria, a disciple of Origen. Of him we need not say much, as he was a follower of Origen, and of the Alexandrian school of philosophy (though afterwards he became the personal enemy of Origen). This only we may mention, that his speculations on the Trinity were suspicious, if not unsound, and he is charged by one of the ablest writers on the Divinity of the Spirit with holding, along with Origen, corrupt doctrine, *corrupta doctrina,* upon this point.*

He is said by Eusebius to have discomfited the Chiliasts of Arsinoe, in Egypt, and to have silenced Chiliasm.† To a certain extent, it is likely that this is true, at least in so far as Egypt was concerned. And, granting that the discomfiture extended beyond Egypt, and that his work "Upon the Promises" had an influence over the Church at large, we see in his case, as in that of Origen, that it was heathen philosophy that had triumphed over Chiliasm, and the man who wielded that philosophy so successfully was a man unsound on many points, especially on the Trinity, and of whom Neander thus writes: "*He is reported to have made use of expressions which afterwards became favourite mottoes of Arianism,* as, for example, that the Son did not exist before he was begotten; that there was a moment when He did not as yet exist: he also declared himself opposed to the *Homoousion.*"

Thus it was the *heretics* of the early ages that were the opponents of Millenarianism. The Gnostics could not tolerate it. The Origenists could not tolerate it. The whole

* Lampe, De Deitate Sanct. Sp., ch. iv. sect. 32.—Neander, vol. ii. pp. 368, 369.

† Neander, vol. ii. pp. 432, 433. Eusebius, Eccl. Hist. b. 7, c. 23.

Digitized by Google

Alexandrian school took weapons against it. It was heathen philosophy, or Platonism, that set itself with such zeal to overthrow it, and rested not till it had roused a great portion of the Church against it. And then, all the while the Millenarian fathers were the great upholders of orthodoxy. They fought the battle with the Gnostics, and most vigorously condemned and confuted Cerinthianism; that very Cerinthianism which they have been not seldom identified with, but which they ably opposed. Millenarianism and orthodoxy went hand in hand: Millenarianism and heresy were resolute and irreconcilable foes.

Is it possible that, after this, we can be still vilified as the allies of heresy? Is it possible that history can be so thoroughly perverted or misread as to be used for the purpose of exciting prejudice against us? Can that system endanger Christianity, or disorganize theology, which in the early ages was the great upholder of all sound doctrine, the great ally of all pure theology, the great enemy of all departure from "the faith once delivered to the saints?" Is it conceivable that any fair and honourable mind, looking at these facts, can fail to say: "Well, Millenarianism may, perhaps, not be true, but seeing that it was the belief of the Church for two centuries and a-half, and seeing that during all that time it was the fast friend and associate of orthodoxy, the confuter of each heresy as it rose, it can be neither very hateful nor very dangerous, and possibly it may turn out, after all, to have some truth contained in it, truth which it were well for me to search out and to receive, if I desire to resemble in faith and love, in holiness and heavenly-mindedness, the saints of these earlier and more blessed times."

But there is more yet to be said respecting the opposition to Chiliasm. It was this that led to the opposition which arose to the Apocalypse itself. Attempts were made to discredit this book in order to discredit Chiliasm. The only way of assailing Chiliasm successfully was through the Apocalypse. Accordingly, suspicions began to be thrown upon its authorship, and Eusebius hints that it was the work of another John, not of John the Apostle. Nay more, its divine authority was attacked.* It was believed to be the strong-

* Thus Dionysius writes of some of his anti-Millenarian friends:—"Some who were before us have wholly rejected and confuted (so Lardner translates the words ἠθετησαν και ἀνεσκευασαν) the book (the Apocalypse), showing it to be throughout unintelligible and inconsistent; adding, moreover, that the inscription is false, forasmuch as it is not John's; nor

hold of Chiliasm. For few thought of spiritualizing its 20th chapter. That was deemed so plain, as not to admit of any meaning but a literal one. So that the only way of setting aside its clear evidence in behalf of Chiliasm was by denying its inspiration. They first imputed it to Cerinthus, in order to disparage it by the discredit of his name, and then they denied it wholly.

So that there were only two ways in which it was supposed that Chiliasm could be assailed,—first, by denying the inspiration of the Apocalypse; secondly, by adopting the philosophic mysticism of the Alexandrian or Origenistic school. It is surely no discredit to Chiliasm that it was undermined and ultimately swept away by this double process. Nay, is it not a high tribute of honour which is paid to it, when it can be said that to no other method of assault did it yield. As long as the Apocalypse was honoured as the Word of God, so long it retained its prominence in the belief of the early Church. So long as simplicity of interpretation was retained, and the Church had not learned to Platonize or heathenize, so long it held fast its place as part of the undisputed creed of the Church. It fell only when sapped by a two-fold influence, by means of which, almost every vital doctrine was by degrees expelled from the Church. It fell, but along with it fell such doctrines as justification by grace, the Godhead of the Spirit, and the certainty of future retribution for the wicked. It fell, but it was at the hands of men vitally unsound in faith, and extravagant beyond measure in their theories of interpretation. Had it sunk before the efforts and the arguments of men whose orthodoxy was unquestioned and whose spirituality stood high, its downfall need have been no scandal to our opposers and no honour to us; but, overthrown by men whose names no one in our day would wish to see associated with any cause which they esteem, or system which they prize, it must be felt by our opponents that they have little cause to glory in an achievement effected by such

is it a *revelation* which is hidden under so obscure and thick a veil of ignorance; and that not only no apostle, but not any of the holy men in the Church, was at all the author of this writing; but that Cerinthus, founder of the heresy called, after him, Cerinthian, the better to recommend his own forgery, prefixed to it an honourable name." Dionysius himself, however, is not disposed to go quite so far as his anti-Millenarian friends in rejecting the Apocalypse. He acknowledges it to be the work of some holy and inspired person (ἁγιου τινος και θεοπνευστου) but denies that its author was John the Apostle, and says some not very becoming things as to its style and contents.—*Eusebius, Eccles. Hist.*, book vii. ch. 24.

Digitized by Google

instruments. Their victory brought with it no honour to their system: our defeat was one of the most signal triumphs which our system could have won.

III.—*Our third statement is that, notwithstanding the blow given by Origen and his followers, Chiliasm still remained the belief of a very large portion of the Church till the fifth or sixth century.* It had now ceased to be universal. It was now no longer a test of perfect orthodoxy as in the days of Justin Martyr. But still it was not to be uprooted in a day, or an age, or even a century. It was too vital, too sacred a part of the Church's ancestral creed to be suddenly forsaken. It continued to be widely received in the Church until by the gradual uprise of Popery it was swept clean away.

We found this statement on the following facts:—

(1.) The testimony of Lactantius, who flourished about the year 310. In his "Institutions" he frequently refers to Chiliasm, showing us not only that he held it himself, but that the Church generally held it in his day. We take the following statement of his views from an old author:—

"From this seventh book we shall give several passages. In our fourth book we have spoken of the *first* coming of the Lord: now let us relate his *second,* which the Jews also acknowledge and expect; because it is of necessity that he should return to comfort them, whom before he had come to call together."—chap. i.

"It is ordained by the disposal of the highest God, that this unjust age, a certain space of time being run, shall have an end; when, all wickedness being extinct, and the souls of the godly being called back to a blessed life, there shall flourish a quiet, tranquil, peaceable, and golden age, God himself then reigning."—chap. vii.

"Let philosophers know, who number thousands of ages since the beginning of the world, that the sixth thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better."—chap. xiv. This he largely and learnedly proves from God's making the world in six days, and resting the seventh; alleging the Prophet's expression, that a thousand years are but as one day, &c.

"And after these things," says he again, "the places of the dead shall be opened, and the dead shall rise again, and the great judgment shall be performed by God-Christ concerning them, of which judgment and kingdom the Erythræan Sybil

Digitized by Google

thus speaks: 'When the day shall receive its fatal end, and the judgment of the immortal God shall come to mortals, then shall come upon men the great judgment and the beginning, &c.' Nevertheless, all universally shall not be then judged of God; but those only which are versed in the religion of God."—chap. xix. and xx.

"The poets by poetical licence corrupted that which they had received; for in that they sang,—that men, having finished a thousand years among the dead, should be restored to life again,—their understanding deceived them. For the dead shall indeed rise again, not a thousand years after their death, but that, being restored to life again, they may *reign a thousand* years with God."—chap. xxii. "By *God* Lactantius means Christ; as he openly explained himself a little before." —*Homes on the Resurrection.*

(2.) The Council of Nice which met in the year 325, promulgated among its "forms of ecclesiastical doctrine, according to which all teachers in the Church were to frame their discourse," a declaration which brings out the decided Chiliasm of that Assembly. It is to the following effect:—

"I shall conclude this evidence by a quotation from the Acts of the Council of Nice, called by Constantine the Great, so late as the year 325. This council, besides their definition of faith and canons ecclesiastical, did set forth certain *Διατυπωσεις*, or Forms of Ecclesiastical Doctrines; according to which all teachers in the Church were to frame their discourse and direct their opinion. And if these forms were not then first composed, they were at least so moderated, that both parties might accept them, being (as you may see) delivered in the language of Scripture. Some of these forms are recorded by Gelasius Cyzicenus; among which is this, for the doctrine of the state of the resurrection, beginning '*Μικροτερος ὁ κοσμος*,' &c. The world was made more minute, or viler, because of foreknowledge. For God saw that man would sin: therefore we expect new heavens and a new earth, according to the Holy Scriptures, when shall shine forth the appearance and kingdom of the great God, and our Saviour Jesus Christ. And then as Daniel saith, (chap. vii. 18,) 'the saints of the Most High shall take the kingdom, and there shall be a pure earth, holy, a land of the living, not of the dead,' which David foreseeing, by the eye of faith, cries out (Psalm xxvii. 13), 'I believe to see the goodness of the Lord in the land of the living,' a land of the meek and humble: for Christ saith (Matt. v. 5), 'Blessed are the meek, for they shall possess the earth.' And the Prophet

Digitized by Google

saith (Isa. xxvi. 6), 'the feet of the meek and humble shall tread upon it.' On this passage Mr. Mede says, 'This, you see, was the opinion of the *whole orthodox Christian Church*, in the age immediately following the death of St. John, (when yet Polycarp, and many disciples of the Apostles were living,) as Justin Martyr expressly affirms: a testimony absolute without all comparison to persuade such as rely upon authority and antiquity. And therefore it is to be admired (saith Mr. Mede) that an opinion once so generally received in the Church, should ever have become cried down and buried. But those times which extinguished this, brought in also other alterations; and perhaps something in lieu of that, and relating to it, (which perhaps few observe, that have knowledge enough of the rest,) namely, *prayers for the dead*, which were then conceived after this manner; *that they may have their part in the first resurrection*.'" *

Thus we see that not only does this Council state what we believe to be the scriptural view, but cites those passages which we are accustomed to cite, and which our opponents generally either explain away or deny as applicable. Now is it possible to suppose that this great Council of the Church, so well known in history for its condemnation of Arianism, should be unanimous upon a tenet which had died out of the Church? It is obvious that nearly a century after the days of Origen and Dionysius, Chiliastic doctrine was still truly the creed of the Church, or at least of the greater part of it. In this Council it stands before us, not only dissociated from heresy, but opposed to it; nay, not only opposed to heresy, but united with what was sound and holy. It was the defenders of the Trinity,—the firm upholders of the orthodox belief,—the learned and the holy of the fourth century, that gave forth the declaration in favour of Chiliasm. So that we gather from this these two conclusions,—*first*, that Chiliasm was still the general, though not the universal creed of the Church; and secondly, that it was entirely assimilated with all that is sound in doctrine and godly in life.

(3.) Jerome, who flourished about 100 years later, in the beginning of the following century, gives us a very explicit testimony as to the prevalence of Chiliasm. He was one of the most resolute enemies of the doctrine that ever wrote, never missing an opportunity of assailing it, yet the following is his confession. Speaking of the Millenarian, Apollinarius, he remarks,—"an author whom not only the men of his own

* The above extract is taken from "Homes on the Resurrection."

Digitized by Google

sect, but most of our people likewise, follow on this point (Chiliasm), so that it is not difficult to prove what a multitude of persons will be offended with me." Thus, here and elsewhere, he speaks as if the Chiliasts were still a great multitude (plurima multitudo). Indeed, both he and Augustine, while condemning the doctrine most resolutely, evidently speak as men who felt that they were in a minority upon the subject in the Christian Church.

IV.—*Our fourth statement is, that, from the time that Popery rose into the ascendant in the sixth century, and during all the ages in which it had the ascendant, Millenarianism was silenced.* Jerome, in whose works the seeds of almost every Popish error may be found, led the opposition. After his day the opposition became more general, till at last Chiliasm was not only attacked by the arguments but condemned by the Councils of the Apostate Church. Popery during its whole reign maintained an unmitigated hostility to Chiliastic doctrine. Had it maintained silence upon the subject, one might have thought that the subject was merely forgotten; but it has not kept silence. It has openly denounced the doctrine, though it finds great difficulty in excusing Papias, Tertullian, Irenæus, &c., for their belief of it. One cannot help concluding from the enmity which Popery manifested, that there must have been some among the noble army of martyrs who held it. It is difficult otherwise to account for the Popish hostility and condemnation. Would Popery have troubled itself with the doctrine had it not been maintained by some of those who held fast the grace of God?

V.—*Our fifth statement is, that during the first century after the Reformation it rose again into notice*, and was held by several learned and godly men; while it was strongly opposed, not only by the Papists but by the Socinians. Some fragments of it seem to have been held by the Anabaptists of that age, who thus brought discredit on it; but still some sound and able men maintained it, while Socinus himself attacked it in a letter "contra Chiliastas." So that still we see heresy taking the field against Chiliasm, not siding with it: still we see Chiliasm in alliance with orthodoxy.

VI.—*Our sixth statement is, that during the second century after the Reformation it rose into still greater eminence*, especially in England. Very many of the Nonconformists and the men of that age held it, and no time, save our own, abounds in such a numerous authorship upon the subject. A large number of the Westminster Assembly held it. Twisse, the President of that Assembly, was a millenarian, and many

Digitized by Google

others of that age, of all denominations, Episcopalians, Presbyterians, and Independents; and so strong was their position felt to be, that R. Baxter honestly confesses that though he did not agree with them, he could not refute them.* The Fifth Monarchy men, no doubt, took it up and brought discredit on it; but, though the actings of these men were fanatical, it must be remembered that they were men doctrinally most sound in the faith, strong Calvinists, and clear in Evangelical truth. But apart from them it was held by numbers in that age who had no participation in their fanaticism.

VII.—*Our seventh statement is, that during the last century, Chiliasm almost died away.* With spiritual life it sunk and nearly disappeared. To the chill Arminianism of the last century it showed no affinity. Its greatest opponent during the last century, the great propounder and maintainer of the spiritual reign, was Whitby, noted for his Arminianism, and one may find in his works, side by side, his treatises *for* the spiritual reign and *against* the imputed righteousness of Christ.

In truth, Chiliasm has always showed the strongest affinity for Calvinism, and antagonism to the opposite. Its opponents in past ages were men noted for heresy; for among them we reckon Gnostics, Origenists, Papists, Socinians, and others of like unsoundness in the faith.

But we must here close our sketch of the history of Chiliasm. Our latter statements have been brief enough, as in truth they are intended rather as a table of contents to a work which, if leisure were given, might yet be undertaken; a work which by minute historical investigation would undertake to prove the association or alliance that has existed in all ages between Chiliasm and soundness in the faith. Not as if this alliance were invariable or universal; nor as if the converse were so either; but the singularly numerous testimonies to the above state of opinion, prove such an extent of alliance or sympathy, as to justify us entirely in classing Anti-Chiliasm with heresy, and in setting down Chiliasm as the natural associate and friend of all that is sound in doctrine, and elevated in spiritual life.

* "Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand years' reign of Christ upon the earth before the final judgment, yet I may say that *I cannot confute* what such learned men as Mr. Mede, Dr. Twisse, and others, (after the old fathers,) have asserted."

Digitized by Google

Art. II.—THE EARTH—ITS CURSE AND REGENERATION.

It should occasion us no surprise, far less uneasiness, though new stars of truth are seen along the horizon of our vision; whilst the entire firmament of our previous knowledge is at the same time invested with a purer, and more impressive lustre. With all our researches and acquisitions we shall not discover more than ONE blessed truth for salvation. But salvation is only the threshold of immortality—the morning-star of bliss and perfection—the first round of that ladder which leads up from the stones of our desert, amid the sun-light of angels. We are *saved*—but now only is our path discovered, and our career begun. We are *reconciled*—but, with free access to God in all manifestations of his character, in all places of his dominion, in all eras of his being, our wing must not pause as if already we could have climbed our ultimate height. We are *sanctified*—and therefore seeking the unction of the Holy One, we must keep our eyes faithfully open, and covet without end, "new wonders out of the law."

And as thus we traverse the Word with unwearied foot, it is well to bear in mind that never can we light upon "a wonder" which we must disallow as beyond the reach of Faith, if Faith has accepted already the wonder of Christ. Not only is it admitted on all hands (1 Tim. iii. 16) that "the mystery of godliness is great;" but the Incarnation is a wonder of such style and magnitude that no other can transcend it; and, therefore, if even at this we do not stagger as excessive, no more are we free to arraign any alleged disclosure of Revelation on the ground of mysteriousness; for discover, or combine as we may, all other mysteries are in comparison to this as the disc of earth to the compass of the universe.

Granting, then, that the speculations we present in this article bear remote affinity to what some have long cherished —and that the motives we would stimulate almost refuse to coalesce with that aversion to earth as wholly evil which is rooted in others,* let them have at least a fair discussion; and if the evidence accumulate into proof, let us not fear to surrender ourselves to the testimony of Him who desires our sanctification in all that he has revealed.

* Mr. Whiston was so deeply under the influence of this prejudice that he placed the seat of the Blessed in the AIR, and held that Christ was at the top of the atmosphere, and other souls nearer or more remote from their Head according to the degree of their moral purity.

Digitized by Google

Notwithstanding, whilst we ask this concession from those who demur to our system of Prophetic interpretation, we would rather state our views in the form of *hypothesis* than in that of *thesis*. A thesis is a *position* which we undertake to demonstrate—it is a challenge, and wears the air of defiance. An hypothesis is a *supposition* which I submit for examination —it is a query—and by its very tone should disarm hostility. Now, we desire that the whole matter to which this paper refers, be viewed more as a well-favoured presumption, than assumed, at the outset, as a settled truth. Because the Bible is infallible, we hasten to the conclusion that what *we* find in the Bible is infallible too. And so it will be if we have read it aright. But an infallible Bible is no guarantee for an infallible expositor. And accordingly, it is always best—best for our own souls, and best for the doctrine of God—that we should not, in any discussion, clothe ourselves with an authority we cannot vindicate, but merely seek that our friends in Christ would examine the theory we hold in the light of those arguments we can adduce.

It is at the same lock we are all working. My friend has got a key, and I have got a key. Come, I say, and let us measure keys. Yours, I see, is no blind key—it is handsomely finished—it gets so far into the lock—it almost feels as if turning round in it. Pray, however, remove your key for a moment, and if, on trial, the one I prefer shall not only enter but suit more wards than yours—and even open the lock, you will accept of mine rather than retain your own. Perhaps a better key than either yours or mine may yet come to hand, and supersede them both. I am convinced that my key is the best that has hitherto been constructed; but still I am willing to believe, that increased illumination from above may help us to a system more harmonious and complete, and which will leave no difficulty without its solution.

Hitherto, unless our impression is incorrect, Christian men have been more than content with knowing simply, that they shall be blessed in an after-state, and till Dr. Chalmers by his sermon on "the new heavens and earth," stemmed if he failed to turn the current, all speculation as to the locality of our Future Rest seems to have been held in anxious abeyance. Now and then an inquirer ventured to break silence; but so partial and timid was the investigation, that, save among Pre-millennialists, scarcely two writers unite in one system, and contend for the same deductions. For the most part, our theological authorities blink the question; and when impelled by curiosity to visit it, they are sadly at variance. Each

Digitized by Google

fixes on some broad feature of the subject. But what is only an insulated aspect, he gradually constitutes the central idea. Then what was only central becomes complete and exclusive; till in the end, we have theories of the Earth in its Curse and Regeneration, as conflicting as they are imperious, as manifold as they are impossible.

With more than his usual hostility to popular belief and current theories, Whately hesitates not to say, "There is no reason to doubt that Peter's account of the fire which is to consume the earth and all things in it, is to be taken literally; but whether this earth will be afterwards restored, and renewed, and fitted for their habitation, is a question which neither Scripture, nor reason, will enable us to decide." (*View of Scripture Revelations concerning a Future State*, p. 253.) Yet in the same chapter that contains this arrogant deliverance the Archbishop ventures to affirm (p. 244), "at the day of judgment a far better habitation than earth, which will then be dissolved, and more suitable to the perfect and happy state they will then be in, shall be provided." Some writers—and these both more accurate in their theological views, and better known for their devotional habits than the one just quoted—have conceived such a dread of earth as a pestilential marsh which no salt can heal, that, in forming an idea of heaven, they start with a negation of all that is terrene; and borrowing a ray from the Elysian fields, which lay in a warm ocean of sunshine outside the world, they are happy in the thought of inhabiting some etherial region afar off,—

"Their sole employ to shine and pray,
To light their censer at the sun,
And fling its fire towards the shrine
Of Him in Heaven—the Eternal One."

Even Doddridge can go the length of stating, "that with the thought of a perpetual abode on earth seem to be connected mean ideas which do not suit the exalted description given of the heavenly state." (*Lectures*, p. 453.) And Howe himself (*Works*, vol. viii. p. 342) could make use of language strong as this: "Contemplate the vast amplitude of that glorious region where the heirs of the celestial kingdom are to have their everlasting abode. It is mean to be confined in our apprehensions of things to this little spot of our earth. Think, if you were ascending from it; if you were ascended but a little way, into how vastly more spacious a region do you come by a little ascent! But if you were ascended as high as our vortex, how inconsiderable a point is all this earth, in comparison of that vortex, and all that belong to it!

Digitized by Google

But if you were beyond that circuit within which all this planetary region is limited, then how vastly spacious are all the supernal heavens, so as we are even lost in the thoughts whither we should then go, and it is pleasant to be so lost." Giving scope to their disparagement of earth, and resolved that it shall no more burden or taint a holy universe, not a few deem it probable that it shall either be swept into the gulf of annihilation, or retained as the Bastile of Creation, so that where the wicked have sinned there they may also suffer. "When the trial is ended" (says Dwight, *Theology*, cxlvi. Ser.) "flaming fire will kindle this world with a universal conflagration. All the works of men will be lighted up, in a single blaze, and vanish from creation. The earth on which they stand will all in a moment become one blazing ruin. And the world itself, so long the seat of sin and sorrow, be finally destroyed." Spanheim, (*Syntagma,* p. 368) without sanctioning the opinion himself, tells us,—"quidam censent mutationem futuram omnimodam—per modum *annihilationis*." And he adds, "hæc sententia de omnimoda mundi mutatione magnos Auctores habet, et argumentis, partim inartificialibus, ab auctoritate sive Divina, sive humana; partim artificialibus, a ratione, operose a multis probatur." But Samuel Hopkins, in his *System of Doctrines* (ii. 254), advances a step further, and affirms "that if the heavens, the sun, moon, and fixed stars, with all the planets, together with this earth, should be thrown together with a tremendous crash, so as to make one common mass of liquid fire, and the wicked be cast into it, to remain there for ever, it would be the most natural construction of many passages of Scripture." A writer of some influence, and a Professor in a Northern University, (*Burns on Principles of Christian Philosophy,*) conjectures that our Lord may have called the new heavens and earth into existence at the period when he ascended to his throne; and without suggesting any ulterior application of this world, he inclines to the idea that just as the righteous pass in succession out of the body, they inherit their purchased possession. And Hopkins (*System,* p. 241) holds the same view; for in his usual minute and specific style, he tells us "that when Jesus ascended to heaven, the place was in *a degree* fitted up for his residence; but after the judgment there will be new accommodations formed, for the embodied Church of the Redeemed." Far from disparaging earth, or wishing to see it cancelled, but longing to exchange what he deems little better than *Rahab's* lodging on the wall for the house of the forest of Lebanon, Isaac Taylor

Digitized by Google

has had the boldness to throw out the hint that we can only undergo a "planetary" life here, and that there awaits us, in all probability, a "solar" life in the ages to come; a speculation in which he had been anticipated by ancient writers who built their theory on the words of the Psalmist, (xix. 4,) "he has set his tabernacle in the sun"—but which the modern philosopher has wrought out with most felicitous and seductive ingenuity. Lastly,—A prelate, well entitled to have his positions on such a subject learnedly weighed, maintains, (Sherlock, "Use and Intent of Prophecy,")—and in his "Discourses on Prophecy," Davidson nearly admits that he successfully establishes—that the curse which from the epoch of the fall stung, and wasted the earth, was rescinded from the epoch of the deluge.*

These are various keys which hang at the gate of Paradise, and we would allude to none of them in derogatory terms,—for if they do not all contain some element of truth, each of them has at least served the useful purpose of directing our eye toward the realm which is to be the theatre of eternal life. We find no fault with them whose opinions we have been quoting, as if they were pirates on the high seas of millennial speculation. They are lawful traders—honourable merchants along the coasts of this blessed continent. Only, we apprehend, they have but touched the shores; and our desire is to penetrate in their wake a little further inland, and learn in vivid detail what God says about this earth in its curse and regeneration. Many a gallant expedition has been foiled in seeking to reach the central domain of Africa, with its illimitable waters, as tradition runs, and its irridescent flowers, and groves melodious as a lute. Still, for cupidity or adventure men push on their sanguine though baffled course, and the failure of to-day is but the herald of to-morrow's enterprise. And why not the same elasticity of hope when searching as it were for the very site of paradise? And seeing our instrument of research, and our standard of appeal is the Word, why not mutual forbearance, and encouragement, and co-operation in the pursuit? It may be, that neither Scripture nor analogy will support the inferences we attempt to deduce; let them then be rejected and forgotten. But should they be found to abide an exegetical scrutiny, and have their source in Inspiration, they cannot be without holy profit.

* Our reason for entering into this detail of *opinions*, is not to exhibit the contradictions of those who differ from us; but to meet the assertion which some of them are very fond of reiterating, that the views this article enforces are as current among those who deny the pre-millennial advent as with those who hold it.

Digitized by Google

There are those indeed who stoically enough tell us that if God shall bless them for ever, they have no great solicitude as to its being here, or elsewhere. To us, however, it appears that such a sentiment is not only unnatural, but as near as can be equivalent to saying, that we have no higher view of redemption than as a scheme for liberating men from evil; and that, therefore, if God will only give us rest in Hades, we are quite willing to dispense with a resurrection, and make our everlasting abode there. Yet even Howe can advise "the heir of heaven to say, What is this world to me? it is a despicable trifle." And Doddridge comes to this conclusion,—"on the whole, the place of the blessed is a question of little importance." And Whately* with equal dogmatism affirms, "whether the *place* of the habitation of the blest will be this present earth, or in some other part of the universe, we have no means of ascertaining, nor is it of any consequence that we should know."

It is an error old as the date of Manicheeism, that matter is the seat of remediless infirmity and contamination. And Kant has more recently tried to argue, "that reason cannot comprehend what would be the use of the body, which consists of earth, in heaven, *i.e.*, in another part of the universe, in which probably other substances than matter are necessary to the existence of living beings." Accordingly there are still not a few who, influenced as much by a poetic temperament as excess of spiritualism, think with Ray that it is probable God may hang up this earth, cleaned and gilded afresh for his hosts to wonder at, but who piteously recoil from the belief that their emancipated souls should ever touch its verdure or awake its echoes; as if they knew better what was requisite for the perfection of their nature than He who placed them on the earth, and designs that their connexion with matter shall never cease.

No doubt even a believer must have some difficulty in looking upon the earth with hope in consequence of what sin has done to unloose, and pollute it. God's brand is there, burned on soil and sea. Our eye rests only on the havoc of

* We are sometimes twitted with the bad company we keep; and it is not always so select as we might wish. But let us remind those who are so ready to judge of principles by persons, that there is no more resolute an opponent of Pre-millennialism, than the Archbishop from whom this quotation is taken. In his "View of Scripture Revelations concerning a Future State," he devotes an elaborate chapter to a refutation of Pre-millennial arguments; but the volume is throughout little better than a guide to scepticism.

Digitized by Google

the fall, and we see neither order nor loveliness in perfection. Yet ere we draw the conclusion, or admit the surmise, that because earth is so marred, it can never again become a land of beauty and rest, let us commence our discussion by revealing *what this world was as God made it.*

Measured by the universe, our earth is diminutive, if not insignificant. Yet not the less on that account may God have lavished upon its structure and equipage the infinite resources of his power, and filled it with whatsoever would enrich and ennoble it. In point of dimension what is the Eye to other members of our body? Nevertheless, within the mechanism of that narrow orb, there lies a revelation of God more stupendous than we can read off from the orrery of the heavens. And so may it have been, that in respect of embellishment and magnificence and harmony, our ignominious earth was the eye of Creation when first it left its Maker's hand; no common vessel among all other "vessels of honour," but a globe of porcelain, rimmed with gold, and set with gems, and embossed with Jehovah's image! At all events angels loved to visit it as a realm of exuberant beauty. God found "rest" in it as a scene in which all things were "very good." And rising up from the bosom of the Father to look upon it, the Son "rejoiced" (Prov. viii. 31)—in his eye *earth was the ideal of a world.*

One is not immediately aware how difficult it is to admit this. But it *is* difficult; and not fancy, but faith is needed if we would realize the truth. Even winter has its beauties; the very snow drift, so graceful in its curve, so gentle in its repose, so luminous in its glitter, is exquisite. But if we had never seen aught save winter's dayless gloom, its swift-decaying light, its volumed clouds, its unliving barrenness, its ice-bound waters, its tumultuous storms, what idea could we form of spring as it breathes along the earth in fragrance, and unsluices all the currents of its life? We might listen as the narrator spoke, and strive to imagine his picture;—yet would the impression be utterly remote from what a single glance of actual vision would inspire.

To reach, in like manner, at an accurate and powerful idea of what this earth *was*, is unquestionably difficult, and *faith* only can do it. "By faith" alone "we believe that the world was made;" and so equally by faith alone are we empowered to realize this other truth, that the earth we now inhabit bears no proportion, nor resemblance in loveliness or order, to the world that fixed the eye, the love, the heart of God himself. When we look abroad as the summer sun is going down, every

Digitized by Google

shade, and hue, and note, and aspect is so picturesque, so delicious, so sublime, that we cannot conjure up a more superlative scene, and, at the moment, we would be inclined to deny that earth ever shone with more incomparable splendour. Hence the author of "Modern Painters" exclaims in his transport,—"Faultless, ceaseless, inconceivable, inexhaustible loveliness, God has stamped on all things." But faith sees what the eye sees not, and on the authority of God tells that the earth which is, no more resembles the earth which was, than winter is like spring—for as God *made* it, earth was spotless without a stain—blissful without a groan, and even to the elder Immortalities of heaven who were conversant with all Jehovah's works, it shone as the diamond of the ring.

Let *faith*, then, show us the earth as it lay beneath the rays of the first morning which ever hung upon its mountain-tops —by *faith* let us gaze upon it when as yet no blight has fallen on leaf or stream—let us walk up and down it by *faith*, in company with the angels who are making it so full of melody—and let us remember what the prophet saw, when, drawing aside for an instant the veil of the curse, he exclaimed (Ezekiel xxviii. 12), "Thou art a gem exactly cut, full of wisdom and perfect in beauty. Thou wast in Eden; the paradise of God; every precious stone adorned thee; the sardius, the topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle; gold was the setting of thy joints, and thy pearls were ready for thee. In the day that thou wast created, thou wert the anointed cherub which covered the earth, and I set thee so. Thou wast upon the holy mountain of God. Thou didst abide (Tertullian) among the shining stars. Thou wast perfect in thy ways from the day thou wast created, until iniquity was found in thee. Thou hast sinned, therefore, I will cast thee from the mount of God; and I will destroy the overshadowing cherub, from amid the shining stars. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground; I will put thee to shame before kings. I will bring thee to ashes upon the earth. Thou shalt be brought to nothing." This passage is a boldly sarcastic delineation of the Tyrian potentate, and charges him with thinking in his pride that he was not inferior even to Adam, whilst he yet stood forth in sight of angels, the image of God exquisitely cut, and the high priest of creation with all its tribes upon his breast. No doubt it was Ithobalus whose arro-

Digitized by Google

gance is rebuked; but, according to Horsley, Secker, and Lowth,* it is man as God enriched him with all beauty, and enthroned him on all dominion, whose likeness is drawn. We are fully warranted, therefore, in applying the prophet's words to the subject under consideration; and they show us not only what our world *was made*, but remind us also that of this world, *man was heir and lord*. It was a glorious temple God erected. The stones of it he polished with his own skill, and they were radiant with the "fire" of his attending angels. But man is the overshadowing "cherub"—the emblem and effulgence of his Maker. And when first he stood within the chosen sanctuary, wearing all his "pearls," he felt that it was formed for him, and that he was formed for it. Sweet, conscious, unlimited harmony subsisted betwixt creation in all its parts, and the head of creation with all his powers.

But is it the same still? May Eden yet be found? Could God rest over earth as he once did? It is hard to say it—harder to believe it—but of all that Adam looked upon, we have no more than the wasted outline, the chipped remains, the spectral shadow, the hideous ruin. When first the earth revolved upon its axis, it was canopied with blessing above, and flooded with blessing beneath. But that first revolution over, suddenly all this heritage passed away swift as lightning is "borne into the bosom of a cloud." And ever since, CURSE has been in its elements, and Curse has burned at its centre, and CURSE has trode its soil, and Curse has hooped round its universal frame, and refused to quit its grasp.

Had God done no more than recall his blessing, a change must have followed replete with woe. When, however, the light of his favour was withdrawn, he smote this globe with the arm of indignant justice. He *cursed* it. And what region did that Curse not embarrass, dissolve, revolutionize? What evil did it not uncoil? It threw dimness over the Sun—for if in a happier era our sunshine, as we learn from Isaiah xxx. 26, shall be "sevenfold" its present intensity, then must the Curse have turned the zenith-brightness of Eden into a feeble shade of twilight, and our meridian day is little better than a modification of darkness. It laid hold, too, of the atmosphere; for in his Second Epistle, iii. 5 and 6,† Peter

* Horsley says of ver. 12, "the allusion is to the similitude of God in which Adam was created;" Secker,—"thinking himself more than mortal is expressed by being as Adam in paradise;" Lowth,—"the whole context alludes to the complete happiness Adam enjoyed in paradise."

† Augustine gives the same interpretation in these words: "The name

Digitized by Google

assures us that the "heavens" which are to be "dissolved by fire," perished at the Deluge. It must accordingly be "the elements" referred to at ver. 10 that he means; and from this we are entitled to conclude that the Curse reached the dwelling-place of wind and rain, of climates and seasons, of lightning and storms, and gave the sway of all these energies into the hand of Satan, now "the Prince of the Air." It penetrated into the depths beneath, where it lights up the fires of the volcano, and forges the devastating earthquake. It emptied the soil of its kindliness, and whilst everywhere "it brings forth thorns and thistles," as was predicted Gen. iii. 18, making the plain a marsh, the valley a desert, "the blossomed hill" a rock, it has turned more than half this globe into a squalid and inhospitable waste. And according to the testimony as well of James (Epist. iii. 7) as of Peter (in his Second Epistle, ii. 12) is it not evident that the Curse has subverted the very instincts of the creatures which inhabit the air, the field, the water, and set them, not only at mutual enmity, but in array against Him whose dominion they owned at the beginning?

Curse, then, has smote the earth—and what a ruin is it! We bewail the halls of Calneh, the palaces of Nineveh, the piers of Tyre, the churches of Antioch, and the temple of Jerusalem itself, surrendered to the crow-bar and the torch, until not one stone remains where it stood of old. But what are all these ruins, though they were put in one, compared with the ruin of a Planet—the overthrow of a Race? If over *one* city and *one* generation, even the Son of God could weep, what would be the utterance of angels—what would be the sensation in the universe—what would the thoughts of Godhead be, when the same eternal lips which in the morning proclaimed this earth without a blemish, said, ere the night had fallen, *My curse be on thee!*

For so bright a structure as earth was, to be unhinged and dismantled, was *in itself* grievous enough. But the curse of earth is never to be dissociated from its *effects on them who were to tenant its desolation.* We refer not to the curse Man brought *directly* on himself. The curse of death as a separate judgment, with all its accessaries, is apart from the subject now in hand. Let it, however, be considered in what

'heaven' is given to the air in which winds and clouds and storms have place. Yea, Scripture says in many passages, 'the Lord thundered from heaven,' 'fowls of heaven,' 'birds of heaven,' when we all know the birds fly in the air. When, too, we ask if it be clear or cloudy, we say How is the air?—at times, How is the heaven?"—*Christian Conflict*, sec. 3.

manner this scene as now changed would bear upon the human race; or how the fallen world would, of necessity, operate upon the fallen mind; for it is manifest from Gen. iii. 14—17, that it was through the ground, and the lower animals as cursed, that man was to be cursed. No Curse is pronounced judicially and distinctively upon man; but chiefly is he to be cursed, as the inhabitant of a cursed world.

Because we never dwelt in, nor saw, an uncursed earth, we must have difficulty in conceiving how it would have been with us, had we walked amid it in its spotlessness and splendour. But only let us imagine that we ever looked upon a scene which, like an illumined transparency through which the Godhead shone, left no doubt of its author; that we wore an unwasting body, which without any wants of its own to fret us, was the swift and sleepless instrument of the soul; that all the stores of this vast world were under our feet; that every beast did homage as it went past; that the trees renewed their fruit so soon as plucked; that each star awoke thoughts of some pure visitant who once had been at our side;—then, instead of all this, let us represent ourselves as where we are, amid toil and privation and estrangement and decay; and who can deny that there is in the Curse which lies on every field and element, which hangs on every beam and breeze of heaven, enough to weigh us down from our high destiny as sons of God, even to the dust where the beasts sport and perish?

So palpably would this earth when it abode in honour, be inscribed with its Maker over all its robe, down to its very phylacteries, that to walk with nature would be to walk with God. But now, amid the chill vapours of the Curse it is as easy to miss as to find Him.* Then, too, the sight of strewn fragments and angry scars and chiding storms, united to the consciousness that the very dust of which he was made had undergone an evil change, would sadden and depress, and

* "The existence of God, whatever it may be in the hypothesis of philosophy, seems not recognisable in daily life. The existence of God is a problem to which the mathematics of human intelligence furnishes no solution. On the threshold of the theme we stagger under a weight of words. We tread amid a dark quagmire bestrewed with slippery terms. Now the clearest miss their way—now the cautious stumble, now the strongest fall. The language of Pope, 'We look through nature up to nature's God,' has no significance, 'as I know nothing besides nature and can conceive of nothing greater." So writes G. I. Holyoake, the biographer of Carlisle; and though his speculations are but Lucretianism feebly reproduced, they show what the Curse has done in abating the proof of God which once shone from all creation.

Digitized by Google

irritate our rejected head. Angels once would have aided man, but they will not light upon a scorched and unblest region, where all devils have a thoroughfare. The beasts have broken loose from his fear and dread, and, either petulant or ferocious, seem as they go by to upbraid him as the author of their pain. Whence comes intemperance but from exhausting labour as its remoter cause? And what is labour but the symbol of the Curse? Whence our contests of Free Trade, and Protection, and Navigation Laws? Whence our clearings at home, and piracies abroad? Whence our taxes and tariffs, our strikes and unions; our slop-shops and ragged schools, but from that Curse which left the earth once so fruitful, without virtue or increase, like a broken alabaster box which had lost its ointment. Why, too, our railway extravagance, freighted with the embarrassment of many, and stained with the infamy of some, save the Curse which withdrew from man the sovereignty of earth?—And because of which, it may be remarked, Jesus, who was under the Curse, never rode whilst here, except for the fulfilment of prophecy, but always walked. To the same source, that of the Curse, are due, we may add, all the difficulties of science—an open page to him who in token of his knowledge named every animal in accordance with its nature; but now by the Curse shrouded in a hieroglyphic as baffling as the characterisms of Khorsabad, or Memphis—so that, in reference to a single compartment of earth, Coleridge ("Treatise on Method," 33) thus expresses himself:—"All that can be done by the most patient and active industry, by the widest and most continuous researches; all that the amplest survey of the vegetable realm brought under immediate contemplation by the most stupendous collections of species and varieties can suggest; all that minutest dissection and exactest chemical analysis can unfold; all that varied experiment, and the position of plants, and their component parts in every conceivable relation to light, heat, and whatever else we distinguish as imponderable substances; to earth, air, water, to the supposed constituents of air and water, separate and in all proportions—in short, all that chemical agents, and re-agents can disclose, or adduce—all these have been brought as conscripts into the field, with the completest accoutrement, in the best discipline, under the ablest commanders. Yet, after all that was effected by Linnæus himself, after all the successive toils and enterprises of Hedwig, Jussieu, Mirbel, Smith, Knight, and Ellis, what is Botany at this present hour, *but an enormous nomenclature?*"

Digitized by Google

Man, we thus perceive, was wrapt in the Curse which wrapt the earth; and though no anathema had shed its virus on himself, it was not possible that he could dwell in a world palpitating over every region with terror and confusion, without wretchedness and discontent, and infirmity and wrong desires.

The saddest truth, however, is that the disorder of earth is only the echo of like disorders in Man; and it was even because man had fallen that the earth was cursed. There was no inherent necessity under which creation lay to become what we now find it. "For what cause, then, and on what account?" asks Chrysostom ("Homily on Romans xiv."), and thus replies to his own question:—"On account of thee, O man! For since thou hast taken a body mortal and liable to suffering, the earth too has received a curse and brought forth thorns and thistles. It was evil-entreated for thy sake, and became corruptible. What then? Was it harshly treated on another's account? By no means. On my account it was made, and it suffereth for my correction." Man was the leading chord in the instrument of earth, and that chord being riven, the harp would no more yield its music. The initiative idea of humanity as imparted by God was holiness, but this starting-point and standard refused, the switches which should have guided the race in its movements are reversed, and every thought and relation and event conforms to the disastrous change. The star has lost its centre and wanders; the keystone has fallen and the arch dissolves into fragments; the master-light has been struck out, and it is dark; the great artery of life has been severed, and final extinction seems pressing on.

But was not Adam's fall *our* fall? He was the aggregate of human moral strength, and when in his hands worth failed, and power failed, we all failed in him. The Curse, therefore, is our *deed*, as well as our *doom*. And as our eye surveys this wounded, drooping, helpless earth, let each man remind himself that it was HE who made the ruin.

Nevertheless, though the curse was Man's act and *God's* infliction, it was equally SATAN's conquest. The great conspirator of Heaven knew what sovereignty, what generations, what life, were folded up in Adam, as the seed is stored within the flower. And he struck the Root that he might wither every leaf. His aim was revenge on God, and companionship in hell, and he did succeed. He made man a worse rebel than himself, and swept the sunshine from our world.

Digitized by Google

Let us, then, realize the exact position of earth as smitten with the Curse. It is not merely *under* a curse; and thus a gloomy apartment in God's great palace, fit by no means for the residence of saint and angel. This Curse with all its evils flows from man's loss of empire, and Satan's usurpation! And measured by holy standards, the *cause* is infinitely more agonizing and reproachful than the *result.* A loyal mind could bear the vicissitudes of this uneasy clime, nor weep for Eden without a cloud, had God meant it for our destiny. But in all this God is thwarted; and Man is not more wronged, than is Satan gratified. The Curse is God's infliction, but it is Satan's triumph. And it is not more the memorial of our guilt, than the trophy of our foe. No sooner did the Prince of Darkness hear the earth for the first time groan heavily on its axis—no sooner did he mark the first shadow which hung on Adam's countenance in sadness and dismay, than he would hasten to his cabinet with the proud intelligence, and summon all his hosts as vultures around the prey. Man is cast down from his eminence above us, and the very pedestal on which he stood is broken! God is defeated and driven back! Earth is wrenched from the skies, and annexed to hell! Up, spirits! we have borne enough; we have waited long, but now let us divide the spoil. Angels have fled at the sight of our banners. No more does the Son rejoice in the habitable parts of his creation. As the words of benediction were on the Father's lips, I turned them into Curse, and have ended the Sabbath He had hoped to keep in a world without sin. Hosts! that world is mine! I have won it; up, and let us keep it. Once were we the awestruck minions of Him who took from us our crowns in heaven, and scarce might we whet a blade, or wave a colour. Now, hell and heaven—I and God, serve in the same ranks, and are leagued for the same design!

Through Satan, then, earth was cursed, and from Adam to Lamech the woe rolled on like an ocean-tide, without a check. But to the son of Methuselah this promise was given: "And he called his name Noah, (Gen. v. 29,) saying, This same shall comfort us concerning our work and toil of our hands—because of the ground which the Lord hath cursed,"—and hope now seemed to dawn. Already had an assurance in respect of *mankind* been vouchsafed to Adam. (Gen. iii. 15.) But this promise (if the words quoted may be regarded as such) to Lamech was, we imagine, the first with reference to *earth;* to the very globe itself. And in whatever light we view them, the words unquestionably point both to a restraint, and

Digitized by Google

abatement of the Curse. From the period of the Flood, the effects of Adam's apostasy were modified, and so it was known that a time might come when they would be wholly removed.

Proceeding farther, Bishop Sherlock ("The Use and Intent of Prophecy," Discourse iv.) connects the assurance which had been conveyed to Lamech with the overflowing promise given to Noah in these words of Gen. viii. 21: "I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living as I have done," and would infer "that the earth has been restored from the Curse laid on it at the fall, and now enjoys the effect of the blessing bestowed on Noah." Nor need it be denied that in its *effects* the primal Curse was extenuated by the new deed of entail drawn in favour of man at the deluge, and embracing a second grant to him of dominion over creation: for we read, that "God blessed Noah and his sons, (Gen. ix. 1, 2) and said unto them, The fear of you and the dread of you shall be on every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered—every moving thing that liveth shall be meat for you—even as the green herb, have I given you *all things*." The Curse *itself*, however, was neither abrogated nor suspended. A reprieve to the criminal is no repeal of the statute. And even, therefore, whilst we agree in holding that in its virulence, the Curse was blunted—sheathed at least—at that memorable development of Grace, when the covenant-rainbow was seen at once brightening earth and touching heaven, yet as a *sentence* the Curse was not remitted.

We read, it is true, "I will not again Curse the ground." But "Curse again" means "I shall not repeat the Curse," and "the Curse not to be repeated," we infer confidently, both from the context, and from that allusion to the passage by Isaiah (liv. 9), "I have sworn that the waters of Noah shall go no more over the earth," is the deluge, which had just subsided. God, indeed, solemnly guaranteed in the charter conferred on us through *Noah*, that there shall be no second overthrow by water. But so far is Holy Writ from intimating that *the* Curse is abolished, that it gives us explicitly to understand, on the other hand, in the Epistle to the Romans (viii. 20 and 21), that Creation is still under a yoke of "corruption" and "vanity."

That "*the whole Creation*" means the Material, and not the Intelligent creation in this passage, we admit to be a controverted point. But if "*the whole Creation*" is always a univer-

Digitized by Google

sal term, unless restrained by some qualifying adjunct, or its contextual position, (thus, in 2 Cor. v. 17, it is limited by the epithet "new," and in 1 Peter ii. 13 by the terms, "of man,") and seeing that in the passage before us it *is* restricted in a manner the most unequivocal,—"*the Sons of God*" being expressly put by themselves, apart and independent, by verse 23; whilst by verse 20 the wicked are also barred off, inasmuch as it is impossible to say of any sinner that he is "corrupt," not by his own consent, but by "*the will of God*,"—then, beyond all doubt, the context, by thus withdrawing from the general term both righteous and impenitent, limits the phrase, and fixes it as a simple and exclusive allusion to what is Inanimate and Irrational.*

This "Creation," however, is "*corrupt*," or under the law of Decay. Nay; "*God has subjected it to vanity*," and this is worse; for what is "vanity?" Literally, it signifies a straining yet profitless pursuit of something beyond us, and which we cannot reach. Our own word *mad* is just the Greek word in English, and it suggests one who strives to no purpose, whatever be the cause,—putting forth much energy, yet ever losing his way, and falling short of his end. But so is it with "Creation." "It is subjected to *vanity*,"—it is *mad*. It toils, but drops its sweat in vain. It is always in action, but cannot find its aim. It is not dead, but it has gone astray.† And, in the meanwhile, for great ends, God has

* Interpreters of repute, both ancient and modern, hold another view. Among the *ancient*, Augustine (on Psalm cxxv., s. 2) and Gregory (on Job iii. 18) refer the expression to "them who believe;" whilst Origen includes even "angels," as does Theodoret also. Of *modern* critics, Locke, Wetstein, John Alphonso Turretin (son of Francis, the Systematist), Taylor, of Norwich, Macknight, Rosenmuller, Adam Clarke, and Moses Stuart, understand by the phrase either "the whole race of mankind," or the "Gentile world." Doddridge prefers the latter explanation, and adds, "to view the term as chiefly referring to the brutal or inanimate creation is *insufferable*." Barnes, however, after Deylingius, argues at length that it is "the renewed creature," "the Christian mind," which is intended.

In opposition to these authorities, we would note the following as in favour of the view given above, and it will be seen at once that they are as eminent for their theological soundness as their hermeneutical sagacity. Chrysostom (on Romans), Cyril (Jerem. xv. 2), and Ambrose (on Romans), among the ancients. Whilst of modern commentators, Calvin, Beza, Erasmus, Fry, Koppe, Andrew Fuller, Hodge, Tholuck, Haldane, and Olshausen, very decidedly hold that it is "the general frame of nature" which is signified by "Creation" in the passage before us.

† "Vanitas non hic sonat mendacitatem," loquitur Erasmus apud locum, "sed potius frustrationem. Quod creatura interim non assequatur quod utcunque contendit efficere. Meditatur immortalitatem quandam, sed frustra."

Digitized by Google

fixed it in its "vanity." "The creature, the whole Creation, and every creature," writes Andrew Fuller, who was no Premillennialist, (*Works*, vol. iv. 305, and vol. v. 629,) "are the same thing, and denote not man, but every creature around him which has been brought under the influence of his revolt. As when Achan sinned, all that pertained to him suffered; so when our first parents sinned, "the whole Creation," in so far as it is connected with man, partook of the effects. This is what is meant by "being made subject to vanity." "As when a province rises up against legitimate authority, the greater part, if not the whole, of its resources are drawn in, and made to subserve the interests of the rebels against the sovereign; so when man apostatized from God, all the creatures, whether animate or inanimate, which by the laws of nature were subservient to his happiness, were drawn, as it were, into the confederacy. Sun, moon, stars, clouds, air, earth, sea, birds, beasts, fishes, and all other creatures which contributed to man's happiness, are, through his revolt, in some way or other, made to subserve the cause of rebellion."

Up to this hour, therefore, the Curse is on the earth, and every vale and alpine crest, every blast and cloud, the groans of the dying and the graves of the dead, attest the inexorable certainty. But this Curse was *the frustration of God's design*, and turned the world upside down, This result was *the visible act of the first Adam*, and all his children are involved as much in the crime as in the consequence. From this moment, too, *the dominion of earth left the hands for which it was meant*, and the lapsed dynasty was *usurped of Satan*. Let us, therefore, fix it as a central idea in this discussion, that *the Curse of Earth, whilst a judgment on man, was the triumph of the devil!*

(*To be continued.*)

Art. III.—INSPIRED LITERALITY OF SCRIPTURE.

It may seem to some a needless work to press on Christian people the duty of contending earnestly for the truth as well as inspiration of that Holy Scripture on which their own faith and expectations are avowedly built; and yet warning was never more needed upon this point than it is in our days, when unhappily within the Church itself a large and influential party are spiritualising away its plainest declarations, and

Digitized by Google

virtually joining themselves to those without in the undisguised effort they are making to do away with the force of its statements altogether.

A recent writer remarks that it is the last insult a presumptuous age has offered to its Maker to suppose His Word, though inspired, not absolutely and literally true. The charge when so put, is startling enough even if applicable alone to the doings of German mysticism, but how much more so if it may be brought nearer home, and identified with a received system of interpretation among ourselves, the effect of which has already been to bewilder many a humble inquirer as well as conceal many a precious truth! Timothy, when warned of the perilous times of the last days, was directed for protection against deceiving or being himself deceived, to the holy Scriptures he had "known from a child;" but how marked a departure must there be from the simplicity of that admonition when we can sit quietly listening, as we are daily in the habit of doing, to expositors who tell us of the allowance to be made for eastern phraseology and illustrative symbols, until in their hands the plainest words which no "child" would mistake or stumble at, become clouded to our apprehension if not altogether changed in their meaning.

In no department has this been more perceptible than in that of prophetic investigation where the strangest and most unreasonable liberties have been taken, and that not by infidels, but by men who would shrink from the thought of helping on an evil work when only following out what they imagined to be their lights, and communicating to others what they fancied to be true. Surely without such additional cause for it, the world was attaching sufficient ridicule already to those who "according to His promise," are not ashamed to be seen looking for the accomplishment of what yet remains to be fulfilled of all that has been spoken "by the mouth of His holy prophets, which have been since the world began." To such mockings the answer of the Church ought simply to have been, "Thus it is written." But how impossible is this become amidst the extravagant divisions of Christians themselves upon the plainest declarations of their own Scripture, and even on the ordinary meaning of language *there*. Disguise it as we may, the fact is more and more apparent that there exists even among friends a repugnance to *believe* much of what Scripture distinctly declares, —nay, seemingly a disposition to apologise as it were to others for the plainness and nature of its announcements. Alas! how is it possible for our testimony to be respected at

Digitized by Google

all in such circumstances, and when those who profess to bear it are observed by others to be suiting it to popular notions very little in accordance with the "plainness of speech" in which by the text it is committed to their keeping.

It is against the most solemn warning to friend as well as foe that there has been any such tampering with holy writ, and those who engage in prophetic study would do well to bear this in mind. They, of all others, have help and guidance as to the future, if they will seek where they ought to seek it, from the *experience of the past.* In every single instance where Scripture has been its own witness as to fulfilment, the predicted event will be seen to have proved alphabetically true, and if so fulfilled in the past, on what ground are we permitted to think there will not be similar literality in the future? Can Christians shut their eyes to such warnings as may be gathered from the events at their Lord's first coming—how, for example, the Scribes and Pharisees mocked at the notion of their King coming "lowly, and riding on an ass, and a colt the foal of an ass?" Their fancy of what *ought* to be rebelled at the thought of so strange and humiliating an advent, and so whilst the humbler multitude of literal believers in what their prophets had uttered, welcomed the promised Deliverer, they themselves became His betrayers and murderers. (Acts vii. 52.)

If then a prediction such as this among all the rest, had a *literal* fulfilment at the first coming of our Lord, wherefore should it be even doubted that predictions, equally explicit regarding this second, will with equal literality be fulfilled also? Will no form of warning avail to deter men from thinking it lawful still to construe the prophetic portion of Scripture by rules wholly different from the rest, or from assuming that because symbols are employed at all, the truth to be conveyed must be symbolical also? It is by such departure from the simplicity of holy writ that even "the coming of Christ," which prophets and apostles rejoiced to contemplate as their hope and joy, has been reduced to mean little if anything more than the day of a believer's death, and heaven itself dealt with like some abstract theory rather than as a substantial and glorious reality.

How different was it in the early ages of the Church, and among the immediate successors of the apostles! Their expectation from Job downwards, (if words mean anything) was of a literal accomplishment. He not only knew that his "Redeemer lived, and should stand on the earth at the latter day," but that he himself should be there to behold for

Digitized by Google

himself, and in his flesh as with his eyes, "to see God." Such testimony as this in all ages has marked and should mark still the unity of Christian hope; and are we, when the night is so far spent, to grow weary of waiting and faithless like the world around, regarding "the promise of his coming"? How many have died in hope of seeing what we may *live* to see! And what is to become of the Church's faith if ours is to be limited to what is to befal our individual selves? The souls under the altar are represented as waiting with earnest expectation until the number of their brethren should be fulfilled, and Christ Himself even, until His Church is complete and His foes His footstool. But what a narrowing of all the glorious expectations of that day would it be, to confine our hope to a bare individual escape from present distress and weariness, and how like a dishonoured retreat from the battle-field were sin and Satan to be left triumphant on it, and the earth upon which the Son of God had lived and suffered abandoned to the evil which had ruined it! Surely this is *not to be*, if Scripture's plainest declarations mean anything. He who endured the cross, despising the shame, and is even now bringing "many sons and daughters unto glory," is under promise to "come again"—no longer, as at the first, in suffering and humiliation, but in the clouds of heaven and His saints with him. The price has been paid, but the redemption of the purchased inheritance is still future. The places of the Redeemer's sorrow are to be the witnesses of the Redeemer's triumph. His feet are yet to stand upon the Mount of Olives, the moon confounded and the sun ashamed, when He reigns in Jerusalem and in Mount Zion, and before his ancients gloriously. (Isa. xxiv.) How passing strange that those who are to *share* in that triumph should be cold and indifferent about it, and seemingly more interested in the thought of escape from their individual "light afflictions, which are but for a moment," than in the realization of the promise of "new heavens and a new earth, wherein dwelleth righteousness!"

There are some who tell us that until God works there will not cease to be doubt as to what His work will be. But this is not as Scripture rules for our guidance else why were warnings given at all, and even the order of events declared (see Matt. xxiv.) with so solemn a caution, "Behold, I have told you before"? (v. 25.) Can it be otherwise than painful, after perusing such a chapter, to listen to contentions regarding supposed accomplishments in the *past* 1800 years with so little tangible as to the *future?*—nay, rather to be the un-

Digitized by Google

willing witnesses of a system of spiritualising everything regarding *it* in a way so different from what has ever been warranted by the past. Scripture tells throughout of a last form of evil so full of the "deceivableness of unrighteousness," as if it were possible to deceive even the very elect; and yet is there far less inquiry among us as to what that evil is to be than into what Popes and Infidels have said or written. There is mention too, of a future head of that wickedness in language sufficiently explicit, and as was also universally believed in the Church's early and apostolic days. Yet even this is now spiritualised as the advent of Christ has been, or applied exclusively to a *succession* of heads instead of one. We read moreover that there is to be not merely "a falling away," but, as the Greek text emphatically declares it, "*the* apostasy" in connexion with that head—"the Son of perdition," —"that Man of sin,"—"the wicked," or, more properly, "lawless one" (all distinctly implying an individual man), whom the Lord will consume with the spirit of His mouth, and destroy with the brightness of His coming. Are we still to be content against every past warning to think, that such declarations are of small consequence to us in the general belief that the day of our individual death is all we have practically to attend to or to be concerned in? *

But if still further, and in connexion with that last apostasy, a time of great tribulation be spoken of "such as was not since the beginning of the world, no nor ever shall be," is there no misgiving as to the correctness of those who speak of it as long since past and its history recorded in the details of the siege of Jerusalem? Even a doubt as to that tribulation being possibly *still future* ought surely to make us pause and inquire if we are prepared for it, and the "signs and wonders" which are to characterize it. Ought we to forget that it is our Lord Himself who warns us of it (Matt. xxiv. 21), closing the description with these emphatic words, "Immediately after the tribulation of those days shall the sun be darkened and the moon not give her light." Are they who spiritualise expressions prepared to deny that at the crucifixion "the sun *was* darkened, and the veil of the temple rent" and that the darkness described was real darkness? If not, then how can they escape the conclusion that this unequalled tribulation (for there cannot be two unequalled tri-

* We do not wish to commit ourselves to every expression in the above statement regarding the future individuality of the Man of Sin. There is a danger lest, in contemplating that concentration of wickedness in reserve for the world, we should overlook both its past and present developments.—Ed.

Digitized by Google

bulations) with the Apostasy and Antichrist or Man of Sin (all, as we have seen connected together) *must be future*, for such signs as described have *not yet been seen* still less followed "immediately" (the emphatic word, as will be observed, of the whole chapter) by the "sign of the Son of Man coming in the clouds of heaven with power and great glory."

It is difficult indeed to understand why the Church should be so slow to believe all that is written of the second coming of her Lord, connected as it is with such distinct deliverance and blessing to herself, or refuse to receive warnings so delivered by her Lord of the tribulation which is, as certainly, to come *before* that deliverance is to be,—a tribulation so very far beyond all that has yet been seen, as will try her faith to the uttermost unless previously prepared for the encounter. If Christians would only admit the *possibility* of a future and literal Antichrist who derives his power from the dragon (Rev. xiii.), elsewhere declared to be the devil, both Old and New Testament prophecy will be found replete with otherwise incomprehensible allusion to such a being *in this dispensation*—one in whom Satan will peculiarly dwell (2 Thess. ii. 9, and Rev. xiii. 2), and who is to head at the last a development of all the forms of evil which have been "working" for ages, to be then gathered under him for one grand struggle for the supremacy before his utter destruction by "the brightness of His coming."

Alas that we should be continuing so blinded to the characteristics of the evil which is to be, and "the deceivableness of unrighteousness" in which its head is to appear. Both will be "after the working of Satan," that old serpent who will still prove himself "more subtle than any beast of the field." His handiwork will be in no monster shape to alarm the fears, or shock men with its impropriety. On the contrary, it will be suited to the spirit and requirements of this refined and evil generation, and that with a flexibility and power of insertion best resembled to the form which he assumed when tempting Eve. All will be in the guise of *improvement* on what the advance of society has rendered obsolete, but from the beginning with a fatal lie at the foundation (however skilfully concealed at first), that man can best guide himself now, independent of and untrammeled by his Maker. Even already, how visible is the development of a preparatory free trade in religion as in meaner things, and of a precisely similar selfish nature,—a *republican system* of godless brotherhood on principles of expediency, but one which, like Israel in the days of Samuel, will speedily demand

Digitized by Google

a king (1 Sam. viii. 7-10), which *Satan* then will be permitted to furnish, and even to attest with "great signs and wonders;" insomuch that if it were possible, God's very elect should be deceived by them. No marvel at the assaults we are witnessing already on the inspired literality of Scripture, which stands at once as a beacon to man of his danger and a guide to point him to his refuge,—even to the sure word of that incarnate God and Saviour who is about to be openly denied and rejected for another.

Such will be the closing scene of this sorrowful dispensation; Satan's attempt, through the agency of his servant, to make good the footing he has obtained in God's dominion through the sin of our first parents independent and in defiance of God himself. But the strong man will be met by a stronger than he; a place is even already prepared for him, and to it he shall assuredly go. (Isa. xxx. 33.) The thought of such a struggle is overpowering; yet how comforting to be told of God's protection in the midst of it, and "the times of refreshing" that follow. The reign of him who came "in his own name" is to be succeeded by that of Him "who cometh in the name of the Lord," under whose dominion according still to the literality of Scripture, "the wilderness and the solitary place shall be made glad, and the desert rejoice and blossom as the rose."

The millennial reign is to be a reign of righteousness in contrast to that which preceded, and Satan bound for a thousand years shall, during its period, not be present to use the power he now exerts to mislead and pervert. But the flesh in which Adam sinned is still to exist and to be exposed to sin again, as to show the truth long since declared that in it "dwelleth no good thing." Are we incredulous as to there really being such a thing as sin under such a dispensation as the millennial will be?—have we not witnessed it already, and that even in Eden?—that the visible ministry of angels will not avail altogether to check it?—this also has been exhibited in the past early history of our race from the days of righteous Abel—that even the unmistakeable presence of Deity itself will not shame it out of the earth or daunt its workings? Even this has been fully proved too under circumstances of appalling presumption, at the foot of Sinai in all its terrors and in the wilderness with the recognised pillar of cloud and fire in sight. What man's nature has done once it will do again as will be seen when, according to Scripture, Satan is to be loosed again at the end of the thousand years with permission to exert his power over sinful flesh once more, and to find, after all they have seen in Messiah's reign,

Digitized by Google

"a number as the sand of the sea" of men ready to join him in one further effort for pre-eminence. The former had been led on by an agent, but in this Satan appears for himself and for his final overthrow, for the "great white throne" is to be set, and "the dead" (explained to be those who were *not* found written in the book of life) are judged to be cast, with their vanquished leader and death and hell, into the lake of fire, to which Antichrist and his false prophet had before been consigned, and there tormented day and night for ever.

Scripture declares that "Christ must reign till he has put all enemies under his feet, and when all things shall be subdued unto him, then shall the Son also be subject unto him that did put all things under him, that God may be all in all." That which is perfect will then at last have come, and that which is in part be done away. Every spot even where sin had rested or could rest shall be "burnt up," and "behold I make all things new." What the glories of eternity will be to all God's redeemed people we could not now comprehend, for an inspired penman has declared them to be unspeakable, but what we know not here we shall know hereafter. The way, too, by which God has been secretly conducting each of them, shall then have been fully vindicated before men and angels to have been in all respects "a right way," whilst they themselves, by the things which they have suffered, are found prepared for the contemplation through eternity of God's perfections, and to be partakers of His holiness as also sharers in His everlasting blessedness.

And it may be that light will then come upon that now dark question why evil was ever permitted at all under the sovereignty of such a glorious God. May not this earth prove to have been the theatre selected to show not only to us but to beings incomprehensible to us now who themselves never knew of sin or disorder, *the full character of God* by a display of it in permitted events involving even the death of His Son? Is it not confusion which makes us *understand* the blessing of order; sickness of health; sin of holiness; sorrow of gladness, and turmoil of rest? And may not the passage of His people in *union* with their Head through all these, have been appointed not only to "make all men see the fellowship of the mystery," but "to the intent that unto the principalities and powers in heavenly places might be known by the Church the manifold grace of God?"

It has been said that to attach such consequence to what is passing on this narrow spot of earth, and to suppose an influence extending from it to intelligences so far above and beyond its limits, would be to give it a place and importance

Digitized by Google

in the universe little suited to its diminutive proportions. But surely no such rule of valuation ought to have our assent, for it is favoured by no analogy. If our earth is to be deemed insignificant because astronomy tells us how vastly less it is than other planets even in our own system, we are bound by the same measure to judge that Britain and France merit no attention in comparison with Asia and Africa, though concentrating the intelligence and interest of the world. And, besides, is there anything in the visible structure or organisation around us, to warrant for an instant the supposition that God Himself regards what we may thus call insignificant, as really insignificant? If the telescope has revealed to us immensities before the bare thought of which man's intellect recoils in dismay, has not the microscope with equal precision made us acquainted with a minuteness of care and detail in each object which in no less a degree "passes all understanding." Be assured it is not a true but a mock humility which would make us speak of ourselves and the world we inhabit, as unworthy of being the spectacle Scripture declares us to be to other intelligences; nay it is even to make God altogether such a one as ourselves, if we judge that the smallest details are *less* the objects of His regard than the mightiest of them all, or think otherwise than that each spot (whatever its dimensions) is dignified *alike* through the care and notice of Him by whom all things consist:—

> Who gives its lustre to an insect's wing,
> And wheels His throne upon the rolling worlds!

And if with such thoughts we take in the wondrous fact that on *this very earth,* which some in their ignorance would disparage, the *Son of God* "endured the cross" and suffered for sin, does it not appear to demonstration that *here alone* has the amazing spectacle been shown of "sin abounding and grace still more abounding." For, if the penalty was the shedding of "that blood" without which God could not be just and yet the justifier (Rom. iii. 26), how, in reading of Him as we now do, "who liveth and was dead and is alive for evermore," can it be supposed that such an exhibition of love in not sparing His only-begotten Son, has ever been seen or ever will be again, in or by the countless worlds around us? If then the scheme of redemption involving such a sacrifice be an event without parallel elsewhere, with what dignity does it invest Christ's people *now* and for their sakes the earth on which their testimony is given; and how does everything connected with their dispensation favour the argument (here so feebly attempted) for the inspired literality of that "Scrip-

Digitized by Google

ture" which has been left for their guidance. For in respect of Him whose care pervades the mightiest as well as the most minute, showing itself in the silent and perfect revolutions of the worlds around us, as in the structure of a blade of grass or the flow of blood which circulates in living things too minute without the microscope for our vision, can it be supposed that the order and perfection *elsewhere* so manifest should have failed Him here, or that He "who spared not his own Son" *could* be careless of the record of what He suffered to accomplish on our behalf, nay that He gave us His "lively oracles" with their effect deadened by the introduction of words not absolutely and distinctly true? Yet so man would have it for whom primarily all such wondrous care is shown, perverting the truth left for his guidance and comfort by false reflectors of his own, instead of searching in humility the scriptures daily by the contextual light there thrown from one portion upon another "where all is harmony and all is true."

And what a glorious position does this give even now to Christ's suffering but faithful people, so set forth as "a spectacle to men and to angels!" They are emphatically chosen out of a world which is pluming itself on its advancing liberty, its discoveries, its science, its intellect, its powers and its pleasures for ages to come, to be God's witnesses against all these as belonging to "the Prince of this world," whose glory is in opposition to the name of Jesus. Like their Divine Master they are despised and hated; not resisting evil nor seeking to set right by force what they nevertheless testify to be wrong; and still contented in quiet submission to authorities and powers for the Lord's sake, to suffer with Christ, knowing that they shall also reign with Him. Their "light afflictions" which are but for a moment, are working out for them a far more exceeding and eternal weight of glory as well as fitting them to be sharers in it, and the crown laid up for them will be found worthy of God the Righteous Judge who is to place it on their head at that day.

A word in conclusion remains to be said to those who demand that if a literal fulfilment is insisted on, to be consistent it must be carried out to the utmost meaning of words without any allowance for symbol or metaphor whatever. But surely there is a perversity here which must be apparent to the most biassed, for even *they* cannot help admitting that in the most ordinary daily conversation which no one mistakes, there is constant use made of metaphor in our language, and why should that of Scripture be tried by a different standard? When mention is made there of "brooks of butter and honey,"

Digitized by Google

of "mountains clapping their hands," of "waters of life," &c., who is there unless wilfully and affectedly ignorant, who cannot comprehend the difference between the literality of combinations which are physically incongruous in contrast to the literality of declarations which unquestionably are not so. Let Scripture only be its own interpreter instead of our fancy, and the "wayfaring man, though a fool, shall not err." All that is insisted for is, that *Scripture words* ought to be interpreted literally *unless* the context points out clearly the expression to be figurative. As an example, the word "mountains," of such frequent occurrence may be taken to illustrate what is meant, for no one in reading the passages where it occurs can fail to see that the senses in which it is used are essentially different. The stone which smites the image becomes a great "mountain" which fills the whole earth. Can this be literal? But with equal confidence may it be asked, what Christian can be at a loss for its meaning and the promise it embodies of that "Mountain of Holiness" in the latter day, of which the forty-eighth Psalm so joyfully speaks, even the dominion of our Lord Himself from the rising to the setting of the sun, and under which the "mountains shall bring peace to the people, and the little hills by righteousness"? Ps. lxxii.

ART. IV.—THE SCRIPTURE TESTIMONY TO THE STATE OF THE DEPARTED.

THAT the soul will exist after death, all readily acknowledge. *How will it exist?* is a question, whose importance no one will deny. Can we obtain a satisfactory answer; an answer to satisfy the cravings of the spirit within us? Were we to judge by the discordant opinions entertained, this might seem doubtful. How dishonouring to the One Lord are such opinions! For he requires all the members of His body to be perfectly joined together in the same mind and judgment; all to speak the same things, in one mouth to give glory to God.*

Desirous that the Divine commands now stated may be obeyed, and convinced that it is not by any argument of man that prejudices will be removed and the truth received, let us reverently turn to God's Word, that "lamp and light," whose

* 1 Cor. i. 10, Rom. xv. 6, Ps. cxix 105.

Digitized by Google

authority will not be disputed, and whose teaching the upright in heart will readily receive. If we could make a distinction regarding the Christian doctrines, we should say that such an appeal to Scripture is specially needful in the case before us. Who but inspired teachers shall tell us of that unseen world "from whose bourne no traveller returns?" Who else shall disclose the place and condition of the disembodied spirit, and thus bring within the field of vision, what is hidden to the unassisted reason of man? In this we have assured confidence, that whatever is necessary to be known to perfect the man of God, hath been revealed to the Church, and through the Church to be received with meekness for holy obedience. Let us then enumerate and illustrate some of those passages in the New Testament which declare the doctrine, and bind us to the hearty reception of it. And may the Lord grant to writer and reader that solemnity of mind, and that willingness to "do his will,"* which the right apprehension of the truth pre-supposes, and without which the mere knowledge of it will be a savour of death unto death! Let us not be high-minded but fear.

The faith of the Church under the preparatory dispensations may be gathered from such expressions as the following: "And was gathered to his people" ("that is," says Dr. Holloway, "to the souls of the patriarchs and other saints of God departed before him, in those comfortable seats of rest and refreshment, the state of which is called by our Lord being in Abraham's bosom,") and "to-morrow shalt thou and thy sons be with me." "I shall go to him, but he shall not return to me." "There the wicked cease from troubling, and there the weary be at rest, the prisoners rest together, they hear not the voice of the oppressor, the small and great are there." "But if the Lord make a new thing, and the earth opens her mouth and swallows them up, with all that appertain unto them, and they go down quick into the pit." "They shall go down to the bars of the pit, when our rest together is in the dust." "Thou wilt not leave my soul in hell (*shaool*, "the lower world, the orcus or hades of the Hebrews, where all men after death live as ghosts."—Gesenius.) "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

* John xvii. 17, Gen. xxv. 8, xxxv. 29, xlix. 33, 1 Sam. xxviii. 19, 2 Sam. xii. 23, Job iii. 17—19, Num. xvi. 30, Job xvii. 16, Ps. xvi. 10, Eccles. xii. 7, John i. 9. The passage in Job xiv. 10—14, refers to the resurrection when they shall be raised out of their sleep, and for which *change* Job waited.

Digitized by Google

From these and such like expressions, we may draw the conclusion that the Hebrews believed in the conscious existence of the soul after the dissolution of the body; that their souls were gathered to one place; and that *there* each soul would be in blessed rest or the contrary, as fidelity or unfaithfulness had distinguished the man (in this mortal life) in the covenant of his God.

The twilight of preceding dispensations gave place to "the true light, which lighteth every man that cometh into the world," from which alone we shall draw our instruction, on which alone rests our faith of this most deeply interesting subject.

First of all, let us reverently inquire what is the scope of this Scripture teaching? And this will be manifest when we truly apprehend the nature of that redemption, accomplished in and by Jesus Christ.

That man was created "upright" "in the image* and after the likeness" of his Creator, will not be disputed by any Christian disciple. That he was formed of the dust of the ground, and that God breathed into his nostrils the breath of life and he became a living soul, is at once admitted. That he was constituted lord of the lower creation, having dominion over every living thing that moveth on the earth, and over the fowls of heaven and the fishes of the sea, Holy Writ expressly declares (a proof of which dominion is given in Gen. ii. 19, 20); and that he was subjected to a commandment (or prohibition) of his Maker, which commandment was guarded by a threatening of tremendous import, the same Divine authority requires us to acknowledge.

And surely, we all *feel* the truth recorded that Adam transgressed, and fell under the sentence of death. "Dust thou art, and unto dust shalt thou return," is a truth to which each successive generation affixes its ineffaceable seal.

Now, how shall man be delivered from this sinful misery, and God remain the righteous and the true? The Scripture resolution of this most interesting question will furnish a sure guide to our present inquiry by unfolding the Divine purpose to seek and to save that which was lost. It is not to our present purpose to attempt any enlarged statement of the doctrine and work of redemption. It will suffice to collate a few declarations of God's Word respecting the Redeemer, and the work he hath accomplished. And may we all be

* Irenæus placed "image of God" in the body (*Adv. Her.*) to which he also added immortality (Id.). Athanasius,—"the image of God is placed in man's being made according to the Logos."

Digitized by Google

enabled from blessed experience to join in the apostle's grateful confiding question, "Who shall separate us from the love of Christ!"

The words "It (the woman's seed) shall bruise thy head, and thou shalt bruise his heel," contain the first intimation of efficacious mercy on behalf of man, and plainly point the deliverer as of *the human race*. So that while all else was left unexpressed, and therefore unknown, thus far the righteousness of God in his mercy was unfolded that in the field where the adversary had triumphed, must the battle or recovery be fought, and the victory achieved; that, as man had dishonoured his Maker by willing captivity, by sinful bondage, so *man* must give glory to his Maker by delivering from the bondage and leading back the captive. And in this we see the purpose of God in creation vindicated—(Gen. i. 31, "and God saw everything that he had made and, behold, it was very good")—the foundations of redemption-work disclosed, which in the fulness of time should be ushered in for accomplishment with the song of angels, "Glory to God in the highest, and on earth peace, goodwill towards men." And what is this redemption? It is life out of death. "In the day thou eatest thereof thou shalt surely die," is the righteous threatening. "It is appointed unto men once to die," declares the penalty incurred. Now redemption cannot be an *evasion* of that sentence, but a meeting of it; a submitting to that death, yet not being destroyed by but delivered from it; that God's sentence of condemnation being *fulfilled*, man, in redemption, might righteously and holily and uninterruptedly enjoy his Creator's favour, as if the judgment of the threatening had never been executed.

This is taking the lowest view of redemption which the truth will admit of. In point of fact, we know that redemption is not merely a *reduction*, a restoring to the former condition, but, (in consequence of the "Word" being "made flesh,") an uplifting to a condition much higher, considered in itself, and rendered secure from any subsequent lapse.

Now, seeing that in the salvation consequent upon this redemption, (and by which salvation alone deliverance from the first death can be contemplated as a blessing,) man must be regarded a moral agent, *i.e.*, capable of praise or blame, having capacity to discern the good and the evil, and to hate and shun the one, and to love and follow after the other; it is obvious that all the blessings of Christ's redemption will not, we may truly say, *cannot* be communicated at once, but must await a gradual development. The soul, the inner man,

Digitized by Google

which led the way in disobedience, guiding the hand to take the forbidden fruit, and thus braving the threatened curse of Jehovah, must first experience the blessings of God's interposing mercy. The body remains in a wretched mortal condition, while the spirit, receiving the record of God's love,—how* he was in Christ reconciling the world unto himself; how Christ suffered, the just one for the unjust, that he might bring us unto God,—is rejoicing in the hope of the glory of God. In this view the paradox is exhibited of man being at one and the same time free and in bondage; free as to the spirit, in bondage as to the body; as to the former, enjoying the liberty of the sons of God,—as to the latter, groaning within and waiting for the redemption of the body.

If, indeed, it be the redemption of that which was lost, it *cannot* be otherwise. And hence Holy Scripture teaches, "since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." This seems to require no further illustration. It is *impossible* that the redemption,—restoration, salvation can be at *death*. For waiving consideration of the fact that this would require of us to embrace the palpable contradiction that the event (death) which constitutes the misery of the fall, constitutes also, *in itself*, recovery from it; waiving this consideration, it is obvious that on the supposition of glorification or consummate happiness at death, it would not, it *could not* be, the glorification or perfect happiness of God's creature, man. For his body, that into which his soul was breathed, in the original *very good* creation, that in which he lived and acted, that through which he expressed himself to God, to his brethren, and to all creatures; all that through which he obtained knowledge of God's works, and stood visibly in relation to them, was in the meantime under the power of the enemy,—the last enemy, which must be destroyed, ere the shout of victory, the song of triumph, is raised, the reign of glory entered on. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."† The body was now through triumph of the enemy turned to corruption, its members no longer instruments of righteousness unto God, but altogether a vile and lothsome thing, soon to be undistinguished from "the clods of the valley."

To talk, then, of *man* being glorified or consummated in bliss,

* 2 Cor. v. 19, 1 Peter iii. 18, Gal. v. 1, Rom. viii. 23, 1 Cor. xv. 21, 22.

† 1 Cor. xv. 54.

Digitized by Google

while his body remains under the sentence inflicted, "Thou shalt surely die," is not merely to avow a contradiction in terms, but to speak disparagingly of and to malign God's good creation. It is not merely to avow that the body which God made is unnecessary, but that while the body is under the power of the enemy in *corruption*, man can attain to a higher condition of being than that which was originally assigned to him. Certainly the doctrine which implies such contradiction, and which expresses sentiments as injurious to the Creator, *cannot* be of God. And by further calm and impartial examination, we shall be enabled to judge what good reason the strictly primitive Church had to expel from her communion those holding this opinion; none doing so in the earliest age indeed, but those who denied the resurrection of the body. And in this both parties, the orthodox, and the heretics, were intelligible and consistent. The latter, according to their anti-scriptural theory, regarded the body as gone for ever at death. For *it* there was no deliverance from the bondage of corruption, for it there was no resurrection. The disembodied spirit was all of man that should ever survive, why then delay any measure of happiness which was allotted to it? And if glorification or supreme happiness be appointed to the elect, why should they not enter upon this their inheritance when death had freed them from their prison-house, the body, and when the body had eternally perished? It is well known that this deadly heresy arose from the dogma of two principles, of the *essential* evil of matter, from which therefore it could not be delivered. The orthodox had no difficulty in bringing forward Scripture testimonies declaring the resurrection both of the just and of the unjust,—the resurrection of damnation unto the wicked, of glory unto the righteous. Besides, they regarded the controversy to be practically and triumphantly settled, by propounding the question, *when was Jesus glorified?* For, not to speak of the impossibility, the *indecency* of the supposition that the disciple is above his Master, and the servant above his Lord, they were fully alive to. And this in point of fact was their indignant exclamation, "Servants above their Lord, and disciples above their Master!—they disdain to accept the comfort of anticipating the resurrection in Abraham's bosom." We shall have an opportunity of specifying more particularly the sentiments of the strictly primitive Church, but we need not fear to say that, with this sentiment, they perfectly harmonize.*

* The Westminster Shorter Catechism would seem plainly to answer

Digitized by Google

Thus, then, by these few statements, we may gather the scope of the Scripture teaching, *arising from the very nature of the redemption it declares.* The first Adam gives death, the second Adam redeems, by giving (life through Himself) the resurrection of the dead.

And this, again, discloses the UNITY OF THE CHURCH, which, *of itself,* declares THE TIME OF THE REWARD. It is the body of Christ which shall be glorified. It is *that body* AS SUCH TOGETHER, which comes into the condition of the all-glorified Head, and of necessity in the same manner, and following the pattern of the Head. But we realize not this unity of the Church. Alas! to a great extent we have lost the idea of it. And instead of the humiliation and repentance, we boast of our attainments! Attainments which proclaim our ignorance and our shame.

We shall now proceed to the enumeration and brief illustration of those passages of the New Testament, which point to, or imply, the subject of our inquiry. And we do this with the humble, confiding hope that the benefit will not be confined to the present subject of inquiry, that the illustration of such passages will unfold the importance of other Scripture doctrines, (holy principles of action,) and more especially *that* of the blessed hope of the Christian, the coming in glory and majesty of the Lord Jesus.

We might begin with our Lord's sermon on the mount (Matt. v.) and enumerate each beatitude to which a promise is annexed. For, while there is a realizing *in spirit* of the promises given, even in this mortality; the actual fulfilment of these promises is not, and cannot be, until the time of the revelation of the righteous judgments of God. Let this be the proof: was St. Paul,—were the apostles, followers of the Lord Jesus? They were. What then was their condition throughout this present life? Let St. Paul answer for himself and for his fellow-labourers (1 Cor. xv. 19): "If in this

the question, when was Jesus glorified? "Wherein did Christ's humiliation consist? Christ's humiliation consisteth in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross; in being buried, and continuing under the power of death for a time." It is quite unnecessary to make any remark here. No language can be plainer; and to those acknowledging its truth it is conclusive. The last step or stage of his *humiliation* is declared to be his "continuing under the power of death for a time." And the possibility of misapprehending this is taken away by the immediately succeeding question, "Wherein consisteth Christ's exaltation? Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven." The first step or stage of that exaltation is thus declared to be "his rising again from the dead."

Digitized by Google

life only we have hope in Christ, we are of all men most miserable." Nay, still more strongly expressed in the three preceding verses,—"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." However, to prevent the possibility of any cavil, we waive consideration of this blessed utterance of the truth.

The first passage we refer to is that which is recorded in Matt. vii. 22, 23; "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." It is "*at that day*," it is "*then*" that these utterances will be made. And no one can be ignorant that "*then*" is the judgment, when each one shall be judged according to his works. To the reflective mind it will also be suggested that, had *sentence of judgment* been pronounced *immediately* at death, how could those here referred to think that the apology here presented might help to procure an easier and lighter sentence than was pronounced upon them before? At the same time this does not at all impugn the thought that from death till the resurrection the disembodied spirits are *conscious*, and have an expectation of judgment to come, of joy or of sorrow, *according* with the witness of the conscience.

The next passage we refer to is that recorded in Matt. x. 28; "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."* Here it will be observed that when a most powerful motive for holy fear of God, and fidelity in His service is presented, the blessed Redeemer passes by the time during which the spirit is disembodied and the body remains under corruption, and immediately refers to the judgment of the great day, when the persecutors of his faithful followers, being raised from the dead, shall be destroyed both soul and body in the lake of fire. The con-

* Referring to Bishop Horsley's powerful discourse on 1 Peter iii. 18, 20, there is no occasion that we should remark on the unhappy mistake or inattention of our venerable translators in rendering ᾅδης and γεέννα by the same word, "hell." We here note the passages in the New Testament where each word is used, and which, of itself, may suffice to do away much misconception and error which have prevailed. ᾅδης—Matt. xi. 23, and xvi. 18, Luke x. 15 and xvi. 23, Acts ii. 27, 31, 1 Cor. xv. 55, Rev. i. 18, vi. 8, xx. 13, 14. γεέννα—Matt. v. 22, 29, x. 28, xviii. 9, xxiii. 15, 33, Mark ix. 43, 47, Luke xii. 5, James iii. 6.

Digitized by Google

clusion from this is obvious that, how surely soever the wicked are in misery at death, yet this punishment is little when compared with that which commences and continues from the day when Christ judges "the quick and the dead." And so, *mutatis mutandis*, of the righteous.

The next passage in the thirteenth chap., vv. 40, 43, 49, 50, is most explicit in determining the time of the reward: "As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world"* (or age, or dispensation).

"*Then* shall the righteous shine forth," &c., *i.e.*, at the time when the "angels" (sent forth by the Son of man) "shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." Would it not be a darkening of counsel to attempt any enlarged illustration of a passage, whose meaning the most ignorant cannot fail to apprehend?

If any plainer direction could be given, it is that which is furnished in chap. xvi. 27: "For the Son of Man shall come in the glory of His Father, with His angels, and then He shall reward every man according to his works." Surely all will acknowledge that no language can be plainer than this. It is the conclusion of a most solemn address, showing the necessity of self-denial, taking up our cross, and *following* Jesus, who did so; showing the necessity of the death of the flesh; the certainty of finding that life which is lost for Jesus' sake; the worthlessness of the whole world when the soul is lost, and the impossibility of giving anything in exchange to recover the soul from such destruction. And then follow the words now quoted:—"*Then*," when He cometh in His Father's glory, THEN shall He reward righteously. The only remark we shall make here is this,—however true it is that at death the righteous are blessed, and the wicked miserable, yet *this* blessedness and *this* misery are unnoticed by the Saviour. Judging from His own words, He regards it not right, or not needful, at least, to refer to it at all, when, *pro-*

* Αἰων. The significations of this word as given in Liddell and Scott's Passow, are: "a space or period of time, especially a life-time. 2nd, a long space of time, eternity, like the Latin *ævum*, *τον αἰῶνα*, for ever. (Plat. Tim.) 3rd, later, a space of time clearly defined and marked out, an era, age, period of a dispensation." It will be seen that our translators have given the same English word for *κοσμος*, "world," and *αἰων*, "age," tending to confuse, if not to guide into the monstrous dogma of the *annihilation* of the earth or universe.

Digitized by Google

fessedly speaking of the award of glory and of punishment to the righteous and the wicked. Most surely, then, *that* which on such an occasion is not even named by our blessed Redeemer, *cannot* be the glory and the punishment! The same remarks are applicable to Mark viii. 38: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels;"—and also to Luke x. 12, 14, where the words "in that day" of verse 12, "at the judgment" in verse 14.

The next portion of holy writ we refer to is that contained in Luke xiv. 12, 14; "Then said He also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." That our hospitality should be disinterested, as it should be without grudging, is the object of our Saviour's direction; and, according to His rich mercy, He propounds an all-sufficient motive, to ensure our cheerful obedience. This is, "and thou shalt be blessed." Doubtless, had the Saviour stopped here, in presenting such encouragement to obey, we should have had all reason to pour forth our gratitude for the benignity. But He does not stop here. He particularizes *the time* when the blessing shall be conferred, and in this He specifies the greatness of the blessing itself: "For thou shalt be recompensed at the resurrection of the just." The blessing shall be given when the MAN is restored; "to die no more: death to have no more dominion over him;" when glorified; and, therefore, to be enjoyed for evermore.

To offer any remarks in the way of exposition on a passage so plainly expressing the truth, would seem to be presumptuous. No exposition can make it plainer. May we not with propriety say: If we receive it not, it is because we will not? "The light hath come, but men love the darkness."

The next passage we refer to is contained in the 16th chapter of the same Gospel, from the 19th verse, and which, although presented as a parable, gives us, it is probable, as clear a view of this deeply-interesting subject as our circumstances and its own nature will admit of. For it is not merely the negative it affords, and which the passages already

Digitized by Google

referred to have taught us, telling us what the disembodied state or condition *is not;* but this gives also positive instruction, telling us what that condition is. Let us now, then, receive the lesson which our blessed Redeemer so graciously communicates, and hold fast and be sanctified through the same.

"There was a certain rich man, &c." * It is not needful to refer to the life of the rich man or to that of Lazarus, further than to say that the former lived to please himself, "minding earthly things." These were his "good things," in which he sought his satisfaction and his joy. And in regard to the latter he acknowledged the good hand of his God in the adversities and sore trials wherewith he was afflicted. These were his "evil things," which he patiently submitted to, and through which he was purified. And both had now finished their mortal career. This life is seen and felt by both to be a vanity, eluding their grasp, and the things of it passed away. Both have sown their seed, and the harvest will be disclosed in glory and in woe. But where are they now? Lazarus, unpitied, unregarded but by the instinct compassion of dogs,—this "beggar" dies, and is "carried by the angels into Abraham's bosom." The rich man (his name in righteousness and in mercy is unrecorded,) "also dies, and is buried, and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." The realities of truth are now felt by him, and the utterance is a cry for mercy. The purple and the fine linen, and the daily sumptuous fare distinguished him in this life, leading him to be regarded with admiration or with envy by those like-minded with himself. His wealth he regards as his own, and shall he not do with it as seemeth him good? Who, or what is this beggar laid at his gates that he should interfere with his enjoyments, or in any way prevent that to-morrow should be as this day, and much more abundant? Yet let us see how deeply aggravated was his iniquity —how deeply and long-continued he must have grieved the Holy Spirit, and defiled his conscience, having it seared as with a hot iron,—ere he could have continued without remorse in the course of life which is implied. Himself a son of Abraham, and covenanted with his God, how great were

* I am aware that an allegorical interpretation has been proposed of the parable (by Augustine, Gregory, Theophylact, and by some of the moderns), as if setting forth the past and future relations of the Jew and Gentile.—See "Catena Aurea, Commentary on the Four Gospels," collected out of the Fathers by Thomas Aquinas, vol. iii. part 2, p. 573; and "Notes on the Parables," by R. C. Trench, pp. 424-429.

Digitized by Google

his privileges—his responsibilities how solemn! He must have known and felt these privileges and responsibilities. The Word of God was his inheritance—a lamp unto his feet, and a light unto his path. That Word had warned him of the dangers of wealth, and pointed to the protection from these dangers: "Thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." (Deut. viii. 18.) That Word had taught him the duty and blessedness of pitying the poor, calling it a "lending unto the Lord" (Prov. xix. 17), declaring that it is a hardening of the heart not to "open the hand wide unto him." (Deut. xv. 7, 8.) That Word had enjoined the most unsuspicious and most liberal bounty to the poor, with exceeding rich promises annexed to cheerful obedience. "Cast thy bread upon the waters, for thou shalt find it after many days." (Eccles. xi. 1.) But notwithstanding all this, he sees a son of Abraham, equally with himself in covenant with the God of Israel, and under His special guidance,—he sees him fallen into poverty beside him, in utter destitution as to any of the comforts of this world, and in immediate need of the necessaries of life, and yet not one of the *luxuries* he indulges in will he forego, to alleviate a brother's sufferings, or to supply his wants. Most evidently the rich man regarded himself and all his possessions to be his own property, and, practically, at least, demanded, "Who is lord over me?" And his prosperity continues: "He fared sumptuously *every* day." But this cannot last for ever. The seeds of mortality are within him, and have sprung up and blossomed, and ripened unto the harvest. That harvest is death. In vain his purple and fine linen; in vain the provisions of his table. His servants continue their attendance—his physicians deliver their prescriptions in vain. The struggle of mortality is upon him; he gives up the ghost. And where is he? His body is still cared for, and he is buried. But where is the immortal spirit? Let us pause in giving answer to this question until we shall have attended unto Lazarus, so mean, and neglected, and despised. And his privations and bodily diseases break down his frame, and the struggle of mortality is upon him, and he dies. But he dies not unwitnessed—unattended. Unrepelled by his poverty, his rags, and his sores, the angels of God are his ministers, ready to convey his disembodied spirit to a place of security and of bliss. And they do convey him to Abraham's bosom, and surely security and bliss are there. The friend of God, the father of the faithful, who against hope believed in hope, and staggered not at the promise of

Digitized by Google

God through unbelief, but was strong in faith, giving glory to God, who withheld not his only son Isaac when Jehovah demanded the sacrifice;—he is in safe keeping, of a truth; and Lazarus, the wretched among men, is now in his bosom. We might here rest satisfied with the beautiful statement of the celebrated Calvin regarding the condition of the spirits of the godly deceased, for no statement can be more accordant with Holy Scripture, or (as will be seen) with the teaching of the strictly primitive Church. But this we shall not anticipate. Beside, the teaching of the Lord is so plain here, that if willing, we cannot miss the instruction vouchsafed. And now then let us revert to the rich man who had died, and concerning whom this is the statement: "In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Remembering that this is the representation of the Lord Jesus, who could not deceive, as He could not be deceived, that it was given more immediately for the instruction of those who required to be fed with milk, the first elements of the Christian verity, and that there is not the slightest hint given by the sacred historian of any of the hearers complaining (*as on other occasions* they did complain) that the doctrine was hard to be understood, we may with confidence draw the following lessons:—

1. Nothing is stated of the *locality* of "hell," in which the rich man lifted up his eyes, being in torments." Whether from this silence on the part of our Saviour we should conclude that He took for granted the truth of the universally received opinion of the Jews, must be decided, either, *à priori*, that He, the truth, would not, could not have left them in error, when teaching expressly on the subject; or by collating the Scriptures which refer to the subject before us. As to the opinion of the Jews respecting *ᾁδης* ("the* invisible receptacle or mansion of the dead; the place or state of departed souls; the world of spirits,") there can be no controversy. They held it to be in "the heart of the earth." They did not speak of it as divided into two regions, but in general as the place where all the departed were gathered, awaiting in hope or terror the decision of the Great Judge. If the words of the blessed Jesus, when speaking of Jonah as a type of Himself, be taken in their plain and obvious signification, this ancient tenet of the preceding dispensation will take its place as an article of our faith, with this addition, that such region consists of two divisions, where in the one are the spirits of

* Ewing's Lexicon.

Digitized by Google

the departed righteous, and in the other those of the ungodly. We seek not to dogmatize in the matter. No doubt all truth is important; but surely those who would make "known their moderation unto all men," will agree that the place *where* is of infinitely less consequence for us to know, than the *state* or *condition* in which the spirits of the righteous and the wicked respectively exist.

2. And of this we are most plainly taught. "But now he is comforted, and thou art tormented," declares, in language which cannot be misunderstood, the bliss and the woe, assuming its most benign and most dreadful character in the words that follow:—"And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Although we intend to refer more particularly to the Roman Catholic dogma of purgatory, both as to the cause of its introduction into the Church, and as to the means of its support, with the evils of the dogma, and those flowing directly and indirectly from the same, yet we cannot avoid the remark that nothing can be more utterly opposed to the dogma than the teaching of our blessed Redeemer here before us, and that both as to the one class and the other. Let us for a little attend to the condition of Lazarus, who in this life had been the destitute, diseased, and disregarded beggar. And this not for the purpose of seeking to illustrate the connexion between the "evil things" of this world, and the *comfort* of the disembodied spirit, but for gathering the nature of that happiness expressed in the words: "Now he is comforted." And surely from these words, viewed in connexion with what is stated of the impassable gulf, we may, according to truth and soberness, assert that this implies,—

1st, Uninterrupted rest from all the trials, vexations, temptations to which the faithful followers of the Lamb are in this world continually exposed. "They rest from their labours." Labours were appointed them here; but these they have accomplished, and "their course is finished." Their flesh, in which dwelt no good thing, had to be mortified; their body to be kept in subjection; their spirit to be ruled well in the fear and love of the Lord. The Lord who had died for them was ever to be believed in, and the sin for which He died they were ever to abhor. The life He had, by His Spirit, imparted to their nature they were ever to cherish, as they were ever to remember and stand in awe of the irretrievable condemnation of forfeiting that life in the lake of fire, "which is the second death." By such mercies

Digitized by Google

they were ever to be constrained to bear about with them continually the deadness* of the Lord Jesus to all evil, and to make manifest His life in their mortal bodies. By the Holy Spirit given to them, according to the promise, and in answer to the prayer of their glorified Master, they were ever to walk worthy of the vocation wherewith they were called, "worthy of God." (Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.) Clothed with the armour which He had provided, they were ever to fight the good fight of faith against the principalities and powers of darkness, and to be the lowly and the meek and the long-suffering, their heart pure, their conversation alway with grace, their life abounding in good works. And "not frustrating God's grace;" and *by that grace* they had wrought the will of their Master; and fornication, and all uncleanness, and all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice, had been warred against and overcome and put away from them. And all covetousness, which is idolatry, and all dissimulation, which is a lie, and whose end is the lake of fire, and all pride, which is the snare and sin of the devil, and all love of man's praise, which forbids and destroys faith (John v. 44), had been crucified, prayed against, watched over, that they might not revive and gather strength, and thus woefully realize the proverb of "the sow that hath been *washed* returning to her wallowing in the mire." (2 Pet. ii. 22.) And thus had they endured unto the end, and had died in the Lord. And now, what is assigned them before the redemption of their vile bodies—before the Lord comes in His glory to take them to Himself—before they are made equal to the angels, *being children of the resurrection?* Everlasting habitations are assigned them; the bosom of Abraham, the father of the faithful. And *there* the wiles of the devil and his assaults need not to be watched against and resisted. The cares of this world and its allurements no more disturb and distract, and the heart is deceitful no more. They rest upon the God of salvation without anxiety, as without pain. Shielded by the Almighty, they fear not the oppressor,—they hear not his voice. Their repose no creature can interrupt. Their rest is blessed. They wait the call of Him whose voice is powerful, breaking asunder the gates of brass and the bars of iron,—awakening the slumbers of the grave to bestow "the crown of righteousness on them who love His appearing." (2 Tim. iv. 8.) And who that hath experienced the pains and sicknesses of this mortal life,—who that hath

* *την νεκρωσιν*, 2 Cor. iv. 10.

Digitized by Google

drunk the cup of its sorrows,—deserted by friends, persecuted and triumphed over by enemies, and bereaved, through death, of those whose ear was ever ready to hear us, whose eye beamed love to us, whose heart throbbed in sympathy with us, whose voice was uttered but to bless us: *who*, having such experience, would not bless God for this word of truth, —"Now he is comforted"? Above all, who that hath known "the terrors of the Lord," "drinking up the spirit,"—the billows of God's wrath going over him,—walking in darkness and seeing no light, wrestling with doubts, overcome by temptations, sinking down into despair,—who that knoweth these things can refuse to praise the Lord, who hath prepared the uninterrupted rest of Abraham's bosom when the struggle of mortality is over?

And this gratitude will be greatly strengthened when considering that not only uninterrupted rest is implied, but, 2dly, uninterrupted and blessed consolation is *expressed* in the words, "Now he is comforted." And let this be the illustration of such blessedness. Who that hath received the record of God's love, and hath entered into the peace of Jesus—who that hath known the consolation in Christ, the comfort of love, the fellowship of the Spirit, and who, through want of habitual watchfulness and due occupation of God's gracious gifts, hath gone astray, yielding to temptation, grieving God's Holy Spirit, and the Lord's favour withdrawn, and his candle no longer shining on his head, but instead, the pleasures of this world, vain and false, implanting stings, and soon passing away, and by their rapid flight unfolding coming horrors; who that hath known the joys of the true faith, and hath experienced their withdrawal, with the consequent remorse, and terror, and desolation, (for such joys are *sinned away*,) and hath uttered the cry of godly sorrow to be restored to the Divine favour, and to be strong for the Divine service, and to rejoice in the Lord, as in the former time; who that hath had this experience will not praise the Lord, that when the course is finished, the witness-bearing concluded, the good fight fought, the disembodied spirit is carried into Abraham's bosom, where the blessed consolations of Christ are ever enjoyed, where there is no struggle to preserve them, and no fear of their withdrawal? Oh, what a solace to the heart when thinking that such is *now* the comfort of those who have fallen asleep in the Lord! Oh, what praise is due to the God of all grace who hath given us to know not only our *incorruption* in the great day of the Lord, when, raised from the darkness and dishonour of the grave, we shall shout forth His glorious triumph, but that while the vile

Digitized by Google

body is returning to its mother earth, to become "a clod of the valley," the blessed rest and joy of Abraham's bosom the disembodied spirit hath entered on, and uninterruptedly enjoys!

And our gratitude will be heightened when considering, 3dly, that the words "Now he is comforted" necessarily imply *uninterrupted anticipation* of the glory which shall be revealed in the saints (Rom. viii. 18); when their vile body shall be changed, that it may be fashioned like unto Christ's glorious body by His resistless power. (Phil. iii. 21.) Abraham's bosom is the comfort of the disembodied spirit, *not* the joy of the *man:* while the grave contains the body, *he* is not restored. (1 Cor. xv. 26.) The last enemy hath yet to be destroyed, and that enemy is Death. To suppose no anticipation of this enemy being destroyed would be to suppose no desire of being conformed to the condition or glory of their adorable Lord, who has been raised from the dead to die no more; no desire that that which has been sown in weakness, corruption, and dishonour, should be raised in power, and incorruption, and glory. It would be to suppose no desire for God's special victory in man to be accomplished; "Since by man came death, by man also came the resurrection of the dead;" that victory which is, and which declares God's triumph over the destroyer of man. It would be to suppose the condition of the disembodied spirits of the saints to be a state of grievous ignorance, or want of sympathy with God's counsels—to be cut off from the expectancy of their Head, who, all glorified as He is, through resurrection, and ascension, and session at the Father's right hand, is *expecting* or *waiting* until all His enemies shall be made His footstool,—until He shall come forth in His glory, and all the holy angels with Him, and *then* be seated on the throne of His glory." (Matt. xxv.) Doubtless, in their measure, the blessed spirits in Abraham's bosom partake of their Lord's expectation, and anticipate their share in His triumph. And now for a moment consider the nature of their anticipation or hope of the last enemy being destroyed. The Lord's people have this blessed hope of Christ's glorious coming set before them (Tit. ii. 13), while in this mortality they fight the good fight of faith. By this hope they are supported and cheered under all their trials. By this hope they are purified, as Christ is pure. (1 John iii. 3.) By hope are they saved. Just as Christ in the days of His flesh had the joy set before Him, and because of this He endured the cross, despising the shame, and is now set down on the right hand of God. (Heb. xii. 2.) But while this is true (and be the Lord's

Digitized by Google

name ever praised that it is true!), it is no less true that this hope hath to be maintained by unwearied conflict against the devil, and the world, and the flesh. (Ephes. vi. 10.) Any measure of self-indulgence in the works of the flesh, (Gal. v. 19, 21,) any want of watchfulness and of prayer, of necessity weakens and interrupts it. A continuance in such evils destroys it. And have we not experienced how prone we are to such evils? Have we not experienced the cunning and power of our enemies, in loosening "the beginning of our confidence" (Heb. iii. 14), and leading us to walk disconsolately in the path of duty, or, far worse, in leading us to embrace an earthly hope,—a hope occupied and bounded by the things of time, and satisfied with them? And when repenting of the same, and mournfully seeking to revive that which was dead, and to find and to enjoy that which had been lost, are we not tempted to harassing anxieties and fears, lest again we should forfeit our high privileges, and our condition become worse than before? But in Abraham's bosom there can be no forfeiture of the blessed hope,—there can be no anxieties and fears of such danger. Nothing can intercept or bedim their vision of the Lord's purpose. Nothing can interrupt their blessed anticipation of it. In such anticipation they are comforted indeed, and await their Father's time; when the last trumpet shall sound; and that which is corruptible shall put on incorruption, and death shall be swallowed up in victory. (1 Cor. xv. 54.)

We have thus sought to briefly illustrate the words of Abraham regarding Lazarus in his bosom—"Now he is comforted." And we trust that such illustration hath been according to truth and soberness. And surely this is a revelation of a subject most deeply interesting to all the followers of the Lamb, which calls for gratitude and praise. To know that angels are present beside the death-bed of the faithful and chosen, and that, how distressful soever to the dying one and to those around are the pain and sickness, and ineffectual though oft-repeated effort to remove the hand of death, these angels are ready when the last breath is expired to convey his disembodied spirit to the bosom of Abraham, the father of the faithful; where *uninterrupted rest, uninterrupted comfort, and uninterrupted anticipation* of the resurrection unto life eternal shall be enjoyed. Surely this is a withdrawing of the veil from the unseen (and otherwise unknown) world of spirits, for which our gratitude should flow forth to the great Teacher sent from God.

The next portion of holy writ we would direct attention to is that contained in the twentieth chapter of this same Gospel,

Digitized by Google

from v. 34: "And Jesus answering, said," &c. The immediately preceding context shows the occasion of our Saviour's present teaching. Having put to silence the Pharisees and Herodians on the subject of giving tribute to Cæsar, the Sadducees, who "deny that there is any resurrection," propounded the case of a woman who had been married successively to seven brethren and died childless. Therefore, in the resurrection, whose wife of them is she? for seven had her to wife. The Saviour's answer bears immediately and powerfully on our present inquiry, although in that negative form we have previously referred to. "The children of this world," &c.* The worthy in God's sight are alone spoken of, and the reward provided for them. That reward is presented in the words, "to obtain that world and the resurrection from the dead." The time when those accounted worthy shall receive their reward is thus authoritatively declared. And so plainly that any attempt to further explain or illustrate would be superfluous. But what our Saviour adds in v. 36 shows that the worthy are *not in a capacity to receive their reward* before the resurrection from the dead; for it is because they are "the children of the resurrection" that they "are the children of God and equal unto the angels." How harmonious is the teaching of the Divine Word! In Rom. viii. 23, we have the same truth presented in contrasting the present suffering condition with the accomplishment of "waiting for the adoption," which is declared to be "the *redemption of our body*." Nay, the very fact that the Lord is called "the God of Abraham, and the God of Isaac, and the God of Jacob," takes for granted the same truth; for our blessed Redeemer adduces it to *prove* "THAT THE DEAD ARE RAISED," and graciously gives the reason, "for He is not a God of the dead, but of the living." The next portion, xxiii. 43, "Verily I say unto thee," &c. The answer of our Lord to the believing earnest prayer, "Lord, remember me when Thou comest" (*ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου*).

* Without making any remark at present on the obscurity and confusion occasioned, as it appears to me, by our venerable translators confounding at times the words *αἰών* (age, dispensation, duration, &c.) and *κόσμος* (world, earth with its inhabitants, &c.), as for example in Matt. xiii. 38, 39, I will mark the passages of the New Testament where each word occurs—*αἰών*, Matt. vi. 13, xii. 32, xiii. 22, 39, 40, 49, xxi. 19, xxiv. 3, xxviii. 20; Mark iii. 29, iv. 19, x. 30, xi. 14; Luke i. 33, 55, 70, xvi. 8, xviii. 30, xx. 34, 35; John iv. 14, vi. 51, 58, viii. 35, 51, 52, ix. 35: *κόσμος*, Matt. iv. 8, v. 14, xiii. 35, 38, xvi. 26, xviii. 7, xxiv. 21, xxv. 34, xvi 13.

Digitized by Google

We should suppose that the numerous passages adduced from the Holy Gospels have been sufficient to show what was our Saviour's teaching of this most interesting subject "during the days of His flesh." And we should now therefore refer to the remaining books of the New Testament, in the perfect assurance that the teaching of the inspired apostles will be found to harmonize entirely with that of their Lord. But as there is a statement in the Gospel according to St. John which has been adduced as if apparently in opposition to those already discoursed of from the other gospels, we shall briefly attend to it. Had we been desirous of enlarging our testimonies, we might have pointed to the fifth and seventh chapters of this Gospel, as illustrating the doctrine we now seek to unfold, in that negative form we have repeatedly referred to, that is, by shewing the time when the reward shall righteously be conferred. For this purpose nothing can be plainer than the words, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) And equally plain is the language, "And this is the will of Him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day (John vii. 40); language which the Saviour repeatedly employed in the same discourse. The fourteenth chapter of this Gospel contains a portion of our Saviour's valedictory address to his disciples, with condescension and love, providing consolation against the hour of separation; his withdrawal from them in returning to his Heavenly Father,—"Let not your heart be," &c. To assure their faith in his Father and in himself, he tells them of "many mansions" in his "Father's house," and of the object of his departure from them, "to prepare a place for them." Considering the circumstances in which our Lord and His disciples were placed when these words were uttered, within so brief a period of His own death and consequent separation from them, and when they naturally sought for solace and reward to be speedily vouchsafed to them; it would not have surprised us (*had the Saviour concluded the subject with the statement of the second verse*), that they should have regarded the time of their death to be the time of their admission to that blessedness he now was propounding. Yet in this (and without any further statement) they would have manifested ignorance, and even presumptuousness, for the disciple *ought* to know that

Digitized by Google

he is not above his Master, and cannot be rewarded otherwise than *as his Master.* Unless therefore the Saviour had expressly declared that during the separation of His soul from His body in death He would receive His recompense, *enter upon His reward,* they must have opposed or forgotten His previous teaching, and therefore would have been ignorant or presumptuous had they fallen into such an error. But the Saviour continuing His address prevents the possibility of any such mistake. "And if I go and prepare," &c. Thus does He specify, and in plainest terms, the time when they shall be received unto Himself. Thus does He declare His coming again to be the time of the recompense of reward; the hope of which enlightens, purifies, strengthens, and comforts them, "to fight the good fight of faith and to lay hold on eternal life." (1 Tim. vi. 12.) The testimony recorded in the same Gospel in the twentieth chapter, seventeenth verse, ought not to be overlooked. "Jesus saith unto her, Touch me not, for I am not," &c. Surely now we are in a capacity to say, with all reverent caution, *what* is the teaching on this subject of our blessed Redeemer as recorded in the four Gospels. And surely it is this; at death the spirits of the righteous do enter into a blessed rest and undisturbed happiness—awaiting the reward, the crown of glory, at the resurrection of the just, when Christ our life shall appear—when He shall come again and receive them unto himself, that where He is there they may be also.

(To be continued.)

Art. V.—THE CHARACTERISTIC LANGUAGE OF THE APOCALYPSE.*

It is undeniable that the language of the Apocalypse is irregular in a high degree. No book of the New Testament is, in this respect, to be compared with the Apocalypse. The charge of Solecism has been not unfrequently overstrained; but, on the other hand, the same has been the case with the attempts at its vindication, nay even its commendation. Modern times have been the first to judge rightly on the

* This Article is from Lücke's "Introduction to the Revelation," and is now translated for the first time.

Digitized by Google

matter. Already have Donker, Curtius,* and Vogel † lent some valuable observations for more accurately ascertaining the characteristics of the language of the Apocalypse. These two writers employed it for different historical results; the former, in order to show that the language of the Apocalypse is the language of the Gospel and Epistles of John; the latter, in order to point out in the composition the original diversity of the pieces. But the chief service in this investigation has been performed by Winer § and Ewald. ||

In the present condition of New Testament philology, the measure for the peculiar language of the Apocalypse can be nothing else than the New Testament idiom. In respect of pure Greek, the language of the Apocalypse is an unreasonable enormity; in other words, the former is for the latter a too remote, and therefore unexact measure. In the New Testament idiom, the general mixture of Greek and Hebrew elements of speech, and also the consequent irregularity of the first mentioned, is admitted as familiar to all. Hence, all wherein this mixture and irregularity displays itself only as the *general* character of the *New Testament,* belongs not to the *peculiarity* of the *Apocalyptic language.* The peculiarities, or what is the same, the anomalies, of the Apocalyptic language, are of a twofold kind, as they are also twofold in their origin. One part of them is of a purely grammatical kind, and is to be explained by the influence of the Hebrew and Aramaic dialects—varying in the individual writers of the New Testament, according as they had been more or less Grecianly moulded, and conversant with the language. This part of the peculiarities has been investigated with especial care by Ewald. Another part, by no means insignificant, is of the *Rhetorical* kind, and has arisen from the peculiar mode of representation used in the Apocalypse. We may call these anomalies the poetical and rhetorical licence. The vivacity, the vehemence of the prophetic diction delights in the concise. In the swing, in the wrestling of the prophetic representation with itself, constructions are easily broken off; new ones begun in the midst of a sentence—different ones thrust in, one into the other. This point has been in an

* Specimen hermeneutico-theologicum de Apocalypsi ab indole, doctrina, et scribendi genere Joannis apost. non abhorrente. Taog, Bat. 1799, viii. p. 110 seqq.

† Commentat. de Apoc. Joan. iv. p. v. sqq.

§ "De Solæcismis qui in Apocalypsi Joanneâ inesse dicuntur"—first appearing as "Erlangen-Pfingstprogram 825," then emended and reprinted in Winer's "Exeg. Studien," Keft i. § 144 ff.

|| De Linguæ Indole. Comment. in Apoc. Prolegg. § 6.

Digitized by Google

especial manner noticed by Dr. Winer.* We adduce the following places as examples:—i. 5; vi. 2, 20; iii. 12; viii. 9; xiv. 12. These anomalies, or *anakoluthia*, cannot be sufficiently explained from the influence of the Aramaic and Hebrew idioms; they are precisely those which may be easily avoided—which, indeed, the author most frequently avoids—so as to show that mere unskilfulness, or thoughtless accident, cannot be the cause. But when we put such anomalies to the account of the Apocalyptic Rhetoric, we still willingly admit that a writer conversant with Greek would easily have avoided the like improprieties, and would not have broken the rule even in the midst of his freedom.

The critical uncertainty of the text causes great difficulty in the pointing out of the singular peculiarities of the Apocalyptic language. It is well known how often the copyist has wiped these away, and has corrected the peculiar anomalies by the general rule. In most cases, the correction cannot be discovered; often, too, it is doubtful, and the anomaly appears as a corruption of a careless or unintelligent copyist. We shall therefore do well in founding the characteristics of the style only on undoubted passages. At the same time it is clear, that in the degree in which we succeed in taking up rightly the peculiarities of the writer, the criticism of the doubtful passages will be benefited.

The recension of Ewald is our ground-work.

I.—As to the syntax of the *Verb*. The use of the *Future* is quite peculiar in ch. iv. 9—11, [*και όταν δωσουσι τα ζῶα δοξαν—πεσοῦνται οἱ εἰκοσι τεσσαρες πρεσβυτεροι—και προσκυνησουσι τῷ ζῶντι εἰς τους ἀιῶνας τῶν αἰωνων, καὶ βαλοῦσι τους στεφανους αὑτων.*] It stands here to express repeated action; but this repetition is of an absolute kind; that is, it relates neither to the past moments of the Vision, as Ewald appears to think—nor does it relate to the future moments that are within the Apocalyptic Vision, as Winer supposes, pointing to ch. v. 8, &c., ch. xiv, 8, 11, &c., xi. 16, xix. 4.

* Herder, (Maranatha, p. 320,) pointed out this:—"The language of the book may be quite un-Grecian, but it is only somewhat more so than the other writings of the New Testament. Meanwhile, there is no one to whom the book itself might not explain its un-Grecian style, and who might not hence find the causes. The soul of the writer labours under the burden of the Hebrew prophetic speech; he wishes to speak what it speaks, and to do so too peculiarly, as it does: he struggles, he bursts with the language." Were it only for this reason, we cannot agree with what Herder says: "Often are the solecisms appropriately and carefully chosen, often the constructions are carefully made un-Grecian." At the most this can apply only to chapter i. 4.

Digitized by Google

The author paints the scene of heaven as it ever is, not as it was only then when he saw it. The German language uses in such a case the Aoristic Present. No Grecism whatever can account for that usage; the Hebraism cannot fail to be recognised.* Yet this is not so exclusively peculiar to the Apocalypse as we are apt to think. We have similar instances in Rom. iii. 30, [*ἐπειπερ εἶς ὁ θεος, ος δικαιωσει περιτομην ἐκ πιστεως*, and Luke i. 37, [*ὅτι οὐκ ἀδυνατήσει παρα τῷ θεῷ πᾶν ῥῆμα*]. The passage ch. ii. 27, [*και ποιμανεῖ αὐτους ἐν ῥαβδῳ σιδηρᾳ*], which is a clear imitation of the Septuagint, cannot be brought in here: for the future is to be taken there in its strict sense. The *Present* is used where we expected a preterite, as viii. 11, [*και το ὀνομα τοῦ ἀστερος λεγεται ὁ Ἀψινθος και γινεται το τριτον τῶν ὑδατων εἰς ἀψινθον,*] ch. xii. 2, 4, [*και—κραζει ὠδινουσα—και ὠφθη ἀλλο σημεῖον, και ἰδου δράκων μέγας πυῤῥος—και ἡ ὀυρα αὐτοῦ συρει το τριτον τῶν ἀστερων*] and xvi. 21, [*και χαλαζα μεγαλη ὡς ταλαντιαια καταβαινει ἐκ τοῦ οὐρανοῦ*], passages in which the copyist has not unfrequently put the tense which we expected, and also has interchanged the present with the preterite—a thing quite anomalous in a grammatical point of view, but rhetorically considered when justifiable in vivid representation. The frequent mixing of the tenses, the present with the future, the future and the present with the preterite, is altogether a peculiarity of the Apocalypse. But the foundation of it lies rather in the rhetorical than the grammatical character of the writing. Compare, for example, ch. xx. 7—10, xi. 9, 10. In the passages like i. 7, [*ἰδου ἐρχεται—και ὀψεται αυτον—*] ii. 5, [*ἐρχομαι σοι ταχυ και κινήσω—*] and vv. 16, 22, 23, iii. 9, [*ἰδου διδωμι ἐκ τῆς συναγωγης τοῦ Σατανᾶ—ἰδου ποιησω αὐτους ἱνα ἡξωσι*], where a future follows after a present, especially after *ἰδου* and mainly in the connexion *ἴδου ἐρχομαι και ὀψεται*, we find no special Hebraistical peculiarity. The present in this case marks what is on the point of being done; and in the classics also, when the present happens to be so used, it always shifts over into the future, so that the sequence of futures is as natural as it is common. Our author, in painting especially, uses very often the participles in an absolute way, instead of the "*Tempora finita.*" For example, i. 16, [*και ἐχων ἐν τῇ δεξιᾳ αὐτοῦ χειρι—*] iv. 1, [*και ἰδου θύρα ἠνεωγμενη—*] vv. 5, 6, [*ἄρνιον ἑστηκος ὡς ἐσφαγμένον,*] 13, [*και πᾶν κτισμα—πάντας ἤκουσα λέγοντας,*] vi. 2, 5, [*και εἰδον και ἰδου ἱππος,*]

* See Ewald's Hebrew Grammar, abridged, p. 225.

Digitized by Google

vii. 9, 10, [εἶδον καὶ ἴδου ὄχλος πολυς, and many other. The employment of this form, and that too so frequently, is a usage of the Apocalypse quite its own, and is more appropriate to Hebrew than to Greek. Yet it is evident that, besides this, the rhetorical tone of the whole—which is fond of conciseness—has a decisive influence. Ewald finds at v. 6, in the participle of the preterite, ἀπεσταλμενα for the participle of the present ἀποστελλομενα (which several manuscripts actually have) a peculiar Hebraism, inasmuch as the Hebrew participle expresses no definite form of time. But this appears to be too rash. The author at other times knows very well how to distinguish between the participle of the present and the past. Here, the participle of the preterite, if it be genuine, is to this effect—that the eyes, the spirits of the divine Providence sent out over all the earth, are considered as prepared for that purpose from the beginning.

Finally, the style of the Apocalypse is altogether unacquainted with the finer compounded constructions of the participle. But this defect also has its foundation much more in the Rhetoric, than the Grammar, of the Apocalypse. The genitive of the infinitive, ch. xii. 7, τοῦ πολεμῆσαι, is singular. The reading ἐπολεμησαν is undoubtedly a grammatical correction, but it hits the meaning. I am not disposed, with Ewald, to resolve the infinitive into "*pugnare debebant*" in accordance with a later Hebrew idiom. I think, indeed, as well as he, that a Hebraism lies at the foundation; but just such a one as Dr. Gesenius ("Manual of the Hebrew Language," pp. 786, 787,) has taken notice of; namely, τοῦ πολεμῆσαι is dependent on an omitted ἐγένοντο, which may be easily thought upon and supplied from the preceding ἐγένετο πόλεμος.

II. As to the syntax of the noun. It is not one of the peculiarities of the Apocalypse that the dual number does not occur in it; for it does not occur in the whole of the New Testament. We need not go to the Hebraistic idiom of the New Testament in order to find an explanation of it. Even in classical Greek the dual is not a necessary form. Δύο πτέρυγες, xii. 14, and ζῶντες ἐβλήθησαν οἱ δύο, ch. xix. 20, compared with xx. 14, would not be surprising even in classical writing.* But perfectly peculiar and anomalous is ch. xii. 14, καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, which signifies three years and a half. Here καιροὺς is equivalent to *two periods*—years; but this is taken, as already remarked, from

* See Buttmann's Greek Grammar, tenth edition, p. 365; Matthias' Grammar, §. 300.

Digitized by Google

Dan. vii. 25, xii. 7, and is an imitation of the Septuagint. In the Apocalypse, the genitive stands throughout regularly after the governing noun; but, although the classical style not unfrequently puts the genitive first, for the sake of significance, still the opposite of this is not un-Grecian, and need not be explained by the Hebrew *Status constructus*. In the Apocalypse, several genitives not unfrequently follow upon one another; so that one governs the other, according to the rules of grammar. For example, xiv. 8 [*εκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνειας αυτῆς.*], xvi. 19 [*το ποτηριον τοῦ οἴνου τοῦ θυμõυ τῆς ὀργῆς αὐτοῦ*], xix. 15 [*την ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος*], and many others. There is in this a certain unwieldiness. Yet Paul also connects at least three genitives in a similar manner;* and it might be possible to find the same even in profane writers. In the Apocalypse, it appears to be, in some degree, a characteristic of solemnity of style. The adjective use of the genitive in connexions, such as "*τὸ ποτήριον τοῦ οἰνοῦ τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ,*" or "*ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνειας αὐτῆς,*" where the *οἶνος τοῦ θυμοῦ* is joined into one idea, "indignation-wine" (Zornwein), or, "fiery-burning wine" (Glutwein), is a thing not unknown to the classics; and certainly we have no need, on that account, to refer with Ewald to the poverty of the Hebrew language in adjectives, as lying at the foundation,—the less so, since the author of the Apocalypse is far from being scanty in pure Greek adjectives. Ewald, however, remarks with perfect justice, in regard to another point, that the genitive is very rarely in the Apocalypse construed with a verb. According to rule, the genitive stands in connexion with verbs by means of prepositions. Yet we find it occurring even in passages where the genitive stands, though pure Greek, without a preposition, *e.g.*, ch. ii. 17, where Griesbach and Lachmann have most justly, that is, in obedience to the authorities as yet met with, put out the "*φαγεῖν απο*;" as also in xvii. 4, *γεμον βδελυγματων*; and in xvi. 17, where the right reading is, "*ἤκουσα τοῦ θυσιαστηρίου λεγοντος.*" This last is certainly very bold, but not too bold for the Apocalypse.† But altogether there is, throughout the whole, a mixture of the finer Greek use of the genitive; this betrays a want of practice in the Greek language, and the influence of the Hebrew in this cannot escape notice.

* See Winer's Grammar, third edition, p. 160.

† See Winer's Grammar, p. 170.

Digitized by Google

This, however, is a thing common to the Apocalypse with all the other New Testament writings. The repetition of the pronoun *αὐτοῦ, αὐτῶν,* vi. 11, ix. 21, &c., as also of the preposition and the noun governing the genitive, as xvi. 13: "*ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίοῦ, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφητοῦ,*" compared with xiv. 1, xvii. 6, and other places, I should reckon not so much to the Hebraisms, in a grammatical point of view, as to the Apocalyptic rhetoric, which is entirely of the Old Testament sort. But in ix. 18, for example, according to the best-attested reading, the preposition is not repeated. The use of the *Nominative* instead of the *Vocative*, vi. 10 [*ἕως πότε, ὁ δεσπότης*] and, xv. 3 [*κυριε ὁ θεος*], and xvi. 7, is not peculiar to the Apocalypse. Indeed, this is so far from being a Hebraism, that the Greek grammars are wont to adduce it as a not unfrequent peculiarity of the classical language.* The *accusative*, in defining terms, ch. iii. 3 [*οὐ μη γνῷς ποίαν ὥραν ἥξω*], compare xi. 6 [*ἵνα μὴ βρεχῃ—τὰς ἡμέρας τῆς προφητείας*], is common to the Apocalypse with the Acts of the Apostles, ch. x. 3 [*εἶδεν ὡσει ὥραν ἐνvατην*], and is not unknown even to the classics.† The instrumental *dative* is in the Apocalypse connected with *ἐν*. This is a Hebraism, but other New Testament authors write in the same manner; and passages, such as xix. 13 [*βεβαμμενον αἵματι*], vii. 2 [*ἔκραξε φωνῇ μεγαλῃ*], xv. 2 [*μεμιγμένην πύρι*], v. 12 [*λέγοντες φωνῇ μεγαλῇ*], show that the right Greek construction was not unknown to the author. There is a peculiarity in viii. 4,—"*ἀνέβη ὁ καπνὸς τῶν θυμιαματων ταῖς προσευχαῖς τῶν ἁγίων,*" and such like. We find herein the pure Greek use of the dative as a putting-together, or appropriating case.

III. In conjunctions and particles the Apocalypse is very scanty. Most of the connexions take place by means of "*και*," rarely by "*δε γαρ*," and the like; never by "*τε*," according to the well-attested text.‡ This accords completely with the Hebraizing character of the Apocalypse, and also to the whole tone of the representation, to which only single positions and connexions are suitable. But one proof that the author did not think purely as a Hebrew is to be found

* See Matthias' Grammar, § 312; Bernhardy's Scientific Syntax of the Greek Tongue, p. 67.

† See Bernhardy, p. 116.

‡ In ch. i. 2, xxi. 12, the only places where it is found in the vulgar text, it is demonstrably not genuine, and is put out by Griesbach and Lachmann.

Digitized by Google

in the fact, that the parallelism of the members scarcely at all appears,—neither the tautological, nor the antithetic.

The irregular and inconstant use of the prepositions generally is common to the Apocalypse with other New Testament writings. Yet we are inclined to explain this more from the writers' want of practice in the Greek language—from their deficiency in philological knowledge—than from their Hebrew mode of thinking. Also, though the Hebrew and Aramaic dialects have cultivated a syntax of prepositions and particles like that of the Greeks, yet this phenomenon would find place in the New Testament writers, on account of the total deficiency in philological study of the Greek tongue,—seeing that nothing is more difficult than the learning of the construction of prepositions and particles to a stranger, especially in so rich and classically-cultivated a tongue as the Greek. On the other hand, there appears no reason to doubt that the un-Grecian construction of the verbs, as well in the New Testament writings generally as in the Apocalypse especially, is to be deduced from the Hebraism, when for the anomalous Greek construction the corresponding regular Hebrew one can be pointed out. To this belongs, "*ἐδίδασκεν τῷ Βαλὲκ βαλεῖν σκάνδαλον*," ch. ii. 14, which is peculiar to the Apocalypse, yet must be held the probable reading, according to the rules of criticism;* and which is the more surprising, since, ch. ii. 20, *διδάσκειν* is construed quite regularly with the accusative of the person. The Hebrew construction of לִמֵּד לְ undoubtedly lies at the root: even it, however, occurs only in Job xxi. 22, since at other times לִמֵּד is wont to be construed with the accusative. The Septuagint does not afford a single instance which might serve as a precedent to vindicate it; they always have "*διδάσκειν*" regularly with the accusative of the person. In Job xxi. 22, the translation is certainly false, and הַלְאֵל is taken as a nominative. In like manner, in the phrases, *ἐκδικεῖν τὸ αἷμα ἔκ τινος, ἐκ χειρός τινος*, vi. 10, xix. 2, and *κρίνειν τί ἔκ τινος*, xviii. 20, the Hebraism cannot fail to be observed; but the Septuagint had stamped these constructions. So also the peculiar anomaly, *εἰσῆλθεν ἐν αὐτοῖς*, xi. 11, is not to be explained from the mingling of two constructions, but from the well-known Hebraism בּוֹ בְּ. The *ἀκουλουθεῖν μετά τινος*, ch. vi. 8, is

* Winer, indeed, "De Solœcismis," p. 157, thinks that the Codex Alexandrinus and Codex C. have the accusative *τόν*; but this is an error. Precisely on the authority of these MSS. Griesbach and Lachmann read *τῷ*.

Digitized by Google

also found in Luke ix. 49; but here the Hebraism affords no help. The Grecism is much nearer; for even Lysias and Demosthenes use the form.*

IV. Most of the anomalies and peculiarities are found in the formation, relation, and series of the prepositions. In the Apocalypse, the accusative follows not unfrequently in apposition after the nominative; and, *vice versâ*, the nominative after the oblique cases. One out of many examples of the *first* kind is, vii. 9: *μετὰ ταῦτα εἶδον καὶ ἰδοὺ ὄχλος πολὺς —ἑστῶτες, ἐνώπιον τοῦ θρόνου—περιβεβλημμένους.*† Of the latter kind is, i. 5, *ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς*, &c., compared with xx. 2. A modification of it is, iii. 12 [*ὁ νικῶν, ποιήσω αὔτον στύλον*], where there takes place an *anakoluthia* in regard to the participle in the nominative appositively added. Compare viii. 9 [*τὸ τρίτον τῶν κτισμάτων —τὰ ἔχοντα ψυχάς*], ii. 20 [*ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει*] according to Griesbach's reading: ix. 14 [*λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὁ εχων τὴν σάλπιγγα*], xiv. 12 [*ὧδε ὑπωμονὴ τῶν ἁγίων ἐστιν, οἱ τηροῦντες τὰς ἐντολας*]. These anomalies are not to be explained from the Hebraism; they seem rather to have their root in the rhetorical character of the Apocalypse. Winer‡ shows how similar variations in the structure of propositions are met with in the classics, and have their origin in the veracity and unconstrainedness of the Greek spirit, which, in long propositions, easily forgets and neglects the external regularity. But, with judicious writers, even this irregularity is not without design. The *anacoluthia* of the appositively-placed participle is to be understood as having this force, namely, that the participle in concise language not unfrequently forms a proposition of itself, and thus appears to stand for finite time wherever the relation to the foregoing is broken off; and the nominative coming in, begins the proposition as from the first. We see this especially in the absolute use of λέγων, λέγοντες, ch. iv. 1, v. 12, xi. 1, xiv. 7, xix. 6, which is not without analogy in the Septuagint. But Gen. xv. 1, is not thus explained, although λέγων thus answers to the Hebrew לֵאמֹר. Nay, farther, chap. ii. 20, the finite tense follows after the *anakoluthical* participle in the nominative, without a relative. In a similar way the anomaly in i. 5 is to be explained. The anakoluthical nominatives are to be considered as propositions

* See Phynichus. Lobek. p. 353.

† But Lachmann reads, following Griesbach, "*μετὰ ταῦτα εἶδον ὄχλον πολύν*,"—whereby all anomaly in the construction is removed.

‡ De Solæcismis, p. 150.

standing by themselves, whose external relation has been broken off in the concise style. On the other hand, the *anakoluthia*, ch. vii. 9, must be explained from a mixture of two constructions, so that the construction is influenced one while by *εἶδον*, which requires the accusative, another while by *ἴδου*, which has the nominative after it. Exactly so also is xiv. 14. In both these passages, *ἴδου*, with the nominative which follows, appears rather to contain the subordinate by-thought, while the chief part of the vision lies in the construction of the *εἶδον* with its following accusative. In iv. 1—4, and xii. 3, the anomalous accusative is from the remote *εἶδον*, which the writer in the concise style once more takes up in his mind. To the variations of construction which are peculiar to the Apocalypse belongs also xvii. 4, "*ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτον καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς.*" We should have expected *καὶ των ἀκαθάρτων*. This may be explained well from the construction of the Hebrew מָלֵא with the accusative; but much more natural is it to refer, with Winer, *τὰ ἀκάθαρτα* to *ἔχουσα*, and find therein a poetical licence.*

We pass over—what is common to the Apocalypse with other New Testament writings—evident Hebraistic modes of using the demonstrative pronoun as a strengthening apposition to the preceding relative, in propositions such as vii. 2, [*οἷς ἔδοθη αὐτοῖς*] ix. 13, &c. We pass over also the connecting of consecutive propositions by *καὶ*, where we were led to expect, as on other occasions, *ἵνα*, or the like; for example, xi. 3, "*δώσω αὐτοῖς, και προφητεύσουσι,*" for this likewise is entirely Hebraistic, as well in regard to the use of the *δωσω*, as of the relative *καὶ*. But peculiar certainly is the construction *ὁ νικῶν δώσω αὐτῷ*, or *ποιήσω αὔτον*, and the like, ii. 26, xii. 21. This is the more surprising, since in parallel places, iii. 5, ii. 7, 17, vi. 4, xxi. 6, the construction, though from the Hebrew idiom also, with the exception of iii. 5, is nevertheless regular as far as regards the agreement of the case. The propositions are too short here to allow us to believe that at any time a forgetfulness of the beginning of the constructions could be the cause; the author appears rather to have put forward the nominative as absolute for the sake of emphasis,—a construction not unknown to the best writers. The apparent anomaly, i. 6, "*καὶ ἐποιήσεν ἡμᾶς βασιλείαν, ἱερεῖς,*" where the abstract is joined with the concrete in apposition, is rather of the rhetorical than the grammatical kind. We are prepared to expect something

* De Solæcismis, p. 15.

Digitized by Google

like this in the poetical style of the Apocalypse. But in the highest degree surprising, and a true *ἅπαξ λεγόμενον* is the passage i. 4, *ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.* Here anomaly has reached its highest summit. Since, however, the author even in the same sentence, and also at other times, construes *ἀπο* correctly with the genitive, and since it is altogether out of the question that he did not know that *ἦν* is no participle, the origin of this must certainly lie much deeper than in bare ignorance of Greek. Undoubtedly, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, is to be looked upon as an idea whereby, according to the Rabbinical signification of the name *Jehovah,* the Eternal God was designated.* The author regards this *idea* as an indeclinable term which, as Winer shows,† is not uncommon in the philosophical dialect of the Greeks. Since no preterite participle comes from *εἶναι,* it is difficult to perceive how the author could have expressed the *ὁ ἦν* (der war) in any other way. We are here standing in the province of Hebrew ideas, and, therefore, it cannot be surprising that the author, instead of *ὁ ἐσόμενος*, should write *ὁ ἐρχόμενος*, הַבָּא, which is not unusual in the New Testament (Mark x. 30). Perhaps, however, there is ground for the remark of Baumgarten-Crusius,‡ that *ὁ ἐρχόμενος* does not simply mark the future, but God coming in Christ,—in reference to the contents of the Apocalypse. At the same time I have some hesitation in assenting to it.

V. The want of compactness [Inconcinnitat], and anomaly in gender and number is in many places of the Apocalypse very astonishing.

The double anomaly of gender and number occurs with especial frequency in the use of the participle *λέγων, λέγοντες.* In xi. 15, it follows after *ἐγενοντο φωναὶ μεγαλαι λέγοντες* ;" exactly as we find " *ψυχαι, λεγοντες,*" vi. 9 ; " *φωνὴ, λέγων,*" iv. 1 ; " *ζῶα, λέγοντες.*" The most strange of all is, "*ἤκουσα φωνὴν ἀγγέλων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, λέγοντες,*" v. 11, 12. But all these anomalies are for the most part resolved by the admission of a "constructio ad sensum," which even the best writers employ.|| To explain the anacoluthon in v. 11, 12, we must extract the absolute agreement of the participle from the nominative *λέγοντες.* The construction of the neuter plural with the plural of the verb, xi. 18, xvi. 14, &c., where living beings are pointed out, and i. 19, where this vindication of the anomaly

* See Vitringa on the place.

† Elements of Biblic. Theology, p. 169. [Grundsage der Bib. Theologie.]

‡ See Winer, p. 153, as above. || See Winer's Grammar, s. 47, 3.

Digitized by Google

has no place, is not peculiar to the Apocalypse. In other New Testament writings we find the like, Matt. xii. 21, Mark v. 13, James ii. 19, 2 Peter iii. 10. Yea, even in classical writings, modern criticism bears with the like departure from rule. In no case is this phenomenon to be explained by saying that the Hebrews had no neuter gender. In fine, as to the passage iv. 3, where *καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος,—λιθῳ* occurs, since the author, x. 1, writes *ἡ ἶρις*, there is no other way of explaining it than either to admit that *ὅμοιος* stands here in the Attic form as an adjective of two terminations, against which, however, are the places, iv. 6, xix. 10, 19, where the feminine termination is the uncontested reading, or to prefer the reading found in some authorities, *ὅμοια ὡς*, or *ὁμοίως*. Also in xiv. 19, *ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τον μεγαν*, I cannot persuade myself to admit that the author, who has always on other occasions used *ληνὸς* as feminine (comp. xiv. 20, xix. 15), and was acquainted, too, with the feminine termination *μεγάλη*, ch. xiv. 21, &c., has here construed together *τὸν μέγαν* with *τὴν ληνὸν* directly. Either according to analogy of xix. 15, with Codex 36, we should read *τοῦ θεοῦ τοῦ μεγάλου*; or, since this authority is insufficient, the *τον μέγαν*, which is, perhaps, the reading beyond dispute, must be explained as a "constructio ad sensum." The author as he wrote *τὸν μέγαν*, thought only on the *θυμὸς τοῦ θεοῦ*, and, in the moment, allowed to drop the relation to the figurative form of the sentence, and the grammatical relation of *τὴν ληνὸν*. This certainly is somewhat bold, but, for the Apocalyptic style, at least not impossible.

The discussion up to this point, taken in connexion with the impression of the whole, proves that the characteristic style of the Apocalypse is throughout the same. There is never any trace of an essential difference in the greater or lesser sections. But the special refutation of that view, which we oppose, is reserved for an after inquiry into the original unity of the Apocalypse.

N.B. The quotations at full length in the above, when marked [ ], have been inserted by the translator for the convenience of the reader.

In regard to the whole of the first section (Syntax of the Verb), very much might have been as simply explained had the author taken up the idea of the prophet being, in the places referred to, an *exhibitor*, as it were, of the things seen, rather than a *narrator*. The use of *σημαίνειν*, ch. i. 1, prepared us to expect visions to which he could point our notice, and also the structure of the Seven-Sealed Book, &c., is in the manner of paintings, to which we direct our eye at the prophet's call, and see *as if present*.

Digitized by Google

Art. VI.—GERMAN PROPHETICAL INTERPRETATION.

There are undoubtedly some symptoms of Germanism working its way back to a sounder faith, as well as to a simpler and more straightforward system of hermeneutics. Pantheism, Rationalism, Mythism, while they have ensnared many, have also revolted many; so that the reaction from the extremes of error is producing, among not a few, a tendency towards scriptural truth.

There is much yet both to be learned and unlearned by the class among whom this reaction has been proceeding. With some bright exceptions, their views on some vital points are still imperfect. We should like a clearer, bolder, more Luther-like recognition of justification by the grace of God. We should like a less uncertain sound respecting God's eternal election. We desire, also, a firmer and more decided declaration in favour of the *verbal* inspiration of Scripture; no faltering acknowledgment of the entire truth of the Divine Word, but an explicit, unhesitating avowal, like that of Gaussen, not merely that the thoughts therein recorded are the thoughts of God, but that the *words* in which these thoughts are embodied are as truly and strictly *his* words, not *man's*.*

Still much progress has been made towards soundness in the faith by German theologians, and there seems a prospect of yet greater progress in reserve. A considerable amount of mistiness, or dreaminess, still clings to them; so that some of their best passages seem wrapped in cloud; still we find, even in these, a subject or verse presented to us in a new and often in a most vivid aspect. The simplicity of Christ is often awanting, even when the truth is in some measure attained; and hence we wonder how a weary spirit can get solid rest to itself in the absence of that simplicity which the Divine Word everywhere presents to us. For a soul cannot

* In regard to this, we may bring out what we mean more fully by citing Gaussen himself:—"If we see inspiration in the *book*, instead of looking for it in the *man*, then only shall we recognise that it cannot be susceptible of degrees. A word is from God, or it is not from God. If it be from God, it cannot be so in two ways. Whatever may have been the spiritual condition of the writer, if all his writings be divinely inspired, all his *words* are from God." (Bagster's edition of Gaussen's work, p. 47.) We observe that Johnstone and Hunter are about to publish a new translation of this work, by D. D. Scott, Esq., translator of D'Aubigné, in their newly projected "Fireside Library."

Digitized by Google

rest upon *abstractions* or ideas. It must get beyond all these ere it can find repose. It may have to work its way through these to what is truer and deeper; but only in the living personalities of the Gospel, set forth in the character of God's incarnate Son, can it bury all its griefs, and find the fountain of all its joys.

It is interesting to notice the progress of German theology towards *literality* of interpretation. Gradually they have been approximating to this, and of necessity they have been shaping their way towards soundness in the faith. For literality and orthodoxy are almost inseparable. The opposite of literality, whether it be in the Rationalism of the 18th century, which empties Scripture of all meaning, or in the Origenism of the third, which overlays and chokes it with a host of meanings, is fatal to sound doctrine. From both of these, *prophetic literality* suffered incredibly. It withered away under their blasting influence.

Hence we may expect to see both of these reviving together; and, in proportion as simplicity and literality of Scripture interpretation are carried out, in that proportion may we expect to see truth raise its head, and soundness of doctrine prevail. For what is soundness of doctrine? Is it not accordance with God in his revealed thoughts? To be at one with Him is to be entirely orthodox. Orthodoxy is not the adoption of a certain formula; it is not adherence to a certain creed; it is not coincidence with human systems of theology. It is the concurrence with God himself in the revelation of his truth which he has given us in the Scriptures. This revelation of Divine truth is, of course, conveyed in human words,—man's imperfect speech,—yet the words are chosen by God, and must therefore be deemed by Him as fully and precisely expressive of his meaning as human words can be. To find out the meaning of these Divinely-chosen words is our great business; to dig up the thoughts contained in this precious mine is that to which we are to devote ourselves. And he who has discovered most truly and nearly the meaning of these words, so as to gather from them the Divine thoughts which they embody, is the most thoroughly sound in the faith.

Now, all the various doctrines that have been recognised by true Churches in all ages are founded upon literality of interpretation. The doctrine of the Trinity—the Godhead of Christ—the divinity and personality of the Spirit—the incarnation of the Word—the redemption of the Church through Him—His sin-bearing work upon the

Digitized by Google

cross—salvation by grace—justification by faith—Divine sovereignty—election by the Father;—these and other such mighty truths rest entirely upon *literality* of interpretation. The proof-texts on which these are built require to be all *literally* understood; and it is by departing from literality, by transmuting them into vague figures, that we both evacuate their meaning, get rid of orthodoxy, and introduce all forms of error. All sound divines have taken this literality for granted; all heretics have renounced it as utterly incompatible with their creed. Figurative interpretation has been, in all ages, the downward pathway to error; literal interpretation has been as invariably the upward road to truth.

In the exposition and proof of *doctrine*, then, it is clear that *literality* is both counted a desirable thing, and assumed as indisputable. It is to literality that we always betake ourselves in contending for the faith once delivered to the saints. How could we prove the divinity of Christ, except we took the words just as we find them; and how do Socinians make away with it, but by turning all into figure? How do we demonstrate the substitutionary work of Christ, but just by taking the words as we find them? That is to say, in all these great truths we find that it is *literality* that brings out the real meaning of the words; and that it is by understanding them literally that we get into sympathy and oneness with the thoughts and purposes of God.

If, then, literality be so desirable in doctrinal theology, is it undesirable in prophetical theology? Does literality bring us to the real truth in the former case, and not in the latter? And if in the former case literality is the invariable associate of what is sound and true, shall we not conclude that it will be so in the latter too; in other words, that the *literal* expositors of the prophetic word are the truly orthodox in prophetical theology?

In illustration of these statements, let us take up a German work which has been recently translated, and which has deservedly got into high reputation,—we mean *Olshausen's Commentary on the Gospels.** This author is one not only of the ablest but of the soundest of the modern divines of Germany; and although we do not coincide with all his opinions, or with his modes of expressing truth, still his works are full of true exposition of God's Word as well as rich in scriptural thought. He avows himself, at the very

* "Biblical Commentary on the Gospels, adapted especially to Preachers and Students. By Hermann Olshausen, D.D. In 3 vols. Edinburgh: T. and T. Clark."

Digitized by Google

outset, a Millennarian, and throughout the whole work he shows this. He is a straightforward literalist, and is content to take the word as he finds it. Thus, for instance, he writes on Christ's prediction of the *signs* of his advent:—

"According to the tendency of the whole—and the succeeding verses (30, 31) do not leave a doubt on this subject—σημεῖα in the sun, moon, and stars, cannot be interpreted allegorically, as if they represented political or ecclesiastical relations and their dissolution; for political disturbances have already been spoken of, ver. 7. And just as little is the sense exhausted, if the language is understood as referring to ordinary and frequently returning phenomena, which were only now and then regarded as prodigies (for example, eclipses of the sun and moon, or falling stars). It would be preferable to explain the signs in the sun and moon as meaning their obscuration during earthquakes, by evaporations and volumes of smoke. This is a very extraordinary and terrific phenomenon, and would well correspond with the raging of the sea (Luke xxi. 25), which often accompanies earthquakes. But the parallel passages of the Old Testament furnish too strong indications of another view to allow of our retaining this. The Old Testament—which is followed by the New in the idea alluded to—never isolates our globe, as a separate sphere from the heavenly world and its orbs, as the modern philosophy of the earth usually does; on the contrary, heaven and earth make up one perfect whole. Hence great phenomena on earth have their prior and posterior effects in the heavenly world. (Thus it was with the star that led the Magi at the birth of Christ.) On this principle the prophets predict not merely violent commotions on the earth, but with them similar events in heaven; and these are by no means viewed as incidentally coinciding, but as necessarily belonging together. The Creator of heaven and earth, in the exercise of his sovereign rule, makes the upper and the lower worlds simultaneously tremble from their foundations. Among the passages in which such celestial phenomena are predicted, Isaiah xiii. 10, xxiv. 23, xxxiv. 4; Ezekiel xxxii. 7, 8; Joel iii. 3, 4; Haggai ii. 7, are specially to be noticed. In the last of these, God promises that at the time when he sends the Messiah (whose first and second advents are viewed as coincident, according to the usual mode of representation), he will shake heaven and earth, the sea and that which is dry. Our passage is in perfect correspondence with this language; Matthew and Mark detail the commotions of the heavenly world. Luke gives greater prominence to the disturbances on earth. Hence the obscurations of the sun and the moon are most correctly viewed as extraordinary phenomena in the celestial regions themselves; and so also with the expression, ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ. Nothing is said here of stars falling to the earth, as is said of a star, Rev. viii. 10, in symbolical language. Πίπτειν may therefore be taken (as Schott, s. 78, very justly remarks) for ἐκπίπτειν, to sink, to vanish, not that absolute destruction is meant, but simply that violent shakings and fearful commotions of the heavenly bodies will, for a time, withdraw them from the eye of man, and veil everything in awful night."—Pp. 266, 267, 268.

It is not, perhaps, of *very* much consequence to our system to hold by the strict literality of every sign. But still in so far as this is possible it certainly is desirable, and it prevents the charge of inconsistency which some have tried to bring

Digitized by Google

against us for expounding part of the twenty-fourth chapter of Matthew literally and part figuratively.

It is, however, of more importance to establish the literality of those expressions which refer to the advent itself, and to demonstrate that these can only be taken figuratively when something imperatively and necessarily requires this. It will not do to say, "Our system requires it;" it will not do to say, "post-millennialism is subverted if 2 Thess. ii. 8, be taken literally,"—there must be something more than the necessities of a human system to lead us to depart from the simplicity of the Divine Word. Thus Olshausen writes on the words used to express the *Advent*:—

"The word παρουσία is the ordinary expression for the return of the Lord. (Matt. xxiv. 27, 37, 39: 1 Thess. ii. 19, iii. 13, iv. 15, v. 23; 2 Thess. ii. 1; James v. 7, 8.) With the classic authors παρουσία commonly signifies presence; it also has the same meaning a few times in the New Testament in the writings of Paul (2 Cor. x. 10; Phil. i. 26, ii. 12, 2 Thess. ii. 9); in other cases it is used in the sense of advent, and once (2 Peter i. 16) it denotes the incarnation of the Redeemer, as applied to his first coming. But it generally designates the second coming in glory synonymously with ἐπιφάνεια (1 Tim. vi. 14, 2 Tim. iv. 1, 8; the same expression is also employed in the passage 2 Tim. i. 10, in reference to the first advent of the Lord), and with ἀποκαλυψις (1 Cor. i. 7; 2 Thess. i. 7; 1 Peter i. 7, 13; in the passage Luke xvii. 30, the verb occurs). In one instance (2 Thess. ii. 8) we have the compound expression, ἐπιφάνεια της παρουσίας. Now as the prophets (according to the observation already made) did not make any chronological distinction between the coming of Christ in his humiliation, and his coming in glory (and this mode of treating the subject has its relative truth, because, having arisen from the dead, he was exalted to the right hand of God, and rules in his Church as the Prince of Peace); so in the Gospels the coming of Christ in glory is not distinguished from eternity, or from the creation of the new heaven and new earth. The Apocalypse is the first place in which these events appear in their complete separation. However, their connexion in the Gospels is not less relatively true than the union of the first and the second coming of the Lord in the Old Testament. For such a mighty victory of good over evil is represented as taking place upon the return of Christ at the resurrection of the just, and the establishment of the Lord's kingdom, that this period may be considered as a natural type of the final complete conquest."—Pp. 244, 245.

And thus, again, he writes, in interpreting the passage relating to the Advent in Matt. xxiv. 30:—

"It is beyond all doubt, that the following description neither relates to an invisible advent of Christ, nor can be taken in any metaphorical way whatever. For although ἔρχεσθαι and ἥκειν alone might be taken so (comp. the observations on Matt. xxiv. 1), no passage can be adduced in which the complete phrase, ἔρχεται ὁ υἱὸς τοῦ ανθρώπου εν νεφέλαις μετὰ δυναμεως καὶ δόξης, can with any probability be thus understood. (Comp. Matt. xxvi. 64; Mark xiv. 62; 1 Thess. iv. 16, 17; 2 Peter iii. 10; Rev. xix. 11; Dan. vii. 13, 14.) Let any one with an unprejudiced mind,

Digitized by Google

place himself in the circle of ideas familiar to the hearers of Jesus, and he will feel no question that the clouds, in which he promises to appear, are literally clouds of light. (Rev. xix. 11, we find, instead of this expression, the metaphor of a white horse, denoting swiftness of motion and brightness.) These are to form, as it were, the basis on which the Redeemer, descending from heaven, will rest, while brightness (*δόξα*—כָּבוֹד ,encircles the whole of the sublime phenomena. According to the constant custom, deeply founded in the nature of man, all theophanea are surrounded with light, in the Old Testament as well as in the New; there is no imagination whatever, individual or national, that can conceive of the Deity under any other image than that of light. *Δυναμις*, however, is not to be taken merely as a synonyme for *δόξα*; in this instance it unquestionably has the signification of *host* (—צְבָא הַשָּׁמַיִם,, which the LXX. in the passage 2 Kings xvii. 16, translate *δύναμις τοῦ οὐρανοῦ*), since it belongs to the pomp of the Parousia, that the Lord does not come alone, but with the host of his holy ones. (Matt. xiv. 27, xxv. 31; Jude, ver. 14; Rev. xix. 12.) It is further to be observed, that, in like manner, according to a constant *usus loquendi*, the Redeemer represents himself in his coming as the *υἱὸς τοῦ ἀνθρώπου*, not as the Son of God. Here appeal might be made, on the one hand, to the general use which the Saviour makes of this name when he speaks of himself; and on the other, to passages such as Dan. vii. 13, 14, which the Lord may have had in his eye. But there is a peculiar significance in the fact, that this name which denotes the ideal humanity of the Lord—is constantly employed in the description of his advent; for by this means, we have the most distinct assurance of the reality and corporeality of his appearing. The return of the Son of Man necessarily pre-supposes his ascension in a glorified body, and his sitting in this glorified body at the right hand of God."—Pp. 269, 270.

He has apprehended also thoroughly the solemn declarations of the Divine Word regarding the growing and gathering evil of the world up till the time of the advent. He sees that Scripture nowhere gives the very slightest countenance to the idea that evil is to cease out of the earth, or nearly to cease, before the Lord comes; but that, on the contrary, it is to go on ripening and extending until the day when He arrives to sweep it off and cleanse the polluted region within whose circle it has so long had sway. His advent is the introduction to the new condition of the earth, the commencement of millennial glory, and it is difficult to conceive how the notion of a millennium before it, even got a moment's hearing from men who had the Word of God in their hands, and who were seeking to be taught by it alone. Thus Olshausen writes:—

"The advent of the Lord appears to be a time of ripeness in evil as well as in what is good (Matt. xiii. 30); everything of a severe and painful kind, that has been poured out upon mankind during the course of the world's history, then comes forth in its mightiest and most aggravated form. But, like evil generally, this form of evil is only the *external* echo of the *internal* discord and confusion in the ethical world; it is only on account of their having this moral source, and because of their possible salutary re-action, that these external circumstances are of any importance. The Rabbins very expressively designated the sufferings and disturbances

Digitized by Google

that will precede the advent of the Lord, חֶבְלֵי הַמָּשִׁיחַ, the birth-pangs of the Messiah; and reference is made to this expression in the words ἀρχη ωδινων (Matt. xxiv. 8.) They viewed the universe as revolving and eliciting a higher, nobler state of things from sorrow and pain. The endeavour to point out cases of all the forms of human distress mentioned here, as existing in the times previous to the destruction of Jerusalem, is really inconsistent; for even if analogies to all the specified phenomena of suffering are found, yet these are not the very things prophesied. At the coming of the Lord, all will be repeated in the highest measure."—Pp. 247, 278.

Passing from these and similar statements regarding the advent and its forerunners, let us now hear his views regarding the kingdom of God. Here also he proceeds onward in the same spirit of candour and straightforward literality of interpretation. It will be found from the following extracts to what extent he is a pre-millennialist in his ideas of the kingdom. Of course his remarks are of a critical nature:—

"Here, the connexion shows that we must conceive of the βασιλεία τοῦ θεοῦ (according to Luke xxi. 31) as a state of things, commencing with the return of the Lord, wherein good will be predominant even as regards matters of an external nature (comp. the remarks on Matt. iii. 2). The element that operated, after the first advent (the humiliation) of the Lord, in the hidden kingdom of the spiritual life, and could only produce comparatively feeble outward effects—because sin still had the ascendancy in the whole sphere of its operations,—will, at the second coming of Christ, reign triumphantly over the natural, as well as the human world. And there is yet another idea comprehended under the one name βασιλεία τοῦ θεοῦ, which, although not developed here, is brought out very distinctly at a subsequent period (in the book of the Revelation)—viz., the kingdom of the saints upon the renovated earth (Rev. xx.), and the new heaven and new earth." (Rev. xxi.)—Pp. 273, 274.

And, again, in another place, he writes upon the same topic:—

"Still, however, it remains true that the βασιλεία is here represented as external, while at verse 21 it is termed ἐντὸς ὑμῶν οὖσα. (Still more clearly do Matt. xxiv. and Luke xxi. represent the appearance of the βασιλεία as an external one.) This double view, however, and representation of the manifestation of God's kingdom (see on Matt. iii. 2), sets forth those two divisions of it which mutually complete each other. The kingdom of God is seen in its origin to be purely spiritual, as distinctly as it is in its completion to be also external. It appeared in its spiritual form, while Christ was present in his humiliation. And for this reason does the Saviour bring before the Pharisees that aspect of it, in regard to which they were wholly mistaken. In its external manifestation shall the kingdom of God reveal itself, when Christ comes in his glory, and in this form does the Saviour particularly set it forth at Matt. xxiv., and Luke xxi. Here he brings forward the future revelation of the kingdom only in connexion with the fact, that periods of suffering must go before it, and that the appearance of the Son of God himself will bring dismay upon a world entangled in the sensual pursuits of life."—Pp. 77, 78.

In connexion with the kingdom he touches upon the

Digitized by Google

restitution of all things and the first resurrection. The following extracts will give his views upon the subject:—

"This restoration naturally has its beginning in the domain of awakened souls, but, as in the progressive advancement of the individual it goes forward from the πνεῦμα to the final glorifying of the σῶμα (comp. Rom. viii. 11), so also the perfecting power of the Spirit gradually pervades the outward visible world taken as a whole. Without distinguishing the separate steps, the term παλιγγενεσία comprehends the whole in one general expression. Thus, as the Saviour's resurrection is primarily a type prefiguring the final glorifying of the bodily organization of man, so is the ἀνάστασις τῆς σαρκός generally a type of the material world in its glory, which is accurately described by Paul (Rom. viii. 18, seqq.), in a discourse properly didactic, but is in the New Testament taken for granted in the discourses of Jesus, and is at last, in Revelation, described as present. Man, therefore, as a Microcosm, appears as an emblem prefiguring every stage of development in the Microcosm, and, just as it is only in the glorifying of the body that the development of an individual's whole life has its consummation, even so the glorifying agency of the Spirit reaches its climax only in the pervading of the material world. This rich idea the Saviour sets before his disciples, and with reference to their sacrificing of the αἰὼν οὗτος, points them forward to the μέλλων into which they had already in a spiritual sense entered, by the giving up of their possessions, into which, however, they would one day visibly enter on its final manifestation. In this state of things, the Saviour appears as the βασιλεύς, inasmuch as the βασιλεία therein realised is the whole sphere of life pervaded and ruled over by the Spirit and influence of Jesus."—Pp. 110, 111.

"Here, however, it would appear as if prophetic passages—for example, Isaiah lxv. 20, 23, in which mention is made of propagation in the βασιλεία τοῦ θεοῦ—were contradictory to the words of the Redeemer. Indeed, it does not appear how this contradiction is to be reconciled without the supposition of a two-fold resurrection (comp. the remarks on Luke xiv. 14); while, if this supposition be adopted, such passages are easily reconciled. In that case, those living in the βασιλεία must not, by any means, be regarded as *all* having risen from the dead (comp. Rev. xx. 8); and accordingly descriptions like those in Isaiah lxv. 20, 23, must be referred only to those who have not risen (and consequently still belong, in part, to the κόσμος);—an argument of some importance, in proof of the hypothesis that the authors of the New Testament (and even the Lord himself) taught a two-fold resurrection, is furnished by the distinction that appears in our passage between the expressions ἀναστασις τῶν νεκρῶν and ἐκ νεκρῶν. The origin of the phrase ἀνάστασις ἐκ νεκρῶν (Matt. xvii. 9; Mark ix. 9, 10, xii. 25; Luke xx. 35; Acts iv. 2; Gal. i. 1; 1 Cor. xv. 12, 20; 1 Pet. i. 3) would be inexplicable, if it were not derived from the idea, that out of the mass of the νεκροί *some* would rise *first*. It is true that most of the passages adduced relate to the person of the Redeemer, to which the expression ἐγείρεσθαι ἐκ νεκρῶν certainly has its peculiar application); but in the passages Mark xii. 25, Luke xx. 35, the words ἀνάστασις ἐκ νεκρῶν occur in the lips of the Lord himself, in reference to the act of the resurrection, and we are therefore compelled to allow it its force in the present case also. Nor is it anything strange that the degrees in the resurrection are in many instances not distinguished, that under the single term ἀνάστασις both are comprehended (Matt. xxii. 23, 28, and parallels, John xi. 24, Acts xxiii. 8); and that in ἀνάστασις τῶν νεκρῶν, the ἐκ νεκρῶν

Digitized by Google

is understood (Matt. xxii. 31; Acts xvii. 23, xxiii. 6; 1 Cor. xv. 42, 52); for the general includes the special, and on the same principle, the prophets of the Old Testament associated the first and second advents of Christ."—Pp. 191, 192, 193.

We enter no farther, however, into this subject, nor must we farther extend our extracts. It is enough if we have shewn how far in the direction of simple literality this German expositor has gone. Unwarped by system he fearlessly interprets the Word of God, taking it just as he finds it. And there is in this line of procedure, an example of candour which many might well imitate. The allegorizers of the prophetic word might learn much from him, both in undoing prejudice and teaching them a more excellent way.

Notes on Scripture.

ON THE COVENANTS OF GOD.

Genesis VIII., XV., &c.

God's purpose cannot otherwise be learned than by a careful and connected study of all that He has revealed. His purpose in man and with the earth (man's possession) was clearly revealed to Adam by his *creation-state*, in which this knowledge, holiness, and power, as God's prophet, priest, and king, were all perfect, as coming immediately from the hand of God, and worthy of God. So soon as this was broken to pieces by the fall, God revealed His purpose *of restoration* through a Redeemer, who, in making good again what has thus become evil, must overcome and cast out the enemy, must repair the ruined possession of man, and, in the end, present again before His Father the earth and its occupants in the state in which they were at the rising of the sun on the seventh day of its history.

The revelation of this purpose, although all contained in the first promise, as a plant is in its seed, was gradually developed in the successive dealings of God with man from the days of Adam to the resurrection and ascension of Christ, and subsequent outpouring of the Spirit upon the Church. But the *fulfilment* of this purpose is as yet altogether future (just as the building of the temple was at the death of David still future, although all the provision, preparation, plan, and details were made ready in his lifetime), and can only by the coming of the Lord, the resurrection of the saints, the restoration of the Jews, and all the vast consequences of those events on the earth and its inhabitants, be actually and visibly, that is, truly and really, attained.

Digitized by Google

The grand outline of this glorious purpose is, perhaps, most simply to be seen in the *seven* covenants which the Lord has solemnly made with mankind and the earth, of which we read in the Scriptures of truth. Without citing the texts, I note here the heads of them :—

1. God's covenant with Noah secures the earth against any such future destruction as that it underwent by the flood. That was a change from good to evil. The change to be made by the coming of the Lord is a change from evil to good,—the abolition of the curse,—the filling it with the knowledge and glory of the Lord.

2. The covenant with Abraham (Gen. xv.) secures the ultimate blessedness of all the families of men on the earth, and fixes the *family* through which this shall be accomplished.

3. The covenant with Isaac (Gen. xvii.) determines the land from which, as a centre, this blessing to the earth and the dwellers therein shall flow as an heritage for ever.

4. The covenant with Jacob, ratifying and confirming (as each successive one does,) all the preceding, secures the place of honour and authority among the nations in that day to the princely family,—(Israel, Prince, or Prevailer with God).

5. God's covenant with the whole nation of Israel (Exod. xxiv.) as one united and well-ordered family, is the assurance to us that His purpose to us cannot possibly be accomplished save by means of a people united, cleansed, believing, and obedient,—in one word, holy; a people of whom not only the Lord alone is the Leader and Guide, Lawgiver and King, but is seen to be so by all the nations around; who, seeing the Lord's hand manifested in the midst of Israel, shall bow down and confess that the God of Israel is the alone true God, and thereby be brought into the fellowship of the blessing God gives to His people.

6. The covenant with David (2 Sam. vii.) secures his family and throne as the centre of this blessing for Israel, just as Canaan is the centre of blessing for the whole earth.

7. And, finally, the covenant which the Lord made with His Church, in giving the cup to His disciples, and commanding them to drink into His life, to drink His blood, to feed and sustain the life He had given. The communion to which He had called them is the last, the highest step in the development of God's eternal purpose, for, as nothing can be higher than the Son of God Himself, so nothing more can possibly be done for the creature than the binding it into indissoluble union with God, as wife is bound to husband, as limb to head.

This is the *revelation* of the purpose, which is complete; and this complete revelation is the gospel of the kingdom of God. To preach this is to preach Christ, and nothing short of this is preaching Christ.

But the *fulfilment* of this purpose is to be seen only when the Lord comes as the Second Adam from heaven, and in the *Kingdom of God* accomplishes all things spoken of in all these seven covenants, and by all the prophets.

Observe how the order of fulfilment proceeds exactly in the *reverse* order of the development of the revelation.

Digitized by Google

I shall follow the numbers as above noted to make this plain.

7. The Lord at His coming finds His Church ready, risen from the dead, or changed, and caught up to meet Him. This is the fulfilment of the seventh covenant.

6. He shall then, in the midst of His restored people, take possession of David's throne (His Church reigning with Him), and begin His eternal judgment.

5. Israel, after the flesh, restored, cleansed, united, made holy and obedient, shall then become His instruments for blessing all the nations of the earth, and the Lord's glory shall be seen on them, and confessed by all the heathen.

4. Israel, the first subjects of the kingdom, princes in all the earth, are now no longer the sons of afflicted Jacob, but of overcoming Israel.

3. The land of Canaan is the metropolis of all the earth, as Jerusalem is of Canaan, and Mount Zion is of Jerusalem the fountain of power and glory.

2. The seed of Abraham are blessed of God, and in and through them are all families of the earth blessed. And, finally,—

1. The earth itself, freed from the curse of the fall, and healed of the desolations of the flood, purified by fire, and filled with the glory of the Lord, blossoms again as on creation's Sabbath, Paradise is restored, God is glorified, men are saved, the eternal purpose is attained. Hallelujah, Amen!

OBSERVATIONS ON THE OFFERINGS.*

Leviticus.

1. Of the burnt-sacrifice. (Levit. i.)

Leviticus commences on the ground of an already established relationship betwixt Jehovah and His people. Its first word is characteristic, וַיִּקְרָא, *and called.* Israel was already in covenant with God, and Exodus closes with the description of the tabernacle set up,—filled with the glory, and ready for the worshippers to draw nigh. God in GRACE first comes *all* the way to meet the sinner. Next He *calls* the justified and accepted person *to* Himself, where also he finds the altar and the priest, and every requisite for worship. There was nothing more voluntary in the burnt offering than in the two which follow: לִרְצֹנוֹ should be rendered *for his acceptance,* rather than "of his own voluntary will." (Comp. xxiii. 2.) *Atonement* entered into this offering (v. 4) as well as into the sin offering. The latter removed sin (according, that is, to the law of the dispensation), the former imparted positive excellency.

* Though not thinking it needful to enter into particulars, we may state that we are not prepared to give entire concurrence to all that the following paper contains.—Editor.

The one great act of atonement is our blessed Lord in the combination of the two; "*He was made sin* for us, who knew no sin, that *we might be made the righteousness of God in Him.*" (2 Cor. v. 21.) The burnt-offering is the perfect offering up of Himself to God—even to death; his entire consecration from the first to the last moment of his life. In this offering we have a scale, which, as respects Israel, is graciously consulted for the circumstances of all classes, giving scope for the liberality of the rich, and preventing poverty from being a hinderance to the poor. As regards all the essential features of the offering, the bird and the bullock were alike. As respects ourselves, the scale seems to relate to our *spiritual* capacity and attainment. We are all, whether babes or fathers in Christ, equally interested in this and every phase of Christ's offering, but our powers of appreciating it greatly vary. The bullock is the highest animal type of our Lord. Strength, unwearied patience, endurance of toil, enter into it. When the animal was flayed (v. 6), the structure and development of its frame were laid open; and thus some are able better than others to analyze and, as it were, dissect the beauties of our Lord's character, even as each divided piece of the bullock was taken and deliberately laid upon the altar.

The sheep and goat, though especially representing our Lord in His unresisting, passive, victim character, gave less room for division, and separate allotment of the parts, besides being wanting in the peculiar features of the preceding. The dove or pigeon constituted the lowest grade. The innocence and harmlessness and tenderness which enter into this emblem, readily strike the youngest believer. Such features of Christ's character are easily apprehended by even little children, and are often made prominent in their early hymns and instructions. The "Gentle Jesus, meek and mild," at once commends Himself to their infantine intelligence. In this type, however, the power of comprehensive analysis and minute survey is awanting. The bird is expeditiously prepared for the altar (v. 15, 16), and the knife is used but just to cleave it open, for it is not *divided asunder.* (v. 17).

It has been remarked that the word הִקְטִיר, used for *burning* in the offerings that are of a "sweet savour," is the same as that which means *to burn incense;* which, in fact, is its leading signification. Lev. v. 12, and Numb. v. 26, (both bloodless offerings,) are the only places where *sin* is in question where this word occurs. For burning the sin-offerings, שָׂרַף is used; thus the excellency of the burnt-offering is stamped on the very phraseology. Sin-offerings seem to have been unknown before the law defined special acts of transgression. Burnt-offerings supplied their place. (Comp. Job i. 5, xlii. 8.) Of this kind was Abel's sacrifice; "accepted in the beloved," well expresses our interest in their symbolic meaning.

THE MEAT-OFFERING is the type of Jesus, in his grace and perfectness, as a living man. Thus it was made of the choicest productions of the fruit of *the earth*—fine flour, oil, and frankincense. (See the tract already alluded to.) Honey, the type of the sweetness of mere

Digitized by Google

human nature, was not a *fire offering;* nevertheless it had its place. When, for example, Simeon and Levi took that merciless revenge of the Shechemites for Dinah's wrong, honey was absent where it ought to have been found. On the other hand, when the honour of God had to be vindicated, Levi is praised for bathing his sword in the blood of the nearest and dearest he had. (Deut. xxxiii. 9.) A far greater than Levi kept every claim in its due place (compare John ii. 4 with xix. 26); though it would be wrong to say that "honey" found place in our Lord's character, for *his* amiability and sweetness were not those of *mere* human nature. *All* that was in Him and from Him was fit to ascend in the flame of the altar.

Note.—The absence of natural affection in us is sin. (See 2 Tim. iii. 3.)

The "salt" (v. 13) seems to denote "the preservative energy of that which is divine." Every sacrifice was seasoned with it. The savour was eternal, because what was Divine was present. Thus a "covenant of salt" means a covenant divinely ratified. (Numb. xviii. 19, 2 Chron. xiii. 5.) Our Lord (Mark ix. 49) says, "Every one shall be salted with fire, and every sacrifice shall be salted with salt." This appears to mean, that as of old every sacrifice was salted with salt, so every servant of God is now salted with fire. "Salt," as another has said, is here "the savour or *taste* conveyed into our character through the Divine nature. If we present anything, service, &c., to God, which has not that in it which flows from the Divine nature in us, it lacks savour, and will be rejected. We, in Christ, are personally salted with fire, *i.e.*, Divine holiness; and our services are to be seasoned with that quality which the fire has imparted to us."

With respect to the different sorts of meat offerings, they may be divided into two classes,—the first and highest being the natural product of the earth, without being prepared in any way by cooking. Of this kind was the princes' offering. (Numb. vii.) All the others were artificially wrought up by baking or frying. Perhaps the scale that might have been in the first place made for the convenience of the Jewish offerers, as in the burnt offerings, admits of a similar application, as before noticed in that case, to our powers of apprehension of the living excellencies of Christ's human nature. If we could take the same perfect estimate of Jesus which God does, we should behold it *as it is essentially,* apart from any operation of outward circumstances. As it is, we cannot rise to this, and can only go a little way. For the most part, we judge of our Lord's character as it took its cast or development *from circumstances* around. It is thus that we get most insight into each other's characters. Certain qualities may long remain latent till brought out by contingencies. Things and persons and events around afford us many touchstones of character. But the Divine eye required the aid of none of these things, and it saw the same uniform grace, and absence of all unevenness (the fine flour) even in grace, the same fragrance, the same unction of the Spirit, in the Son, in

Digitized by Google

the most ordinary times of his life, as in the most testing and eventful ones; the same perfection in his repose as in his activity. It was alike in the stillness of the desert places, that were consecrated by his prayers, as in the stirring scenes in the temple or the streets of Jerusalem. Alike in Martha's house in Bethany, as in the palace of Caiaphas, or before the judgment-seat of Pilate. Nevertheless, our dim and defective appreciation is not either in this case the measure of our blessing. The preparation from the frying-pan was equally a meat-offering as the pure untouched heap of fine flour anointed with the oil, and crowned with the frankincense.

Leaven as well as honey, though not fit to be burned, might be otherwise offered: " (as) an oblation of first fruits, ye shall offer them unto the Lord," &c., (v. 12). A peculiar species of meat offering is described in the last three verses: " green ears of corn dried by the fire, (even) crushed (grain) of the garden." גֶּרֶשׂ כַּרְמֶל Gesenius gives, as the meaning of the last words, " groats, polenta made from the fresh and early grain by rubbing out and skinning." So Rosen. " Granelli sfregolati di fior di gramento" (Diodati). " Polenta quæ ex frugibus hortensibus conficitur" (Furst). It evidently signifies the choicest and earliest product of the best of the land. The word " carmel" occurs in this sense again (ch. xxiii. 14), parched corn, nor *garden* (כַּרְמֶל) (grain), where com. vers. has " green ears." And, once more (2 Kings iv. 42), the man from Baal-shalisha brought Elisha " *garden* (grain) in the husk thereof" (*or in his scrip*, see marg.), c. v., " full ears of corn." In all other places our com. vers. renders the word Carmel (the proper name), or a " fruitful" or " plentiful" " field." As to the significancy of this type, a different signification is here offered to that which some have given. (See, *e.g.*, Rev. A. Bonar's Commentary on Levit.)

The corn being almost, but not thoroughly ripe, it was parched or dried by the fire, preparatory to its being crushed or ground. There is, then, no need to seek for any special spiritual meaning in the parching; neither would the " crushing " appear to import anything more than the previous grinding of the grain to make the " fine flour" in *all* the variations of the " meat-offering." It is when on *the altar* (v. 16) that the fire becomes symbolic of the Divine holiness, searching what was presented to it. The previous application of the fire and the beatings, only rendered it fit to be a meat-offering; and are therefore, it would seem, incorrectly interpreted to mean sufferings endured by our Lord here. He was *always* fitted for the altar, so to speak;—*always*, from his youth, a perfect meat-offering. Circumstances and sufferings might indeed *manifest*, but they did not *form* his character. Its perfectness was inherent and intrinsic, and was owing to no external operation; though by means of the latter, as above remarked, it became more readily appreciable to us, and, moreover, brought increased glory to God, who saw the faultless beauty of his Son's human nature displayed in all possible ways, and his obedience

Digitized by Google

manifested in each successive scene of suffering through which he passed.

When this meat-offering of the first-fruits was thus prepared, the oil and frankincense added to it made it precisely to correspond with the first and highest order (v. 2); for the others had no frankincense. Does not "first-fruits" suggest the idea, that we have here a *resurrection aspect* of the humanity of Jesus, to show us that all the purity and grace and fragrance which were in him as a man during his life, were equally proper to him as the risen Son of Man? In chap. xxiii. 10—13, when the sheaf of the first-fruits was waved (the familiar type of our Lord's resurrection), a burnt-offering and meat-offering were offered with it; as if to show, that, so far from being confined to the past period, every feature of grace and perfectness that had pertained to him on earth, was retraced in his humanity in its risen condition; the memorial of the past being thus associated with the novel circumstances of the present.

THE PEACE-OFFERING, or, as others prefer, thanksgiving or eucharistic offering, is the expression of the communion of saints. God, the priest, and the worshippers, partaking as it were of one table, and finding in the sacrifice of Christ one common object of satisfaction and delight.

Birds could not be offered here, as in the burnt-offering. They were too small for the requisite division, and, besides, would be wanting in the fat, which is so essential a feature here. The inwards and the fat, the richest part of the animal, represent the "energy and force of the inward will," which was perfect in Christ alone, and by Him alone entirely offered as a sweet savour to God. The morning burnt-sacrifice (v. 5) was the basis, as it were, of all subsequent services: the peace-offering was to be laid upon it.

In these shadows we are continually reminded, that although different phases of Christ's offering may be viewed separately, yet in fact all meet in his one act of atonement, and indeed mutually depend on each other. Without the burnt-offering and the meat-offering there could be no peace-offering. A meat-offering always accompanied burnt-offerings and peace-offerings. (Numb. xv. 1—10, xxviii. 1—8; Levit. vii. 12.) Thus communion necessarily involves the recognition of Christ as the burnt-offering and meat-offering. These two are the foundation of it.

May the *waving* of the breast (vii. 30), by which it was probably turned to each quarter of the heavens, indicate the universality of the aspect of this act of communion; so that, as Aaron and his sons (type of Christ and the Church together) ate it, all the camp was in a manner interested in the feast as well as the actual communicants? Whether this be so or not, every group or company of believers, as they enjoy fellowship together, have to remember that the communion of saints is not bounded by local circumstances. Our peaceful fellowship on the Lord's-day is rendered yet sweeter by the reflection, that our joy is common to all the redeemed under the whole heaven. Our

Digitized by Google

brethren in China, for instance, feed with Christ and us on the wavebreast. May the right shoulder, the portion of the officiating priest, (v. 32, 33), (that is, Christ *alone*) indicate, as it was heaved up to heaven, and brought down again towards the earth, that Christ, by himself alone, has established communion between God in the heavens and worshippers upon earth? If the *waving* may denote the comprehensive *aspect* of communion, the *heaving* may again remind us of its character. It is not only between *all* saints, but between *them and God.* There seems thus a peculiar propriety in the circumstance that the priest who offered the blood and fat, had the right shoulder *exclusively* to himself. In some things Christ must necessarily stand alone, though even then as to result we share in the blessedness of that in the performance of which we had no association.

Worship and communion are jealously claimed by the Lord as belonging *to himself.* They are not primarily for our own comfort or gratification. The fat is called the "*food of the offering*" made by fire "*unto the* Lord." (iii. 11.)

It is twice said that the peace-offerings "pertain *unto the Lord.*" (vii. 20, 21.) In Ezek. xliv. 7, the Lord speaks of "*my bread,* the fat and the blood;" and in Malachi he severely rebukes the priests who spoke of *his table* as contemptible, and offered the blind and lame and sick for sacrifice, saying, (v. 10,) "who (is there) even among you that will shut the doors, so that ye may not kindle mine altar to no purpose," &c. But even without this excess of profaneness, what was at first acceptable might afterwards become positively offensive. There is no *medium* in worship. It is either altogether acceptable, or if disconnected from the sweet savour of Christ's offering, it actually renders a person obnoxious to the Divine displeasure. Thus any of the flesh eaten on the third day after the burning of the fat, was *an abomination,* and laded the eater thereof with *iniquity.* (vii. 18.) Even real spiritual worship may degenerate (without watchfulness) into a mere carnal exercise; songs without the melody of the heart; prayers without the emotion of the Spirit. It is well also not to protract meetings too much, lest the vitality of worship evaporate, and it end in deadness. There is not at all times, or under all circumstances, the same energy and power of sustained communion; and regard moreover must be had to the weak. *Clearness* is absolutely essential for communion (v. 19—21): no communion is acceptable where both individual and corporate purity is not sought to be maintained. When the remainder of the flesh (if any was over) was burned on the third day (vii. 17), it was then strikingly declared that the entire feast was *God's,* and that no person of himself had any right whatever in it, or authority to use any part at his own choice, or to make any arrangement at his own will.

The flame which consumed the relics on the third day, testified equally with that in which the fat was burned on the first, that the solemnity began and ended with God, and that He alone presided and

Digitized by Google

ordered in it. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance," said the man of God to whom these ordinances were given for Israel. The heap of ashes (iv. 12) without the camp, daily increasing in size, testified alike to God's holiness and mercy. It was a Calvary in the wilderness, in so far as the type could point forward to the unequalled marvels of a later day. The sin-offering only atoned for sins of ignorance (see Num. xv. 30, 31); and Moses seems to have felt that many more even of these were seen by the Lord, than were met by the provisions of the sacrificial institutes. So felt David also, Ps. xix. 12, 13.

Referring the reader once more to the tract already mentioned, for the general interpretation, it may be noticed that the burning of the fat is only expressly said to be "for a sweet savour" in the case of the sin of one of the common people (v. 31). Sin was more serious in the high priest or the congregation, than in an ordinary person, and this is plainly marked in the diversities in this chapter. To apply it to our own circumstances, God would not ordinarily look for such a deep estimate and conviction of the sinfulness of sin in a novice, as in an older believer. Moreover the former would not bear to dwell so long upon it; and his faith would stand in greater need of kindly encouragement. May this account for the special mention of the "sweet-savour" (v. 31)? Forgiveness is equally granted in all the cases, but an extra word of comfort seems bestowed on one who might need to be more cheered up under a sense of sin by bringing the burnt-offering and its precious associations into greater prominency, which seems to be also otherwise done as we descend to the lower grades in the sin-offering. See vv. 24, 29, 33, and 35, in which last verse, instead of "according to" we should render "upon," as Mr. Bonar remarks; so also in v. 12. (Comp. iii. 5.)

In this way we may perhaps also account for one of the birds (v. 7, 10) being offered as a burnt offering.

"Pronouncing" (v. 4, bis) is properly, *speaking unadvisedly,* (or rashly); the word is thus rendered in Ps. cvi. 33: "with thy estimation" (v. 15, 18, and vi. 6) is better rendered as in xxvii. 2, "by," or, as in xxvii. 27, (twice), and Num. xviii. 16, "*according to* thy estimation" (in the estimation of the priest) so Ges. and Ros. Chap. vi. 9, should be translated, "*it, the burnt offering, (shall be,) upon the burning,* upon the altar all night,"&c.

The evening sacrifice was to be burning in a slow fire all night. By night as well as by day, the savour of the burnt-offering ascended up to God—the perpetual memorial of God's excellency. In the morning a fresh supply of wood was added (v. 12), and the new burnt-offering was laid upon it. May this point to the present age as *the night,* and to the resurrection morning, when the fire of God will seem brighter than ever, and the virtue of the Saviour's offering be brought to our minds with fresh power, and increased attractiveness? In ch. v. 11, a sin-offering unique of its kind, because bloodless, is described. It was intended for the very poorest person. Yet even here there is a

Digitized by Google

connexion with the shedding of blood, since the memorial of the fine flour was burned "upon the offerings made by fire." Thus the live coal which touched the prophet's lips (Isa. vi. 6, 7) and took away his iniquity, was taken from the *altar*, and so derived its virtue from the blood offered there. An appreciation of the person of the Lord may sometimes be accompanied with but dim and indistinct views of his sacrifice. Thus it was with the disciples and others before his resurrection, and thus it is still with some who, nevertheless, have an interest in his work.

Here the sin-offering seems to merge at the last, or at least to blend with the peace-offering (v. 13). It appears to indicate the most limited range of spiritual apprehension compatible with forgiveness and acceptance.

The principle laid down in v. 17, is very important; ignorance does not excuse guilt. Also, "confession" (v. 5) and "making amends" (v. 16) are ordered to accompany the "atonement."

The wrong done to a neighbour is regarded as a trespass *against the Lord* (vi. 2), and is atoned for with the same victim, accompanied with the same compensation, as in the case of a trespass in the holy things of the Lord. (Comp. v. 15, 16, and vi. 5, 6.) "Fellowship," (vi. 2) according to Targ., Aben Ezra, D. Kimchi, Ges., &c., is "that committed to the hand—*a deposit*." According to Rosenmüller, however, it means that which is confirmed by giving the hand—a stipulation, or *agreement*. Furst assigns both meanings to the word. Perhaps our com. vers. is as good a rendering as any, as it may include either sense. Verse 4 (Ps. lxix. 4), in contrast with this, seems, as Noyes remarks, to be a proverbial expression with reference to suffering innocence, one unjustly visited with penalty; "I restored that which I took not away."* The officiating priest ate the sin-offerings (v. 26), and was thus (a type of Jesus) identified with the sin, even as the worshipper in the peace-offering was identified with the acceptableness of the sacrifice. "Whatsoever shall touch the flesh thereof shall be holy" (v. 27). One of the significations of the verb קָדַשׁ † in Kal. is, to be "consecrated by touching sacred things." (Ges.) This would appear to be its meaning here, and in v. 18. Precautions were likewise to be taken (v. 27, 28) in order, it may be, to draw a strict circle around that which was sacred, and to prevent any, however small, portion finding its way to unconsecrated ground, or being applied to common purposes. Or, perhaps, vv. 27, 28, intimate that the blood which on *the altar* was atoning, would be the reverse anywhere else;

* *Grace* in Zaccheus led him to go beyond the letter of the law in making restitution.

† This verb occurs in a somewhat perplexing passage, Deut. xxii. 9, where our c. v. singularly renders it "be defiled." It is properly "*be sanctified*," or "*holy;*" according to Ges. and Ros. it here means devoted to the sacred treasury. (Comp. ch. xix. 24.) At any rate so much would appear that the produce of the mingled seed, and all the fruit of the vineyard, was confiscated; and was as little to be used by the owner as a holy or dedicated thing.

Digitized by Google

and that the flesh which was "most holy" (v. 25, 29), nevertheless, rendered unclean the vessel in which it was boiled (comp. ch. xvi. 26, 28; Numb. xix. 7, 8, 10, 21); thus pointing to Him who being the Holy One was yet made sin for us.

In no part of Scripture perhaps is delicacy of discrimination, and sound spiritual judgment more needed than in the interpretation of these types. Extreme caution is requisite lest we obscure some valuable principle that may be latent in them, by the adoption of a fanciful or forced interpretation, or lest in our anxiety to arrive at *some* conclusion, we should prefer a premature one to the wiser and safer admission of ignorance.

NOTES ON THE PSALMS.

Psalm XVI.

It is not sin alone that characterises our world. *Misery* goes hand in hand with sin. And hence, as the preceding Psalm set before us One who was *holy* in the midst of a world lying in wickedness, though breathing its air, walking on its highway, handling its objects, and conversing with its inhabitants, so this Psalm exhibits One who is *happy*, truly *happy*, notwithstanding the broken cisterns around him, and the sighs borne to his ear on every breeze. This happy One is "*the Man of Sorrows*,"—no other than He! For Peter, in Acts ii. 31, declares, "David speaketh concerning *Him!*"

This happy One (followed in all ages by his chosen ones) walks through many a varied scene, and at every step expresses satisfaction and perfect contentment with the Father's arrangement. In vers. 1 and 2 he tells, with complacent delight, into whose hands it is he has committed his all: "*Thou art my Lord*,"—my soul has said this with all its strength. And "*my goodness*," *i.e.*, whatever is good or blessed in my lot, is overcanopied by thee; it is not my blessedness that overcanopies thee.* And does not every member of his body respond to all this! Who of them does not reply, "My Lord and my God! thou art the very bower of bliss under which I sit. We are blessed in thee; but thou needest not us to bless thee!"

Satisfied with his Father as God, and Lord, and Guardian, he is equally so with the sphere within which he must move: "Jesus loved Martha, and her sister, and Lazarus." None on earth seem to Him so pleasant and "honourable" (אַדִּירִים), as the saints. And not less so with his separation from all idols and all idolatry. (See vers. 3 and 4.) And does not every member of his body respond, "*Amen!*" gladly recognising their own company, as the circle within which is

* As for "goodness," see Psalm cvi. 5, and the equivalent טוֹב of Psalm cxxviii. 5. In the עָלֶיךָ there may be reference to the sky over our head. Such a passage as Psalm cviii. 5 is parallel: "Great above the heavens"—the heavens not above thee, but thou over them.

Digitized by Google

"all their delight." But how instructive and wonderful it is to find, in v. 5, such entire contentedness with the Lord's doings, and such a recognition of his will. For it was enemies that brought him many a bitter draught to drink, the vinegar and the gall,—and it was "not an enemy," but worse far, a perfidious friend, that plunged the dagger into his heart; and yet in all this he sees the Lord giving him his cup and portion. Nor less remarkable is it to hear, in v. 6, the Man of Sorrows tell that his lines have fallen to him in pleasant places! He that had nowhere to lay his head, how happy is He! What a calm contentment sits upon his pensive brow! Earth and hell are unable to destroy his blessed lot. He has (v. 7) found communion with his Father, when others sleep,—in the retired valleys and hills of Galilee, on the Mount of Olives, in the wilderness. The presence and care of his Father is a fund of enjoyment in itself (v. 8). All men may be scattered and leave him alone; but yet he is not alone, for the Father is with Him.

Such joys as these still gladden every believer's soul, even as they did refresh the "Author and Finisher of our Faith." He drank of these brooks by the way; "therefore was his heart glad." That he might endure to the end, and *as man* endure, he tasted of needful draughts in his sore undertaking; and his draughts of refreshment were of the kind which we have seen above. We, too, can taste the same, and we need the same. Nor less do we need what follows in v. 9, secure confidence in prospect of death, and (v. 10) the hope of blessed resurrection. Our Head laid his flesh in Joseph's sepulchre, expecting the future result, a speedy resurrection. His soul was not to be left long separate from his body—out of paradise it was soon to come—and on the third day to rejoin its body ere corruption could begin. But we, too, his members, are as sure of a return of our souls from paradise to join our bodies on the resurrection-morn, when "this corruptible shall put on incorruption." And thus to the Head and Members shall their full satisfaction be realized, and that for ever. He and they shall tread the path of life, and enter into "fulness of joy, pleasures for evermore,"—the blessedness of the eternal kingdom.

Such are the riches of this Psalm, that some have been led to think the obscure title, "*Michtam*," has been prefixed to it on account of its *golden stores*. For כֶּתֶם is used of the "gold of Ophir" (*e.g.*, Ps. xlv. 10), and מִכְתָּם might be a derivative from that root. But as there is a group of five other Psalms (viz., 56, 57, 58, 59, 60) that bear this title, whose subject-matter is various, but which all end in *a tone of triumph*, it has been suggested that the Septuagint may be nearly right in their rendering Στηλογραφια, as if to be hung up or inscribed on a pillar to commemorate victory. It is, however, more likely still that the term, "*Michtam*," as well as "*Maschil*," is a musical term, whose real meaning and use we have lost, and may recover only when the ransomed hosts of Israel return home with songs. Meanwhile the subject-matter of the Psalm itself is very clearly this—

The Righteous One's satisfaction with his lot.

Digitized by Google

Psalm XVII.

The same strain again—only here the sin and sorrow of the world are seen together, and the Righteous One lifting his eyes to heaven, as sure conqueror over both. Earth, whether viewed from the high places of Baal, or the top of Peor, or the field of Zophim, is still the same earth; and not less gratefully does the shout of the King of Jeshurun greet our ears, by whatever cliff of Pisgah it may happen to be echoed back.

While fully *satisfied with his lot*, the Righteous One tells us how little reason there is to be satisfied with the world wherein his lot was for a time cast. Dissatisfied with man's judgment, he appeals to the Lord, and v. 1 is equivalent to those two words in his prayer (Isa. xvii. 25), "*O righteous Father.*" Before him he spreads his cause, expecting (vers. 2, 3) a reversal of the world's sentence. The Father "proved him and could find nothing." Was it to this he referred in John xiv. 30, when telling of Satan's attempt? Mysterious and all-perfect righteousness! Heaven and hell have tried it; and neither the holiness of God, nor the envy of Satan, could detect a flaw. We find him appealing to the Father as to his *heart* (v. 3), as to his *words* (v. 4), and as to his *ways* (v. 5), sure of the verdict from the lips of Holiness itself. And, united to Him, each believer may make the same appeal, with the same success, while he is led also, in the very act of so doing, to plant his steps in the footsteps of his all-perfect Surety.

Still dissatisfied with men, in vers. 6—8 he seems to unbosom himself to the Father, fixing his eye on the marvellous love shown in redemption: "The tender mercies," or "bowels of mercy," by reason of which "the Dayspring from on high hath visited us." (Luke i. 78.)

"*Single out thy lovingkindness, thou deliverer of those that trust.*"

Make it appear in its singular brightness, O thou who deliverest me when I trust in Thee, and wilt deliver all others who simply trust in Thee through me! We, too, may follow Him even into the very secret of the Most High, when in v. 8 he presses forward and sits down under the wings of majesty and love—at rest in the "God of Israel, under whose wings he has come to trust." And hence we may, with our Head, survey the turmoil of human wickedness, discerning (vers. 9—14) their assaults, their snares, their lion-like anger, their conspiracies, and, in v. 15, their luxury and worldly ease. Dissatisfied with all this, the Righteous One suddenly darts his eye into the future, and anticipates resurrection-glory,—a glory that shall cast human splendour into the shade, and leave the Lord's people without one unsatisfied desire. Our Head sung, in prospect of his resurrection, and we, his members, sing, in prospect of ours,—

"*But as for me I shall behold his face in* RIGHTEOUSNESS."

O righteous Father, O holy Father (John xvii.), I come to thee, and, for

Digitized by Google

ever dead unto sin, and escaped from a world's miry clay, I shall stand before thee in the beauty of pure righteousness. And my dissatisfactions shall be forgotten when entering on that enjoyment,—thou appearing in glory to meet me, and I conformed to the glory that meets me at my rising,

"*I shall be satisfied when thy likeness awakes*"—

The "glory of the Father" (Rom. vi. 3) met Christ at his resurrection, and He arose glorious, soul and body. So shall it be with each of his members. Christ our Life shall appear in glory; and we shall instantly be conformed to Him thereby. The appearing of that glory in our dark world, whence it has so long been exiled, seems to be meant by the "*awaking of His likeness;*" and Psalm lxxiii. 20 attributes to that event the eternal confusion of the worldlings who had their portion and cup full for a season.

It was singing these words, as they stand in the metrical version, that one of our Scottish martyrs, Alexander Home, passed from the scaffold to glory. With a solemn eye and glowing soul, he was able amid thousands to express his rest and hope in these words,—

"But as for me, I thine own face
In righteousness shall see;
And with thy likeness when I wake
I satisfied shall be."

And who of all the saints would not join him? Who would not take up every clause of the whole Psalm? Who would not sympathize in

The Righteous One's dissatisfaction with a present world?

Psalm XVIII.

This song of the Sweet Singer of Israel, given into the hands of his "Chief Musician" on the day when the Lord had delivered him from all his enemies, and from the hand of Saul, is one wherein a greater than David was from the beginning intended. David's circumstances furnish an appropriate occasion for giving such a song, and the frame of his soul, in looking back and around, was such as made it suitable he should be used as the vehicle of this Divine communication. It contains a singular history of some portions of our Lord's mighty undertakings, all related in such a manner as that his members (and David among the rest) might often use it for themselves. In Heb. ii. 13, Paul quotes verse 2 as our Lord's words: "I will put my trust in him;" to show that Christ, as our brother, leant on God, just as we ourselves would lean our weakness on Almighty strength. And again, in Rom. xv. 9, he quotes verse 49, "*I will confess to thee among the Gentiles,*" to show Christ's deep interest in the world at large. So that we have, by means of these two references,—one from the beginning, the other from the close,—the whole Psalm marked out

Digitized by Google

(bracketed within these two quotations) as belonging to *Christ* in a special and direct manner.

It is, then, our Brother who here sings. (Heb. ii. 13.) He begins with telling his younger brethren what his Father ("*His* Father and *ours*") did for him in the day of the sadness of his heart. He is relating some of the hidden things, which are nowhere else recorded, but which fit in to the time of Gethsemane-suffering, and the three hours' darkness, and the earthquake, and the rending of the Temple vail,—things that took place in the view of other spectators than man, when the "prince of the air" was overthrown, and the Father, with his legions of angels, came forward to deliver.

The mention of the "*cherub*" in verse 10 is not to be overlooked: "*He rode upon a cherub.*" Like a king or warrior, the Lord is represented as going forth in his chariot; but he mounts, on that memorable day, a chariot whose coat of arms is *the cherub*. He *goes forth in his cherub-chariot*, and this is sufficient to show the errand on which he is gone out: it is redemption. For that symbol is the redemption-symbol. *Cherubim* in paradise after the fall; *cherubim* on the mercy-seat, with their feet touching the blood, and their whole weight on the ark; *cherubim* on the vail that was rent;—everywhere, *cherubim* represented the redeemed. How fitting, how significant to the universe, when Jehovah rose up, with the symbol of man's redemption, to go forth to the aid of man's Redeemer!

Let us begin, then. The true Sweet Singer of Israel, the firstborn among many brethren, stands on the shore of his Red Sea, and sings, in vers. 1 and 2, the grace and glory of his God. His first words have been noticed as indeed notes of a new song, for the term itself is newly applied,—

אֶרְחָמְךָ יְהוָה

"*My bowels yearn in love to thee, O Jehovah!*"

For what a God he is! "My strength, my rock, my fortress," &c. Then comes the story of his awful conflict. He traverses the field with us, and tells us of his cries that pierced the heavens and the Father's heart (vers. 3—6),—a commentary on Heb. v. 7. But from verse 7 to 15 what a scene of terrific incidents is opened to view! "The cords" of the hunter, "death," were enclosing him, and the "torrents of Belial,"—floods swollen with all the mischief of hell and hellish men,—were sweeping down upon him, when his cry began to be noticed, and the Father rose up. Earth shook—smoke and fire were seen by those same angels who were witnesses of the smoke and fire on Sinai, attesting the majesty of the law; and the same heavens bowed, the same darkness attended his descent, for now the *Law-fulfiller* was about to present the law fulfilled. He came with the *cherub*-symbol, inasmuch as there was now to be redemption from the curse of the law. But there was no abatement of his glory—no obscuring of his majesty; there was the same covering of darkness, and then the same brightness shot forth; and the same hailstones as when

Digitized by Google

he overcame his enemies at Bethhoron. The same thunder uttered its voice, the same lightning-arrows flew abroad. It was Israel's God in his majesty; yes, the same that laid bare the Red Sea's channel (vers. 14, 15), who then appeared in still greater displays of majesty. It was a scene not witnessed by mortal eyes, but no doubt " seen of angels."

At length the Redeemer was delivered. " He sent from above, he took me, he drew me out of many waters," &c. (Vers. 16—18.) In vain the scribes and elders sealing the sepulchre stone and setting a watch—in vain does Satan exult—as if he had crushed the woman's seed.

" *He delivered me from my strong enemy* —"
" *They prevented me in the day of my calamity,*" &c.

But Jehovah came—resurrection followed, with all its consequences. He stood in " *a large place;* " and soon sat down at the right hand of Majesty on high. And in that hour every member of his body was virtually " raised with Him, and made to sit with Him in the heavenly places "—in a large room!

But was all this done in conformity with *law and righteousness?* Yes. The law was honoured then, and is honoured and magnified for ever, by all that the Redeemer wrought. Vers. 20—26 declare it:—

" Jehovah rewarded me according to my *righteousness.*
" According to the *cleanness of my* hands has he recompensed me.
" Because I kept *the ways* of the Lord—
" *All his judgments* were before me,
" And I *did not put away his statutes* from me."
" Yea, I was *upright* before Him," &c.

Henceforth, nothing hinders the application of his redemption-work on the part of God; and on man's part there is nothing required but the poverty of spirit that is willing to receive *a gift.* Pride, that caused the fall, is the only hinderance to the rising again of the fallen.

" For thou wilt save *the people that are poor,*
" But wilt bring down high looks." (V. 27.)

And now our Brother, having brought us thus far in his history, tells us once more of the Father's love to Him, and how fully the Father, who equipped him for the former struggle, has equipped him for whatever remains for him to do. (Vers. 28—35.) The Father loveth the Son, and hath given all things into his hands. He seems suddenly to remind the Father of this (vers. 35, 36) in preparation for what is coming:—

" *Thy gentleness hath* MADE ME GREAT," &c.

Then follows the assault (long deferred) upon his unyielding enemies. (Vers. 37—42.) It is evidently the day of his Second Coming; for we hear the cry (v. 41) when " *there is none to save!* " the Master has risen up and shut to the door. Rocks and mountains cannot shelter

Digitized by Google

foes, any more than could the cave of Makkedah the five kings that fled to it. Our Joshua calls them out, and puts his own foot upon their necks. (V. 40, compared with Josh. x. 24.) And then is earth subdued under Him. (Vers. 43, 44, 45.) Isaiah lii. 15 is fulfilled: nations coming to Him, as did the Queen of Sheba, attracted by the report of his grace and glory.

"*The Lord alone is exalted in that day.*" The glory redounds to Him (vers. 46—48); and "חַי יְהוָה" is the watchword of all the earth—"*Jehovah liveth!*" Jew and Gentile are seen in union; for the Deliverer (vers. 49, 50) declares his celebration of Jehovah's name among the Gentiles, while he shows kindness "to David and his seed for ever."

Well may we join all the members of our Head, "made more than conquerors" in Him, and enjoying our share in all these triumphs along with Him,—well may we join in the exclamation of verse 50, מַגְדִּל יְשׁוּעוֹת מַלְכּוֹ:—

"Thou who makest great the salvations of his King!"

The full, full salvation-work wrought out by our appointed King, is called (salvations) "יְשׁוּעוֹת;" and these are spoken of as done in the way of might and majesty. What are we that we should be called upon to join in such a song! What are we, Lord, that thy Son should be our elder brother, and work all this for us! Enable us for evermore to love, serve, glorify, and follow fully that *Saviour who was saved* when he took our place! And never may we sing this Psalm but with burning love to Him, as we think of

The Righteous One saved and glorified.

Psalm XIX.

Standing on the platform of earth, but looking away from what in it is merely man's work, the eye of Him that speaks in this Psalm has rested first on the *glorious heavens,* and then on the *law* that reveals *Him who dwelleth in the heavens.*

There will be a time when, under the seven-fold light of the new heavens that will stretch their canopy over a new earth, it may be said yet more emphatically than now,

"*The heavens declare the glory of God,*" &c.

And then, too, shall we be better able to read that glorious *law,* that tells of Jehovah,—seeing better then than we do now how "*perfect*" it is, how "*sure,*" never failing in threatening or promise, how "*right,*" how "*eternal;*" better than "*gold;*" and what a future as well as present "*reward*" in keeping it! But why should we not even now reach far into the understanding of all this

Digitized by Google

There was once One in our world who used this Psalm, and was guided by it to gaze on the glory of God in the heavens, and in the law. Our Lord and Saviour loved His Father's *works* and *word*. Often did He sit on the high mountains of Israel, or look abroad over its broad plains, and then turn upward to the blue canopy over all. Often did He unroll "the volume of the Book," or sit listening to its words read in the synagogue. He felt Himself amid evil on every side, His own holy soul the only ark which this deluge had not overtaken; and, with this in full view, He might often pray, "*Keep me clear from secret faults*" (v. 12), as well as "*from presumptuous sin,*" in a world where none are free from sin, and few care to know that they do sin; and thus shall I be found

"*Upright and innocent, from transgression that abounds.*"*

We can easily imagine our Master thus using these two witnesses to His Father's glory. Let us trace His steps; let us turn our eye from vanity to the contemplation of the glory of God. *The two witnesses* resemble and help each other. Hengstenberg remarks that the *law* is from the same source as the *sun and firmament*, and has, accordingly, many features of resemblance. In all probability, the special description of the *sun* going forth as a *bridegroom* and warrior (v. 5), with all the images of cheerfulness and joy it is fitted to suggest, was designed to hint to us a counterpart in the firmament of the spiritual heavens, which are reflected in the law, viz., Christ the Sun, the Bridegroom, the Warrior, whose words, "line"† (v. 4), and going forth, shall yet be from one end of earth to the other, and nothing be hid from His heart. Then shall Romans x. 18 be more thoroughly accomplished. But even if the two witnesses did not resemble each other, they do at least help each other, and point to the same object; and happy is the man who is led thereby to the glory of God. For verily there is a "GREAT REWARD" (v. 11), both *in the act* of keeping His Revelation, and as the Lord's mark of approval *for our having kept it*; a present and a future "*recompense of reward,*" such as Heb. x. 35 holds up before our view. Happy they who are found "upright and innocent" (v. 13), because "found in Christ," found "without spot and blameless," as 2 Pet. iii. 14 tells us, even in those last days when iniquity abounds. O Jehovah, accept this meditation, fulfil these prayers! Thou art (v. 14)—

"*My Rock,*" never shifting from Thy promise;
"*My Deliverer,*" now, and at the great day. (2 Tim. iv. 18.)

Thus sings this worshipper, perhaps at early dawn. But now the

* The words פֶּשַׁע רָב may be taken in the same sense as we find מִקְנֶה רַב, Deut. iii. 19, or Proverbs xxviii. 20, רַב בְּרָכוֹת, "*abounding* in blessings." Is not this the sense of Psa. xxv. 11, רַב־הוּא?

† "Line;" compass of their territory; (Isaiah xxiv. 17), (Hengstenberg). Paul seems to do no more than refer by way of allusion to this verse in Romans x. 18.

Digitized by Google

sun is up—gone forth on his fiery race; the altar's smoke is ascending—busy men are abroad, each pursuing his own calling, and he must join them. We seem to see him rise up from his place of calm contemplation, and return to his active duties for a season, quickened by what these two witnesses for God have presented to his soul, leaving us to ponder and apply,

The Righteous One's meditations while examining the twofold witness to Jehovah's glory.

GRACE AND GLORY IN CONNEXION WITH THE GRAVE.

Hosea xiii. 14.

There are many strange associations in this world; there are some very distressing ones, and a few which are pleasing, on which thought loves to dwell, or round which memory fondly lingers. But the Word of God reveals to us the most wonderful associations, and brings those things into intimate contact with each other, which seemed destined for ever to remain apart. To one of these we now solicit attention, and propose to consider a most astonishing association, by viewing *grace and glory in connexion with the grave.* This is not only a matter of fact, but a theme of *prophecy.* We know Him who, victor over the grave, holds its keys in His once pierced hands, and says: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes," (see Hosea xiii. 14). How does grace overflow in these words,—how bright will glory beam forth from them when they shall be made good by our great Restorer! He wept once over a grave, but He will rejoice over the grave despoiled ere long. He who "sowed in tears shall reap in joy." Ye saints, who so often have visited the grave, and whose thoughts so often travel to where the dust of your loved ones sleeps, seek grace to look at the grave somewhat as Jesus looks at it, so it will be profitable for you to visit it, and should your Lord a while longer delay His coming, and you be called to rest awhile in the narrow house, like him your flesh shall rest in hope of a joyful resurrection.

Let us first contemplate the object before us:—*The grave.* Much has been said about, and written upon, the grave. Here poesy has strung its lyre, and art lavished out its skill. Here fame has blown its trumpet, and affection poured forth countless tears. Here despair hath gnashed its teeth, and hope uplifted its sweet voice of praise. Let us visit a place so memorable,—a place where we may shortly have to dwell; let us seek to learn lessons of heavenly wisdom; and when we have gazed into the palace of the great destroyer, lift up our eyes to Him who once turned aside to tarry there for awhile,—who made its darkest chamber a tiring-room where he put on his robes of glory, and as we gaze, meekly cry,—

"Teach me to live that I may dread
My grave as little as my bed."

Truth, as well as hope, will be our companion while we pay this visit, and if we will humbly listen to her communications, will teach us "the secrets of wisdom, and turn the shadow of death into the morning."

The grave! Look at it *externally*. How many and how various are the graves upon earth's surface! Who can count their number,—who describe their variety? Some are humble, and some splendid; some composed of firm granite and sculptured marble, and others of the simple turf, bound by the fast-decaying osier. Some graves have a "frail memorial" over them, and others a proud and lofty column; some seem memorials of pride, and others of penitence. Some have flattery and lies inscribed on them, and others "hold forth the word of truth." Some aim to kindle the torch of false glory in the reader's heart, and others to guide him to the light of life.

But however different the external appearance of the various graves, *internally* they are not very diversified. All are alike *low*, *dark*, and *narrow*; suitable dwellings for the quiet, moveless tenants who inhabit them. No display can be made, no distinction is courted, no etiquette observed. The grave is no place for ceremony, though many are practised *over* it. Death is the great leveller, and the worm is no respecter of persons. Bricks, lead, and other fond devices, may a while delay, but cannot long prevent, the execution of the sentence: "Dust thou art, and unto dust shalt thou return."

But while many consider the grave with feelings of a sentimental character, it becomes us to view it *morally*. We have glanced at some of the inscriptions which man has written over the grave concerning his fellows, but there are certain solemn words inscribed over the grave by God's own hand: Read them, and be humbled:—"MAN IS A SINNER." "SATAN IS A LIAR." "GOD IS TRUE." Had not man sinned, he had never been the companion of worms, or a dweller in the dust. Satan, when he tempted him to sin, said: "Ye shall *not* surely die." Man believed Satan's lie, and very soon proved the fearful consequences of so doing, and the truth of God's terrible threatening. Let us remember that *all* Satan's temptations and proposals are as full of falsehood as this first; and that *all* God's words are alike true, and must take effect. How solemn does the grave appear when viewed as the effect of sin, a proud trophy of Satan's triumph, and a monument of God's faithfulness to his threatenings!

The heart is saddened as we gaze on the scene before us; our hope can scarce breathe in the dense atmosphere of the tomb: where can we obtain comfort?—who will bring fainting hope a cordial?—whence shall light dawn on the shadow of death? Hark to the response of mercy! "If by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Grace, sovereign, rich, reigning grace, comes to our rescue and comfort.

Let us view *the grace of God in connexion with the grave.* Grace *prepares* for death and the grave. It takes away the dread of dying, and the terrors of the narrow house. It does this by bringing the

Digitized by Google

soul into believing, hopeful, loving connexion with other subjects. We can never rightly prepare for death and the grave by meditation upon these gloomy themes *alone*. They may sadden, but cannot save. They may fill with fear, but cannot beget hope. Our preparation for death is by union to *the life;* our victory over the grave is the result of a lively hope of an inheritance in our Father's house. How striking was the contrast between the great monarch, Charles V., and the good philanthropist, Thomas Wilson. The former laid aside his crown, prepared his grave, walked to it in a solemn procession, with melancholy chauntings, laid down in his coffin, over which the service for the dead was performed, then remained a while in the charnel-house when all the attendants had departed, and afterwards retired to a monastery for life. The latter also prepared his tomb in his life-time, walked calmly down to *look* at it, mused a while solemnly on death, and hopefully on death's Destroyer, and then returned to serve his own generation by the will of God till he should fall asleep in Jesus. In him, and in many thousands besides, have the words been fulfilled: "Thou shalt come to thy grave as a shock of corn cometh in his season." *Come,* and not be driven away like the wicked. "A godly man (says one) is a volunteer in his death. He dies not as in winter, but in harvest. He has a spring in autumn, and a summer in winter. He is 'gathered to his people,' gathered to the garner of God. He dies seasonably, dies with his fruit upon him, while, like the full ear of corn, he bends down gracefully, and sings: 'All is of free and sovereign grace.' "

Grace *protects* down to the grave. The grave is rich in historical associations; but these are of little worth if they relate only to this world's glory. The Christian meditant prefers the cave of Machpelah to Poet's-corner, and the resting-place of God's saints—however humble—to the loftiest dome, filled with monuments erected to those whose deeds shine in the historic page. He learns to admire that grace which guided the pilgrims to eternity along their intricate path, which guarded the warriors of the cross through their arduous fight, and which supported the chastened family in all their sorrows. He knows from experience that life has greater dangers than death, and that there are things more terrible and destructive than the grave; but he knows, also, that "grace is sufficient" for him, and that he shall be more than conqueror over all his foes and fears.

There are many *promises* in connexion with the grave: and here the *grace* of God is seen. The first time we meet with death in the sacred page it is as a threatening (Gen. ii. 17); the last time the word is mentioned in the holy book it is as a *promise:* "Neither shall there be any more death." But there are many promises beside this, and which shall be made good before this last and final triumph is gained. Thus we are told that "death is yours," that "to die is gain," that "death shall not separate from the love of God, which is in Christ Jesus our Lord." By these, and many like precious words, the Lord graciously comforts His people, as He did Jacob when going down into Egypt. He bids them not to fear, and assures them that He will be

Digitized by Google

with them; and thus when flesh and heart fail they are enabled to sing: "God is the strength of my heart, and my portion for ever."

And when we stand weeping over the dust of our dear ones, he bids us "sorrow not as they that have no hope," but assures us that the gathering time shall come, the meeting and the greeting time shall come, and that we shall all live together with him, our blessed hope, our living head. Thus death, which is the fruit of sin, affords scope for the exercise of mercy, and the dark, gloomy grave is enlightened by the rays of divine grace and love.

Nor is this all. But we may trace the *glory of God as arising out of the grave.* If the former assertion respecting grace is true, this *must* be; for all the discoveries of God's grace are to "the praise of his glory." This is seen first and principally in *the triumphs of Christ over death and the grave.* Christ "by death destroyed death, and Him who had the power thereof;" and in this the glory of the divine wisdom in devising the scheme, and of divine love in providing the Saviour, shone forth. "Christ was raised from the dead by, or for, the glory of the Father." *By* his glorious power, and *for* the display of all his glorious excellences. Dark and dreary is the grave, till we look into the grave of Christ; from thence streams a brightness which clothes the grave with beauty. It is now the resting place of the saints; Christ keeps the key; and over it he is the crowned and acknowledged Lord. (Rev. i. 18.) Soon will God's glory be seen *growing out of the saints' deliverance from the grave.* "The corruptible shall put on incorruption, and the mortal shall put on immortality; and *then* shall be brought to pass the saying that was written, Death is swallowed up in victory." Then, that which was "sown in dishonour, shall be raised in *glory*," our vile bodies shall be fashioned like unto his glorious body; millions of tongues shall sing, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Believer! anticipate this glorious triumph! Often rehearse this song of victory now. Learn to set God's provision and your glorious prospects over against all your deservings and death's triumphs;—over against the three terrible words, DEATH, SIN, LAW, set the three glorious words, OBEDIENCE, ATONEMENT, RESURRECTION. *Death* is without a sting, sin is without power, and the law is without a curse, to all those who rest on the obedience, death, and resurrection of the Son of God. Here, then, where God gets eternal glory, let us glory evermore. By thus permitting death to triumph, God shows the weakness of the creature, and its entire dependance on himself for stability and blessedness. He shows, and will demonstrate through eternity, that the glorified creature owes all his glory to him. Man destroys himself,—in God is his help found. Thus is there a foundation laid for ever-deepening humility and ever-increasing gratitude.

Let every glance at the grave tend now to make us humble. We are but animated dust, and may crumble into senseless dust any moment. All we have and are as creatures is less than nothing, and

Digitized by Google

worse than nothing. Let us then lie low before God, who remaineth for ever the same, the living and unchangeable one. Let every view of Jesus, his condescending stoop, and his deathless triumphs, call up grateful emotions now. The believer's prospects beyond the grave, and the promises made with reference to it, call for thankful praises. Those prospects can never fade, but shall brighten more and more to the eye of hope, and when realized shall infinitely exceed it. These promises shall never fail. "All flesh is as grass, but the word of the Lord endureth for ever." Blessed are they who rest upon it. The triumphs of the everliving Saviour, and the victories of the saints who have died in faith, all call for thanksgiving, and encourage the believer, while standing over the grave, to rejoice in the reign of grace, and to anticipate with lively hope the reign of glory.

Matt. xiii. 44.

"The kingdom of heaven is like unto treasure hid in a field." The first and simple account or description of the kingdom of heaven is in the first two chapters of Genesis, and the last, and equally simple and intelligible account, is in the last two chapters of the "Revelation of Jesus Christ" (commonly, but improperly, called the Revelation of St. John). These two passages are like the hook and eye, or clasp and band of the whole Revelation of God's purposes towards the children of men, creation and new creation! The beginning and end! The Alpha and Omega of all! *Here* the earth, full of goodness and glory, the garden of God—the man and his wife and all things very good. *There*, again, the earth filled with goodness and glory, paradise regained. The second Adam and his loving bride and all things under Christ, the King, the Judge! Between these two extremes lies the book of the wars of the Lord—the history and mystery of the fall, and sin, and death, and curse, and banishment; of redemption, election, grace, adoption, sanctification, resurrection, glory; and as the centre-point of all, the deepest mystery of all, the incarnation, work, and death of Christ the Lord; and His seeking, and finding, and buying; His work for the field, and His joy over the treasure hid in it. "The *field* is the world" (v. 38), said the Lord on the same occasion to the same hearers, and in the same breath, while treating of the same grand subject, "*the field* is the world!" Yes, the world, the work of God's hands, though fallen into evil, and lorded over by the evil one for a time, is still the object of God's love, and destined to be the scene of His glory, when Christ as King shall come to cast out the devil and the workers of evil, and judge in righteousness for ever. Compare Ps. ix. 8, xxii. 27, xxiv. 1, l. 12, xciii. 1, xcvi. 10, 13, xcviii. 9, &c.; John i. 10, 29, iii. 16, 17, iv. 42, vi. 51, &c. But here is a "*treasure* hid in the field," which must be regarded as distinct from the field though contained for a time within it, and hid in it by it; a treasure for the sake of which the field is bought, that it may be gathered, or dug, or quarried out of it.

Digitized by Google

The history of God's election from among the Jews puts this in the clearest light: see Exod. xix. 5, where field and treasure both are seen; Ps. cxxxv. 4, the name "treasure;" and Mal. iii. 17, marg.; and Matt. xxviii. 18, 20, which may be read, "go into all the *field*, and gather my *treasure* lying hidden there." This is the purpose of God announced in the first grand council of the Church, Acts xv. 14 (God *hath begun* to visit); and so continually testified by the apostles, Acts x. 28, xvii. 30, 31, xxii. 21, xxvi. 17, 18, ii. (or v.) 14, 19; Eph. ii. 17; Phil. ii. 10, 11; Col. i. 20, 28; 1 Tim. i. 15; 2 Tim. i. 6; Titus ii. 11, marg.; 1 John ii. 2. "The which when *a man* hath found." In the finder we have the man—the son of man, who alone doeth all that is good and gracious in all the parables, and all that is not parables; the *man* with the precious seed of v. 3, and v. 24, and v. 31, (whence we see in passing, that the woman of v. 33 is the opposite mystery, or part of the mystery of v. 31, and on no account to be confounded with or regarded as a repetition of anything said before)—the man of God's right hand—the great God-man who alone has the heart of the good Shepherd, who came into the field after the lost sheep—to seek, to find—to redeem, to save. (Matt. xviii. 11.) Observe the force of the *for* in this verse. It not only binds all the preceding ten verses into one—but gives a sweetness to the "How think ye?" of v. 12, and an inexpressible solemnity to the "*Even so*" of v. 14, and to the foundation-law of discipline which immediately thereupon follows, as the practical illustration of the seeking, with intent to find, for Christ. Oh, that Church discipline were *thus* used! Alas! where shall we find it? But turn we to a glorious promise in illustration of our text, and in answer to this query, Ezek. xxxiv. The flock—the under shepherds and the good Shepherd—v. 1, 4, the apostasy; 5, 6, the desolation; 7, 10, the threatening; 11, 16, the shepherd! Observe the tremendous "*I*," "I will," of v. 11; "will *I* seek out," v. 12; "I *will* bring and gather, and *will* bring and feed," v. 13; "I *will* feed—I *will* cause—I *will* seek—and *will* bind up, and *will* strengthen"—"but I *will* destroy! I *will* feed with judgment!" (v. 14, 16.) "Behold I judge," v. 17; "I, even I *will* judge," v. 20; "I *will* save, and I *will* judge," v. 22; and I *will* set up one shepherd over them; and *He shall* feed them, even my servant David (beloved). Oh that passage! every "*will*" is a trumpet tone, and the final "*shall*" is as the echo *from* hill to hill, and from earth to heaven. I believe the time is now come for the fulfilment of this word towards the Christian Church. A change of priesthood and a coming judgment.

"He hideth" from the face of the serpent, from the strife of tongues, from the arrow by night and the pestilence at noonday. Of this hiding-place the Psalms are full, *the secret of His presence*. Ps. xxvii., &c. speak of "His house, His temple, His pavilion, His tabernacle." There are three seekers, three finders, three hiders; God, man, the devil; but O the difference of the work of each!—the day shall declare it.

"And for the *joy* thereof," Heb. xii. 2; Luke x. 21; Deut. xxx. 9;

Digitized by Google

and Jer. xxxii. 41. Who is there now rejoicing, exulting in this the joy of the Lord, our strength? Let us *prove* it, let us cry to be shaken out of our selfishness, and enter into the Lord's sorrow and the Lord's joy.

"Goeth and selleth all that he hath, and buyeth that field." Here is the *mystery* of the kingdom—the field is bought, and bought with such a price! and yet not claimed—not taken possession of. Well may the souls of the martyrs cry, "How long?" Well may we take up the cry as the importunate widow of Luke xviii. Let us prove our election by crying day and night (v. 7), lest we be counted with them that have no faith (v. 8). Prayer is a cry for something. What are those orations called prayers in the churches of our day? Alas! were the Lord to reply, at the close of such a prayer, (through a prophet, or by a voice from heaven,) "What do you really want?" would not minister and people remain dumb in amazement, or seek to flee away? Yes, the field is His; and though he seem to tarry, yet truly the *Lord of the promise* (as the Greek of 2 Peter iii. 9, bears) "tarrieth *not*, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Rev. iv. 10.

"They cast their crowns before the throne."

There is much in the book of the Revelation which is difficult and obscure, and yet it answers to its title; it *is* a *revelation*, and not a book of enigmas or inscrutable mysteries. All will be made plain soon. Much is plain *now* to the believer who studies it with humility and prayer. It reveals the glories of Christ, telling us how our elder brother appears in his Father's house; what offices of love he sustains for us; what tender affection he bears toward us; as also in what high estimation he is held at the heavenly court. It reveals the future glories of the Church more fully, and more in detail, than any other part of God's book; here "immortality is brought to light." It is also a map of the country which the Church has to pass through to her inheritance; her enemies, her conflicts, her trials, her victories, are here unfolded; and all to produce caution, courage, and consolation. The worship and service, the joys and employments of the heavenly world, or else of the world to come, (for most probably it is the resurrection state which is foreshewn in this vision, Rev., iv. and v. chapters,) are here made known. Here we may listen to perfect melody, behold spotless beauty—witness worship without any defect—and humility without any mixture of pride. They (the four-and-twenty elders) fall down before him who sits on the throne, and worship him who liveth for ever and ever; and cast their crowns before the throne. Their *dignity*, their station, and their *employment*, are all worthy of our notice. The dignity of these worshippers is set forth in the following striking words,—"Round the

Digitized by Google

throne were four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting clothed in white raiment, and they had on their heads crowns of gold." We do well to connect together, the white raiment and the crown. This shows the connexion between *righteousness* and *life*. The fine linen is the righteousness of saints. (Rev. xix. 8.) Only those who submit to God's righteousness, who are willing to be saved by the merit of another, can ever wear the crown. This connexion of the robe and crown shows the union of the priestly and regal functions, and that the redeemed will reign and minister, be kings and priests unto God. The glorified Church will be exalted to reign with Christ, to sit with him on his throne, and to administer under him the affairs of his everlasting kingdom. They will be endowed with a noble and royal nature, corresponding with their high station and dignity. Theirs will be indeed a free and princely spirit then; every thought, feeling, and desire, will correspond with their high destiny. They will then be manifested as the sons of God.

The crown also denotes the completeness of their triumph, it is a crown of victory, which only the overcomer wears. The conflict has been long and sore, the race has been arduous; but the enemy is conquered, the goal is gained, and he who overcame for them, and in them, who was their forerunner, and whose cheering words animated them, even the Lord, the righteous Judge, gave them the crown, even a crown of life, of righteousness, of glory; an incorruptible crown, an exceeding and eternal weight of glory. This is the consummation of all their wishes, the reward of all their labours, yet the free gift of the God of all grace.

Those who wear the crown are "before the throne." How infinite the glories of that throne, how great the blessedness of those who are near it! It is a throne of majesty high and lifted up—a throne of righteousness, of grace, of glory. There every attribute shines forth, and all appear in harmony. The Lamb is in the midst of it revealing its glories, fulfilling its high behests. Before it are the seven spirits of God, round it is the rainbow of the covenant, and near it countless hosts of saved and upheld ones, the two grand branches of the one family. This shows their nearness to God—their acceptableness in his sight (they are his favourites in whom he finds pleasure)—and their intimate union with each other. What glories beam upon their eye—what wonders employ their thoughts—what happiness fills their hearts! They reflect the glory of God, as stars in the firmament of mercy; they show forth the beauty of the Sun of righteousness. They incessantly bear witness to the glory of God, and as they cast their crowns before the throne, sing, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things; and for thy pleasure, they are, and were created."

This casting of their crowns before the throne, does not imply that they lightly esteemed them, or were grown weary of them. Earthly crowns have often been lined with thorns, and some of the high and mighty of earth have complained bitterly of their oppressive weight,

Digitized by Google

and a few have abdicated their thrones and resigned their crowns, glad to lay aside the trappings of royalty, and to escape from its oppressive cares; but the crown of life sits graceful and easy upon the brow of the glorified; they are at home in the house of their Father. This act of casting the crown shows the reality and profoundness of their *humility*. It is an acknowledgment that their dignity is all derived from mercy, and held on the tenure of grace alone. Ah! little know we of the humility of heaven, how entire, constant, and all pervading it is. Yet is it fully compatible with the highest joy and the loftiest triumph. It is ever accompanied with profound gratitude. A sense of God's mercies, as well as a view of his glories, bow the soul down in reverent rapture. The Father's eternal love—the Saviour's wondrous cross—the Holy Spirit's mighty energy, are all thought upon and delighted in. All the soul has escaped from, all it possesses, all it hopes for, is traced to Triune love, and then the bounty-loaded adorer falls before him that sitteth on the throne and casts his crown at his feet; feeling unutterable *delight*, and acknowledging his *dependance* on HIM who is exalted to glory, to sustain them for ever in it. That dependance is as free from doubt, as the humility is from pride. Thus God is all in all, and the blessed ones around his throne are perfectly happy, because filled with humility and holiness.

Have we good grounds to believe that we shall have a crown to cast? "Have we received abundance of grace and the gift of righteousness?" Then let us seek to fight a good fight, to finish our course and keep the faith; to abide under the cross of Jesus, live on the fulness of Jesus, and love his appearing. Then in the day of his coming, he will own us, and crown us. Till then, let us seek grace to learn, and imitate the humility and gratitude of heaven. Let us lie low before him who sitteth on the throne, conscious of our own unworthiness; but let us give ourselves, body, soul, spirit, time, talents, property, to him who redeemed us, full of confidence in his graciousness, assured that he will accept the offering, and bless the offerer.

Reviews.

Objections to the Doctrine of Israel's Future Restoration to Palestine, National Pre-eminence, &c. By EDWARD SWAINE. Second Edition. London: Jackson and Walford. 1850.

WE wish all writers on this subject would imitate the Christian spirit of the author of this volume. We have read it with pleasure and

Digitized by Google

profit, although dissenting *in toto* from its conclusions. Without attempting to enter fully into the discussion, we may notice a few points which admit of being briefly stated.

Mr. Swaine's first argument is, that the restoration and pre-eminence of the Jews can only proceed upon the ground of "some distinct relation to the Divine Being." He admits the relation, but contends that it is only that of rebellious children, upon which no such favour could be founded. But the apostle says, "As touching the election (*i.e.*, God's choice), they are beloved for their fathers' sake." The covenant with Abraham was the first declaration of that choice, and in that covenant *both* the *land* and the *people* are included.

It is alleged that the doctrine has no support in the New Testament. We think it has; but, of course, we cannot enter into this field, nor into the discussion of the next objection, that it is contrary to the genius of Christianity. Men are very apt to mistake their own defective views of the Word of God for the "genius of Christianity." Equally impossible is it that we can engage in an examination of all the Old Testament passages on which we rely for the establishment of this doctrine. Mr. Swaine's investigation is acute and able, but we are persuaded that the principles on which it is conducted are faulty.

There is, however, one other specific objection alleged, to which an answer may be shortly given. We shall quote our author's own words:—

> "After the last reformation recorded by Nehemiah, there was only *one* prophet (Malachi) until the Christian era, and he does not predict any future deliverance of the Jewish nation, thus leaving us to conclude that the predictions of former prophets were fulfilled as to their literal import on their return from Babylon, and the subsequent prosperity, and had no reference to the present dispersion." (Page 88.)

But why fix upon the epoch of Nehemiah's reformation as that after which these predictions of a future return should cease? The point, surely, at which, upon our author's principles, we should expect such prophecy to cease, would be the accomplishment of their first return to Canaan. Zechariah and Haggai prophesied after that event. Are they silent concerning a future restoration? We admit most freely, that in their pages the prosperity of their second return is often mixed up with that of their first, just as the first and second comings of Christ are frequently conjoined; but we cannot allow that "the peace and prosperity predicted by former prophets is declared by them to be realized in the return from Babylon." (P. 85.) But, independently of this, the latter portion of Zechariah's prophecy contains clear and distinct predictions of a future desolation, to be succeeded by a second season of prosperity. Thus, the opening of the eleventh chapter declares the burning of the temple and the destruction of the temple:—"Open thy doors, O Lebanon," &c., while the twelfth and thirteenth chapters speak of the favour of God bestowed upon them anew. Again, the fourteenth chapter commences with a predicted siege, and concludes with a final period of prosperity. Thus no conclusion unfavourable to Israel's return can be founded on the silence of Malachi, when Zechariah

Digitized by Google

speaks so plainly. But Malachi is not silent, but speaks of the restoration of the Jews, if not directly, at least by implication. His object is to reprove the people and the priests of the first restoration for their irreligion. He predicts that God's name shall be great among the Gentiles, while it is dishonoured among the Jews. (i. 11.) He forebodes a day of vengeance because of their sins,—a day which, as we think, extends from the destruction of Jerusalem to the close of the times of the Gentiles, during all which time Israel is suffering punishment, though the believing remnant are delivered. And he declares that, after that day, " the offering of Judah and Jerusalem shall be pleasant unto the Lord as in the days of old." (iii. 4.) The contrast is evidently with ch. i. 11. The Gentiles honoured God, while Israel dishonoured him; but the time shall come when the Jewish nation, too, shall worship him in an acceptable manner. It may be said that there is here nothing promised of *restoration*. *National* conversion implies, we think, restoration. But, at all events, what follows is tolerably plain. " I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts." (iii. 11, 12.)

But perhaps the strongest argument in favour of the restoration of the Jews is that derived from Deuteronomy xxviii. and xxx., which deserved more notice than has been bestowed on it in the work before us. The Almighty, in forewarning Israel of the calamities which sin would bring upon them, mentions, first, the Babylonish captivity. " They and *their King* should be brought unto *a nation* which neither they nor their fathers had known, and should become a byword among all nations whither the Lord should lead them." (Deut. xxviii. 36, 37.) That is, they should be carried captive by the Chaldeans, and thence dispersed among many nations. He then tells them of the Romans. " The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth," &c. (v. 49.) He recounts the horrors of the siege (v. 53—57), and the consequent dispersion. " And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest." (V. 64, 65.) The first and the second dispersion are here distinguished, and the question is—Does the restoration to favour, which God also promises, belong to the *former alone*, or to *both ?* The words are—" When thou shalt call these things to mind among the nations whither the Lord thy God hath driven thee, the Lord will gather thee from all the nations whither he hath scattered thee. If any be driven out into the outmost parts of heaven, from thence will the Lord thy God fetch thee, and bring thee unto the land which thy fathers possessed." (Deut. xxx. 1, 3—5.) Surely, the second dispersion is here included, the very language being used in which it was predicted. Nor is it any sufficient answer to say that Nehemiah quotes this very passage as the ground on which he hoped for God's mercy in his day. Undoubtedly, the promise was not limited to the

Digitized by Google

last dispersion, though it included it. And then, again, the characteristics of God's returning mercy are that "he will do them good, and multiply them *above* their fathers, and that he will circumcise their heart to love the Lord their God with all their heart." Neither of these particulars have as yet been fulfilled, and we look, therefore, for another restoration.

The Time of the End Not Yet. London: Jas. Nisbet & Co. 1850.

The author of this work holds, as it were, the balance between Dr. Keith and Mr. Elliott, commenting on the interpretations of both, and agreeing sometimes with one, sometimes with the other, and sometimes with neither. The main feature of his exposition is expressed in the title. The time of the end is not yet—the witnesses are not yet slain, nor any of the vials poured out. We feel much disposed to agree in this general proposition; but we should be obliged to demur to many of the arguments by which it is supported. Our space will not permit any lengthened examination, and we shall content ourselves with noticing one or two points. The author holds by the scheme of arrangement which includes the seven trumpets in the seventh seal. Something like proof should have been offered on a point of such cardinal importance; but we look for it in vain. It is the necessary consequence of this system, that the sixth must be expounded of the times of Constantine. We have always thought this interpretation a blot upon most of our modern Apocalyptic schemes; and the work before us supplies a tempting illustration of the shifts to which it is necessary to resort in its support. "The kings of the earth," &c. "hid themselves in the dens and rocks of the mountains." Such is the prophecy, and here is the fulfilment in the words of Gibbon, the italics being the author's own:—"The fortified camp of Licinius was taken by assault the evening of the battle. The greater part of the fugitives, who *had retired to the mountains*, surrendered themselves next day to the *discretion of the conqueror*." (P. 42.)

As to the two witnesses, the author holds that they "finish their testimony at the Reformation;" that is, according to him, the time of their prophesying in sackcloth then ceases, for they are now politically recognised, and their witnessing legally authorized, but their death and resurrection are regarded by him as still future. This, of course, involves the fixing of the commencement of the 1260 years in A.D. 270, which our author does not by any means satisfactorily establish, and besides, it places an interval between the finishing of the prophecy and death of the witnesses, for which the vision seems to us to give no authority.

Again, he considers the vials to be not only future, but *literal*. His arguments on this point deserve consideration, though they do not appear to us sufficient to establish it.

Digitized by Google

A Key to the Apocalypse; being a Concise and Simple Explanation of the Prophetical Part of the Revelation of St. John. London: F. Shaw. 1846.

A brief exposition of the Book of Revelation, verse by verse; but we miss any attempt to lay down a general principle regarding the structure of the Apocalypse. Without this, the work can hardly answer to its title of "A Key."

The Principles of Geology Explained and Viewed in their Relations to Revealed and Natural Religion. By Rev. David King, LL.D. Glasgow. 1850.

A most interesting and well-written volume. We demur to the statements regarding the non-universality of the Deluge, but the book is one in which a Christian can delight, and from which he may reap much profit. We give an extract upon "Compensating processes:"—

"We present another example of compensating processes. The dry land is partly in a soft, earthy state, yielding easily to pressure, and partly hard and stony, resisting the separation of its particles. Both these conditions of it are manifestly required and serviceable. If, on the other hand, the entire mass of the globe were solidified and obdurately cohesive, there could be no vegetation. A tender plant could not strike its roots into marble or flint. Here, then, are changes which need to be effected each in its peculiar manner, and which require, at the same time, to be duly proportioned and preserved from excess. Let us look at the processes separately, and in their mutual relation. On the one hand, loose sand or mud is converted into firm and steady rock; and whether this be effected by heat, or compression, or cement, the process is one of law; and if other laws that work well and gain their end bring honour to the lawgiver, why should God only be denied this honouring acknowledgment? But, on the other hand, there must, we have seen, be a neutralizing process. That the material of this globe may not be unduly consolidated, there must be a disintegrating agency engaged. Where there is no hammer and no human hands to wield it, there must be other influences at work to break the rock in pieces. Not only must it be pulverized, it must be coated over with soil and colonized, if I may so express myself, by vegetable and animal races, corresponding with its position, seasons, and temperature. See how all this is effected. The bed of the ocean rises. The hidden cavern becomes an elevated promontory. Where waves pursued their objectless course undisturbed, their progress is now arrested by an upheaved mass, it may be of mica-schist, or trap-rock, or limestone. The billows throw themselves on the obstruction, dash themselves into breakers, and strew the beach with foam, as if furious at the interruption o their long-established ascendancy; while the emerged rock is dark and gloomy as if it still frowned on the ocean which had so long obscured its greatness and contemned its dignity. Now that this mineral mass has escaped from the waters, and exposed itself to the day, what purpose does it serve—can it serve in the material creation? On all its rugged surface there is no mould; perhaps not so much sand that the finger might write on it the word, hope. But let that rude and naked crag be re-visited after centuries have elapsed, and what appears now? An elysian field—an island for the blessed. The pastures are clothed with flocks. The valleys also are covered over with corn, they shout for joy, they also sing."—P. 124.

It is to the New Earth that we are looking forward, with all its glory and beauty, under the reign of the second Adam; and everything

Digitized by Google

connected with the past or present state of God's mighty handiwork of creation, is full of interest to one who expects ere long to see that curse removed, which has so long blighted the face of heaven and earth.

Twelve Lectures delivered before the Young Men's Christian Association, in Exeter Hall. London: J. Nisbet and Co. 1850.

OUT of these twelve excellent Lectures, we can only select a few sentences as directly suited to our Journal. They are from the Lecture by Dr. M'Neile, and refer to the groans of creation in its present state:—

"To such a creature the Bible is indeed adapted. It explains the groaning travail of the earth, while it reveals the blessed hope of a 'new earth,' wherein all the instincts of man's desire after peace, and plenty, and liberty, and joy, shall be fully satisfied. It exhibits existing evil, not as the triumph of an independent power antagonistic to Jehovah, as the Manichæans taught, and as every Deist, who tries to be consistent, must sometimes suspect, but as the righteous judgment of Jehovah himself. (Isaiah xlv. 7.) It tells briefly the history of the present disjointed state of things, that the earth, and all the creatures it contained, were entrusted to the care and keeping of the first man; that by his wilful disobedience, not himself only, but also his fair dominion, in every department of it, fell under the righteous anger of its Creator. It became '*subject to vanity*' by reason of him who so brought a curse upon it. But the ruin was not final. The purpose of redemption in Christ arrested the judgment (he is the shield of the earth), and the fall was not into a state of despair, but into a state of hope—hope of '*the restitution of all things*,' *because the creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* The children, or Church of God militant here on earth, have already a deliverance in the Spirit, which is an earnest, or first-fruits, of a still more complete and glorious deliverance. 'The creation as yet groans and travails, *waiting for this manifestation of the sons of God;* and not the remainder of the creation only, but the sons of God themselves, who have the first-fruits of the Spirit, even they themselves groan within themselves, *waiting for the adoption*, to wit, the redemption or resurrection of the body.' 'The second Adam is the Lord from heaven;' and for Him THE SECOND ADAM in His manifested human nature of the seed of David, is reserved the glory of a perfect kingdom upon earth. 'A sceptre of righteousness is the sceptre of his kingdom.' 'He shall execute judgment and justice on the earth.'

"Man's ideal of perfection will then be realized. Kingdom, Church, family, all one, identical in every interest, ardent in every affection, holy in every pursuit. In public life no oppression, no injustice, no dishonour, no triumph of hypocrisy, no compromise or concealment of the truth of God, for the sake of present advantage among men. In private life, no poverty, no sickness, no sorrow nor crying, neither shall there be any more pain, for the former things are passed away, and He who sitteth upon the throne saith: 'Behold, I make all things new.'

"'Well spake the prophet, Let the desert sing;
Where sprang the thorn the spiry fir shall spring,
And where unsightly and rank thistles grew,
Shall grow the myrtle and luxuriant yew.'

"These visions and revelations of what shall be respond with satisfying fulness to the best and most cherished longings of the human heart."

Digitized by Google

Elpis Israel; a Book for the Times, being an Exposition of the Kingdom of God with reference to the Time of the End, &c. By JOHN THOMAS, M.D. London. 1849.

PREVIOUS to our former publication we had only time to glance over this volume, and being struck with the arrogancy and intolerance of its tone we stated so then, discommending the work, while admitting that it did contain much truth. We now return to the volume for the purpose of warning our readers against the errors which it contains. The author does not avow himself a Socinian, but it is most manifest that he is one. He does not avow himself a Materialist, but he is manifestly one of the lowest grade. He seems to entertain entire contempt for every one who believes that there is such a thing as a separate soul dwelling in a body. His idea of the diversities of being is, that, according to the perfection of their material frame, they take rank in creation; and that what we have been accustomed to call a soul, is nothing but refined galvanism, or electricity. "These three together, the oxygen, nitrogen, and electricity, constitute '*the breath*' and '*spirit*' of the lives of all God's living souls."—P. 30. In connexion with this he maintains that the only difference between man and beast is their different corporeal organization: "Men and beasts, say the Scriptures, have all one *ruach*, or spirit; so that a man hath no pre-eminence above a beast; the reason assigned for this equality is the '*one-ness of their spirit,*' which is proved by the fact of their common destiny."—P. 33. Still further he holds that it was in the image of angels and not of God that man was made, and that the Elohim spoken of in Scripture mean angels, not God; so that when we read in the book of Genesis, "Let us make man after our image, after our likeness," we are to understand, that these words are spoken by angels, and that it is they who are consulting together about making man in their image. With regard to the depravity of man's nature he asserts that it is "our misfortune, not our crime," p. 69, and on this subject makes use of most revolting language in reference to the Son of God. He seems to disbelieve entirely the existence of Satan; and respecting the temptation of our first parents, he holds, that it was literally the serpent and no more, that presented the temptation, using the following sentence regarding it: "This quality of shrewdness, or instinctive wisdom, is that which principally strikes us in all that is said about it. It was an observant spectator of what was passing around it in the garden. It had seen the Lord God and his companion, Elohim; He had heard their discourse. He was acquainted with the existence of the tree of knowledge and the tree of lives; He was aware from what he had heard that the Elohim knew what good and evil was experimentally, and that in this particular Adam and Eve were not so wise as they. But all this knowledge was shut up in its own cranium, from which it never could have made its exit, had not the Lord God bestowed upon it the power of expressing its thoughts in speech. . . . . it was an intellectual, but not a moral creature. It had no 'moral sentiments.' No part of its brain was

Digitized by Google

appropriated to the exercise of benevolence, veneration, conscientiousness, &c. To speak phrenologically, it was destitute of these organs, having only 'intellectual faculties' and 'propensities.' Hence its cerebral mechanism under the excitation of external phenomena would only develope what I would term an animal intellectuality." (P. 72.) Without troubling our readers with any further extracts from this pernicious volume, we conclude with warning them against the extravagances which lie scattered throughout it, if, indeed, any further warning were needed in the case of a volume which recklessly sets aside or explains away the most vital doctrines of the Word of God.

Scripture Characters and Miscellanies. By ROBERT S. CANDLISH, D.D. Edinburgh: Johnstone and Hunter. 1850.

THE power of analysis displayed in this volume is no less remarkable than the skill in the exposition of Scripture. We miss, indeed, many things which we met with in the author's masterly work on Genesis, but we find much to compensate for these, or, at least, to make us content without them. The former work abounded in prophetical allusions, the present work seems sedulously to exclude these. Nevertheless, it is full of most striking and original thought, and the fertility of the author's mind strikes us as much as does its high spiritual tone. There is very little in it directly bearing upon the subjects with which our Journal is concerned; but the following passage suits us, and will gratify our readers:—

"Everywhere there are indications of this turn of events among us; this tendency of religious interests to become again the leading questions of the day, and the hinge of great national movements; and he must be blind indeed who does not perceive the probability of part at least, of the drama of the seventeenth century being re-enacted in our own times, though, as the end draws near, with accelerated speed. But a few short years ago, who could have anticipated so marvellous a resuscitation of the spirit of Laud, and that fond image of Popery, of which he was the patron and the martyr! And as this tide sets in with a wider sweep and swell, who can doubt that all the best energies which nerved the Puritans will rally to the fortress of the Protestant cause,—the strong tower of the truth as it is in Jesus, which no billows of superstition or of scepticism can shake?

"Already it is beginning to be apparent that there are but two levers of real power to move the world,—the one planted on Church authority, the other on the preaching of the Word. The earnest religious strife of former days is resumed, and after a comparative lull of two hundred years, during which the weariness and exhaustion of the combatants in the first instance, and afterwards the cold indifference of a dissipated age, had laid to sleep many agitating questions,—these very questions are rising again, and it appears that, instead of being settled and set at rest, as short-sighted worldly politicians imagined, by arrangements of compromise and expediency, they are to be canvassed anew as keenly as before, and to convulse society, it may be, as severely. Nor is there any help for it. It would seem that the march of events is beyond the reach of human contrivances and plans of adjustment; that men are no more masters of themselves; that principles, whether right or wrong, of commanding power have obtained the mastery over them; and that the struggle is transferred from the arena of mere secular politics, to a field where it can be less

Digitized by Google

easily controlled or managed by human skill, even the high field of a spiritual awakening.

"And what in these circumstances, are the prospects and duties of the true Church of the living God,—the really apostolic society, which, amid all its outward divisions, is one in the acknowledgment of sovereign grace, and of that great truth of God—the free justification of the sinner by faith alone! Surely, amid the thickening gloom, this ray of hope may cheer us, that the exigencies of the times will bring all who are thus like-minded closer together, and compel them better to understand one another. The perils of a common warfare, the pressure of a common persecution, the calls of a common duty to preach the Word,—to preach it freely, widely, everywhere, and at all seasons,—as the only antidote to Antichristian poison, the only salt that can save the earth,—and, above all, the longings of a common hope, even the hope of the coming of the Lord for which the souls under the altar cry, 'How long, O Lord, holy and true, dost thou not judge and avenge thy saints?'—these common ties will surely draw nearer to one another all who hold the head, which is Christ, and whom Antichrist would fain destroy; The true Protestant Churches, separated, perhaps against their will, from connexions to which they cleave, driven into the wilderness, and stripped of secular influence, may yet be strong in the Lord alone, having his own assurance, 'Fear not, little flock, for it is your Father's good pleasure to give to you the kingdom.'" (Pp. 413—415.)

Notes, forming a Brief Interpretation of the Apocalypse. By JAMES HATLEY FRERE, Esq. London: J. Hatchard and Son. 1850.

THE substance of these Notes, as we learn from the Preface, was "communicated to the writer by Mr. Frere about seven years ago." They have been submitted to him as they now stand, and are "offered as some assistance to the study of his Interpretation of the Apocalypse, pending the more complete view of it which he purposes to give." It is calculated to be useful for this purpose.

The Revelation of St. John simply Analyzed and briefly Expounded. By DELTA. London: J. Nisbet and Co. 1850.

NOT professing agreement with the author of this volume in all things, we can yet bear witness to the sobriety and good sense which pervade his work, and thankfully accept the many useful hints which he has given us in various places. It is a well-digested and well-written work.

A Pastoral Memorial; or, Remindings and Recollections. By JOHN COX. London: Nisbet and Co. 1850.

THESE are a Pastor's remindings to his flock, and are very precious from the amount of needful truth which they contain. They bring out the "glad tidings" of the kingdom most strikingly and simply. Respecting missionary efforts, Mr. Cox thus speaks:—

"The conduct commended was, that 'the Word of the Lord sounded out from them.' There was the news of their conversion, seconded by their consistent conduct, so that they became trophies of grace, witnesses of Christ's power, and examples to others. But this was not all. They were active in spreading the truth. They possessed a rich treasure—the Word of the Lord.

Digitized by Google

The apostle says that the special privilege of the Jews was 'that unto them was committed the oracles of God.' This privilege now belongs to the Gentile Churches, who possess a nobler revelation than that intrusted to the Jews. Every Gospel Church should consider itself as a *depository*, *mirror*, *and herald* of God's truth. We have the same *privileges* to enjoy, the same *rule* to direct, the same *spirit* to help, the same *theme* to set forth, and the same *reward* to animate, as had the primitive Churches. We have a Master in heaven who surveys us; a perishing world who need our help; and a powerful adversary against whom we are called to go forth in the Lord's strength.

"Every Christian Church should consider the people living round about their place of worship, and endeavour, by affectionate visitation and judicious distribution of tracts, to bring them under the sound of the Gospel. The neighbourhood should next be cared for. Are there any villages into which the light of truth has not penetrated? And if so, can nothing be done for them? To do these things effectually, personal effort and liberal contributions will be necessary; but these should not be lacking, and will not be, if the love of Christ is felt. It will be far more honourable another day, if it can be said of the Christian Churches, that the Word of the Lord has sounded forth from them than if it is found to be a fact that many of their members have accumulated large sums, and died very rich, who, nevertheless, gave small contributions to the extension of the cause of Christ. The Church, also, which is alive to its high calling and awake to its responsibilities, will seek to assist the various Societies whose agents carry the Gospel to the region beyond them, and thus from them will sound out the Word of the Lord." (Pp. 156, 157.)

Statements like these show the unfairness of those attempts which are often made to attach to Millenarianism the stigma of paralyzing missionary exertions. Millenarianism lies open to this charge *only in the way and to the extent to which the doctrine of election lies open to it;* no farther. Nay, it lies much less open to it than even that doctrine. Of all systems, ours is the one which summons loudest to exertion and to liberality; and we can hardly imagine a more inconsistent, heartless, selfish being, than a Millenarian who can sit down with folded hands, resolving to do and to give nothing for missions, because this present time is only for the gathering in of the elect. Dr. Duff seems to have met with some of this class at Calcutta; and we wonder not that, were these the only representatives of Millenarianism he has seen, he should have been led to regard it as a "visionary theory." We thank him most sincerely for his solemn rebuke to all such, and very gladly accept the following argument and appeal. We could not desire to have our case better put than in the following sentence; and who, after reading it, will say that we paralyze exertion?—

"If there were a vessel wrecked on our shores within our reach at low water, the crew of which were clinging to the deck or the rigging; and if we knew that within twelve hours the tide would rise and sweep them all away to a watery grave,—would we not rouse ourselves tenfold, and hasten us to increased exertions to launch the life-boat for their rescue? And so, in like manner, if we believed that to-morrow at noon the trumpet would sound, methinks, instead of resting from our labours, none of us ought to go to sleep, but should take our stand upon our watch-towers, and proclaim to a slumbering people,—'Awake! arise! for to-morrow is the day of doom.' If I believed that to-morrow at twelve o'clock the world would come to an end, I could take no sleep—I would be up and doing; and if we believed that the end of the present dispensation is at hand, that, instead of paralysing us, ought only to induce those who are called Pre-millenarians, of all others, to go forth and preach in all lands, in a mighty phalanx sounding the alarm."

Digitized by Google

Scripture Emblems; or, Gleanings in the Field of Sacred Imagery. By the Rev. JAMES MEEK. Edinburgh: Johnstone and Hunter. 1850.

A VOLUME of very pleasant reading, containing much scriptural and edifying truth.

An Analysis and Summary of Old Testament History and the Laws of Moses, &c. Oxford: Wheeler; London: Bagster. 1850.

A very excellent analysis, both in its plan and execution. It will be found very valuable as a book of reference.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

REV. AND DEAR SIR,—I have now, agreeably with my engagement, to answer Mr. Hislop on the two points and questions which have been the subjects of our letters in your fifth, sixth, and seventh numbers:* namely, as to "*the altar*" in Apoc. xi. 1, whether it was the brazen altar of burnt sacrifice, or golden altar of incense; and as to the *Beast from the sea* and *Beast from the abyss*, in Apoc. xiii. and xvii. respectively, whether the one was identical with the other, or not.

I. "*The altar*" of Apoc. xi. 1.

On this question I observed at the close of my letter in your last Number that "Mr. H. had so little met my argument† that I might, I believed, consider a reply almost superfluous." For what was the nature of my argument? It was this:—that, 1st., wherever in the *extrà-Apocalyptic* parts of the New Testament the phrase "*the* altar," το θυσιαστηριον, occurred by itself, undefined by any specific notification, marking which of the two it was, in the immediately preceding context, it would uniformly be found to designate the great brazen altar of sacrifice, not the golden altar of incense: a reference being made, in proof, to all the *ten* extra-Apocalyptic New Testament passages in which the phrase occurs.‡ Whence, on the first mention of "*the* altar" in the Apocalyptic drama, supposing the phrase to be thus undefined, a strong presumption would arise in favour of its meaning there also, and from the mere fact of such its appellation, the brazen altar of sacrifice. Besides which, 2dly., in the two previous *Apocalyptic* notices of "the altar," (I mean previous to the contested passage in Apoc. xi. 1,) viz., in the vision of the fifth seal, Apoc. vi. 9, and in the incense-offering vision, Apoc. viii. 3, there was, I averred, that stated in the context which fixed the meaning of the phrase there, too, to the same brazen altar.§

And first, then, as regards the ten *extrà-Apocalyptic* passages, what is Mr. H.'s reply? || Does he contest the fact asserted by me? Not so, as to *nine* out of the ten passages. But he sets aside the larger number of them, as

* "Quarterly Journal," No. v. p. 582; No. vi. p. 130; No. vii. p. 263.

† "Quarterly Journal," vii. 262: where, in the clause printed "he so little *merits* my argument," for *merits* read *meets*.

‡ So, too, so far as I have observed, in the Septuagint.

§ "Quarterly Journal," v. 583, 584. || "Quarterly Journal," vi. 134—136.

Digitized by Google

if having no bearing on the point in dispute, because they refer not to Christian worship, but to the worship and "literal altar" of the Jewish law; a principle of reasoning on which I may have to remark subsequently. Then as to one of the two or three remaining, which have an express Christian reference, he virtually, indeed I may say all but distinctly, allows the truth of my view of the altar intended as the great brazen altar of sacrifice, viz., in 1 Cor. ix. 13; and I think too in another, viz., 1 Cor. x. 18. On the last of the ten alone he disputes my view, viz., on Heb. xiii. 10; a passage to which consequently I must now invite your readers' attention.

And I cannot, I think, better prepare them for a correct judgment about it than by citing the passage from 1 Cor. ix. 13, on the which, as I stated just now, Mr. Hislop seems to admit being at one with me. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at *the altar* are partakers with *the altar?*" A passage thus paraphrased by Macknight; "The priests who wait at the altar, do they not share *in the sacrifice* with the altar?" and with evident allusion to which Mr. Hislop thus writes; "Where it is in reference to the maintenance of the Gospel ministry that Paul speaks," there "Mr. Elliott's argument will be appropriate."* Bearing in mind which admission by Mr. H. as to 1 Cor. ix. 13, turn we now, as proposed, to Heb. xiii. 10; "We have *an altar* whereof they have no right to *eat* which serve the tabernacle: for the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin are burned without the camp." Surely one might have thought that Mr. Hislop, after just admitting that in the Corinthians the altar from which parts of certain sacrificed beasts were said to be taken by Priests and Levites and *eaten*, agreeably with the injunction of the Jewish law, was the *brazen* altar, would have little hesitated at admitting that the altar wherefrom it was said in the Hebrews that certain other sacrifices, viz., those for sin, might *not* be taken to be *eaten*, was the same brazen altar also: seeing that in the Jewish law that general permission as to eating of the sacrifices, and that specific prohibition, had reference to the sacrifices offered on the great Jewish *brazen* altar simply and alone. Indeed the mention here of burnt *sin-offerings*, in evident connexion with the altar spoken of, does so fix the meaning of the altar, that unless I had actually read it in Mr. Hislop's letter, I should have deemed it all but incredible that any man at all versed in the Bible could have had a doubt on the subject cross his mind. Yet so it is that Mr. H. not only doubts, but denies, all allusion to the brazen altar of sacrifice in this passage of the Epistle to the Hebrews. Nay, he specifically affirms that the altar spoken of as to be eaten from was the golden altar of incense; and sees no difficulty in the eating from it mentioned. "The altar of which Paul speaks *can be none other than the altar of incense.* It may be said indeed, But how can we *eat* of *incense?*" Ay; how indeed? But he adds, "the answer is easy." It is to the effect that no one figure or type can adequately represent Christ in his various offices and benefits to man:—that thus at one time he is figured as a *sacrifice*, at another as *incense*, at another as *food* for the soul:—"in relation to his heavenly Father as *incense* of sweet savour, acceptable to God; in reference to the wants of man as the *bread of life*, the *hidden manna.*" All very well. But is it under the figure of *incense*, according to this statement by Mr. H. himself, that Christ is set forth as *food to be eaten* by his people, or under that of *bread* and *manna?* So, too, if He be figured as an *altar* to be *eaten from;* so as in Heb. xiii. 10. Mr. Hislop in the sentence just cited has written accordantly with common sense; and in so doing has answered himself, in so far as Heb. xiii. 10 is concerned, and put his case out of court.

Next as to *the two Apocalyptic passages:*—the *primary* one being that in Apoc. vi. 9, respecting the souls under the altar. "When he opened the fifth seal I saw *under the altar* the souls (ψυχας) of them that had been slain (εσφαγμενων) for the word of God and for the testimony which they held."

* "Quarterly Journal," vi. 134.

Digitized by Google

Here, again, the local connexion of victims slaughtered as in sacrifice with the altar spoken of might seem, one would have thought, sufficiently to define that altar as the Jewish *brazen* altar of sacrifice; especially considering, as I mentioned both in the "Horæ" and in my letter, that the blood of the victims (that blood which was the life, or ψυχη,) was wont to be poured out at the base of the brazen altar.* To which what replies Mr. Hislop? He takes exception against my argument from the blood, because, says he, it was poured out *at* the base, not ὑποκατω, *under* it. Surely there is a little splitting of straws in this. Must not the blood so poured out be supposed in part to have drained under the altar? But Mr. H. shall have a further illustration yet more precise from the place of *the ashes* of the burnt sacrifices offered thereon. The following was God's injunction to Moses about its structure, as recorded in Exod. xxvii. 3—5: "Thou shalt make its pans to receive *its ashes:* and thou shalt make for it a grate of net-work of brass: and thou shalt put it under the compass of the altar *beneath;* (Sept. ὑποθησεις αυτους ὑπο την εσχαραν του θυσιαστηριου κατωθεν·) that the net may be even *in the midst of the altar.*" A passage thus explained by Scott:—"Over the hollow in the middle was placed a brazen grate to receive the fire and the sacrifices; being full of holes as a net, through which the ashes might fall down *under the altar.*" May I hope that that will satisfy Mr. Hislop? He must surely be aware that such a thing was never heard of in the Jewish ceremonial as a taking away of the *ashes* of sacrificed burnt offerings from the brazen altar, and depositing them under the altar of incense: nor, indeed, as a pouring out of their *blood* at the bottom of the incense-altar; but only a sprinkling some on its horns on the comparatively rare occasions on which, as we shall see presently, that rite was observed.†—But, exclaims my opponent, if we understand the altar so as Mr. Elliott, "the souls must be represented as crying to God from the scenes of their martyrdom: and how can this be reconciled with God's answer, 'It was said to them that they should *rest* yet for a little season;' the rest namely of them that die in the Lord?" ‡ To which the reply is obvious:—just as we know the fact of Abel's blood *crying from the ground* to be reconcilable with the fact of *his* soul's *resting in the Lord.*§ And, indeed, how their by Mr. H. supposed location *under the incense-altar* would better agree with his other expressed supposition of their being seen by St. John "in their heavenly rest, in the paradise of God, in the presence of Christ," seems to me marvellously hard of comprehension. Had the two alternative hypotheses been that of their appearing *under the brazen altar*, and that of their appearing *among the twenty-four elders sitting round the heavenly throne*, I could have understood his statement. But when the question is merely as between a location *under* the one altar in God's symbolic temple, or *under* the other, I must confess my inability to discern much difference, with reference to the mooted point, between the two positions. However Mr. H. sums up, on the strength of it, thus triumphantly; "The altar then under which the souls were seen is *proved (!)* to be the *altar of incense.*"

Once more we have to consider that other Apocalyptic passage, Apoc. viii. 3, where it is said of the angel-priest that "he stood by *the altar* having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon *the golden altar which was before the throne.*" And here, as indeed before, I must request the reader to have before him for comparison, as I proceed, my original remarks on this point, and those

* Lev. iv. 7; "The priest shall pour all the blood of the bullock at the bottom of the altar of burnt offering." Deut. xii. 23; "The blood is the life." Sept. ὅτι αἱμα εστιν ἡ ψυχη.

† "And the priest shall put some of the blood upon the horns of *the altar of sweet incense* before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock *at the bottom of the altar of burnt offering,* which is at the door of the tabernacle of the congregation." (Lev. iv. 7.)

‡ "Quarterly Journal," vi. 135.

§ The parallel passage about Abel is especially important to attend to, as showing that there is not meant any actual cry for retribution and avenging on the part of the souls of the martyrs against their enemies; (such could not issue from the spirits of the blessed;) but the cry as it would *seem* to issue from the scenes of their martyrdom to the ears and hearts of their surviving brethren.

Digitized by Google

in Mr. H.'s reply. As regards then my first argument in favour of both the two altars being here meant, drawn from the different designatives given them in the text itself,—to the one that of "*the altar*," to the other that of "*the golden altar before the throne*,"—Mr. H. replies by citing 1 Thess. i. 9, "Ye turned to *God* from idols to serve *the living and true God;* *" where, of course, the latter phrase is simply exegetic or amplificatory of the former. But were there *two Gods* in the Christian system, I here beg to ask,—so as there were *two altars* in the Jewish,—that St. Paul might be supposed, making allusion to: and a designative attached by the Apostle to him that was noted in the first clause which in common parlance attached to the *one* of those two Gods; another designative to him that was noted in the second clause, which in common parlance attached to the *other?* Nothing of the kind; and so Mr. H.'s counter-parallel wholly fails.—Further I argued from the appointed mode and order of the particular rite of incense-offering, as involving a ministration at *both* altars, in the Jewish ceremonial. So Lev. xvi. 12: "And he (the priest) shall take a censer of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, and bring it within the vail; and he shall put the incense upon the fire before the Lord." Mr. H. does not contest the fact thus asserted by me of the fire being taken by the high-priest from the brazen altar of sacrifice in the altar-court:—how could he, with the scriptural evidence and authorities which I placed before him in my letter? But he argues from its being said of the Apocalyptic angel-priest that "he came and *stood* at the altar," that this altar must have been the one where *he took his station for offering up the incense;* viz., the golden altar in the sanctuary. Indeed he is *positive* on the conclusiveness of the argument. "Therefore the altar in the first clause refers, and *can refer only*, to the altar of incense." But stop a moment! Was it after the Levitical ministering priest had taken his station at the *golden* altar that *the incense was wont to be given him;* so as the thing is described in the Apocalyptic vision? Mr. H. must have read the passage in Leviticus very carelessly, if he did not observe that the priest had *to carry both incense and coals of fire from the brazen altar* in the court *to the golden altar* within the vail in the sanctuary. Had Mr. H. been one of the ancient Jewish priesthood ministering, he would have had to *stand* at the brazen altar, in order to take therefrom coals of fire into his censer; and to receive (from attendant Levites, as I conceive) the incense to be burnt, which incense we know from other Scriptures to have been the offerings of the worshipping people: † and then to go through the intervening part of the court, and "*bring* the incense (as well as fire) within the vail;" and then to put the censer, with its embers or ashes of fire, upon the golden altar there; and then upon the fire in the censer, so placed upon the golden altar, to pour the sacred incense, that it might ignite and send up its fumes of sweet savour.

So ends my notice of the several disputed passages on this head. And, in concluding, I cannot but express my surprise that an intelligent person like Mr. Hislop should have been so rash, as not merely to commit himself to such erroneous statements about them, but to have charged me, and indeed with but little modification repeated the charge, with having made a "stupendous mistake" for stating the thing otherwise and correctly.‡ The rather so, because in this I have not innovated; but only followed some of the best known and

* "Quarterly Journal," vi. 136. † Numb. vii. 14, 20, &c.

‡ In his letter to me, printed in the "Quarterly Journal," vii. 265, Mr. H. partially modifies his original charge, as made in "The Red Republic." At first, when noting my "stupendous mistake," about *the altar* in Apoc. xi. 1, he had said, "Mr. E.'s object in thus enlarging the spiritual temple [viz., by including the great altar and altar-court as part of the temple] is obviously to get within its limits the unwieldy hierarchy of the Church of England, with all its corruptions." Notwithstanding which "obviously," I need hardly say that such an *idea*, not to say *object*, never, at the time I wrote the passage, entered into my head. Indeed the application made was notoriously *general*, to *all* the Churches of the Reformation. In his letter to me, Mr. H. says that "he had no thought of charging me with *intentionally* violating the scriptural symbol:" and speaks of my (imagined) mistake only as "a very important one." I think Mr. H. meant this as a kind of apology for the language of "The Red Republic." And I beg

Digitized by Google

most learned expositors before me.* It seems to me traceable, in the main, to two apparent points of defect in Mr. H. as a prophetic expositor:—the one a want of adequate acquaintance with the old Jewish ritual; the other, a want of clear discernment of the nature and proprieties of Scripture symbolization. In illustration of each and either of these, let me call attention to the following passages in Mr. H.'s letter: †—"Mr. E., it seems, holds as firmly as ever that under the Gospel there are still two altars;—an *altar of burnt-offering*, as well as *altar of incense*. Now this . . . seems to me, the more I think of it, a very extraordinary mistake." "Mr. E. says most truly, that without Christ's expiatory sacrifice, no incense-offering of prayer or praise can be acceptable to God. But does that require an altar of burnt sacrifice, as distinct from the altar of incense? Does not Mr. E. know that, under the law, the high priest, once a year, on the great day of atonement, went into the sanctuary with the blood of the sin-offering, and *sprinkled that blood on the horns of the altar of incense?* What did that signify? It shadowed out this grand truth, that, when once the great sacrifice was offered, of which the Levitical sacrifices were merely types, then the altar of incense *alone* should possess all the virtue of both altars." I am certainly not unaware of the fact to which Mr. H. alludes respecting the ceremonial of the great day of atonement; and have indeed made much use of it, in illustration of the symbolization involving the horns of the golden altar in Apoc. ix. 13.‡ But, as regards the signification and intent of that particular rite, I have been taught by Moses and St. Paul something very different from Mr. Hislop's explanation: viz., that it was for the purpose of "*cleansing* the altar [sc., the incense altar], and *hallowing it from the uncleanness of the children of Israel*, and *reconciling* the holy place and the altar;"§ even the most holy things being thus marked as unclean, and as only to be cleansed and reconciled by bloodshedding. Such, I say, and so different from Mr. Hislop's, is the inspired explanation of this particular in the Jewish ritual. Where can he ever have got the notion of such a significancy and purport in it as he here predicates?—And then as regards the right construction of Scripture types and figures, surely what God has joined essentially together in type it is not for man to rend asunder, so as Mr. Hislop would here do, in application to the Christian antitype. The great antitypical High Priest, receiving the incense of his people's prayers and praises, still offers up that incense before the Father, mixed with the memorial of his own sacrificial sufferings; whereby it is made to come up before Him acceptably, and, as it were, exhaling fragrant odours. So has every part of the Jewish typical rite of incense-offering its own proper place in the Christian antitypical explanation. Assuredly there is nothing more evangelically Christian in the incense altar than in the altar of sacrifice; rather the contrary, we might almost say, if Christ crucified be the essence of the Gospel system: nothing more Romanistic (though Mr. H., as if quite forgetting his own notice in the "Red Republic,"‖ of the incense in Romish worship, has strangely so represented it) in the sacrificial altar than in that of incense. Can anything be imagined more erroneous in the

to assure him that I accept it readily as such: though I think, had I been in his place, I should have felt it a duty to make it much more fully and distinctly; especially as it is not the only passage in that book, as Mr. H. must very well know, of the tone of which I have reason to complain.

* So, *e.g.*, Vitringa on Apoc. vi. 9, the first of the two Apocalyptic passages discussed:—"Altare *holocausti* hic intelligendum esse patet, quia absolutè dicitur θυσιαστηριον, מזבח. Quod nomen ἁπλως ubique per Scripturam sacram altare holocaulomatum notat, et constanter in hâc ipsâ Apocalypsi: cum altare Sancti passim vel aureum vel suffituum dicatur: quæ certa Launæi observatio est." And, again, on the other Apocalyptic passage, Apoc. viii. 3:—"Hunc (angelum) vidit stetisse ante aram: non utique *aram auream*, in quâ adolebantur suffitus in Sancto, cujus mox mentio inficitur; sed *holocausti* in atrio." And then he blames the expositors who, from ignorance, "ex imperitiâ," had construed it like Mr. H., of the *golden* altar. (Vitringa, pp. 359, 441.)

† "Quarterly Journal," vi. 134.

‡ Hor. Apoc. i. 455—458. (3rd. Ed.)

§ Lev. xvi. 19. Compare Heb. ix. 21:—"Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

‖ P. 20.

Digitized by Google

construction of Scripture types than the intimation exprest in the concluding sentence of his letter;—to the effect, that the retaining the sacrificial altar in the Apocalyptic scenery "militates against the grand truth of the Gospel, that Christ by his one offering hath for ever perfected them that are sanctified?"

On the whole, I trust that I have sufficiently proved my point respecting the meaning of "*the altar*," both elsewhere and in the two Apocalyptic passages discussed; and consequently justified my so explaining it in that other Apocalyptic passage (Apoc. xi. 1), in reference to which my views have been so unfortunate as to have incurred Mr. Hislop's censure.* The point is one of especial importance in that passage; as it furnishes a marked *evangelic* completion to the symbolization in Apoc. x.—xi. 2, of the history, external and internal, of the great Protestant Reformation.†

II. The *Beast from the sea* and *Beast from the abyss* of Apoc. xiii. and xvii.

On this point I noticed, at the conclusion of my last letter, the mysteriousness (to my mind) of Mr. H.'s view, and the exceeding difficulty that I found in comprehending it:—adding, that I would however do my best, ere writing for the ensuing Number of your Journal, to understand it, and, if possible, "in some way consistent with itself." But I have to confess that small success has attended my efforts. That the two beasts are "*not* one and the same" is a point laboured, and, as "W. W." says, *demonstrated* by Mr. Hislop against me.‡ Yet that "substantially" they *are* one and the same is the very principle of Mr. H.'s own attempted answer to my original objections: nay, that even the *head* is the same to the one beast and the other, their *forms* only being different; § though indeed, on Mr. H.'s second thoughts, there seems as to the headship some vacillation and variation.|| But what is one to do in dealing with so Proteus-like a theory? In order to a right judgment on the truth or error of any prophetic scheme, the first thing necessary is to get a distinct comprehension of it; and we have consequently a right to demand of the theorist that he shall make it distinct and comprehensible. "W. W." did so. The beast from the abyss was in a straightforward manner defined by him to be, distinctively and alone, the beast *under its last head;* and its first origin to date from the healing of the deadly wound of the beast's former head, as described in Apoc. xiii. 3. And we were hence enabled at once to test the correctness of the theory, and to see that it was untenable.¶ But to deal with Mr. H.'s ill-defined

* So Vitringa again, on Apoc. xi. 1; "Rise, and measure *the altar:*" "Per altare ipsum *altare holocausti* intelligendum est; cum subdiali areâ in quo hoc altare locatum est." Mr. H. will be aware that Vitringa was no member of the Church of England. I the rather cite from him on this account; as well as on account of his being perhaps the most learned, certainly one of the most learned, of Apocalyptic expositors.

† Let me take the opportunity of adverting to the criticism of some writer, I think, in the "Quarterly Journal," to the effect that the reading of the opening clause of this verse for which there is the best MS. authority, και εδοθη μοι καλαμος ὁμοιος ραβδῳ, λεγων, instead of the received, και εδοθη μοι καλαμος ὁμοιος ραβδῳ, και ὁ αγγελος ειστηκει λεγων, cut off the connexion of this passage with the vision of the tenth chapter. It is a criticism, I apprehend, altogether incorrect. First, the writer was evidently not aware that out of the three best MSS., A, B, and C, the second, B, retains the disputed words, with a mere slight inversion of the words, και ιστηκει ο αγγελος. So Dr. Wordsworth's Critical Edition, from Tischendorf. Secondly, even if we eliminate those words from the text, the Divine angel that was the speaker in the vision of Apoc. x. is by the best interpreters made the speaker still. So Vitringa, Eichhorn, Heinrichs, and others. Says Heinrichs:—"Ante λεγων supplendum erit ejusmodi quid quale invenitur in textu recepto:" adding, "Cap. xi. continuâ serie pergit, prioribusque jungitur: quia idem angelus loquitur qui cœlitus descenderat."

The χρονος ουκ εσται ετι is the only passage in my exposition of the continued vision of Apoc. x. xi. that has appeared to me to need correction; but a correction not at all affecting my explanation. The ετι will not, I believe, admit of the sense *yet* that I have given it. I render and explain it now,—"Time *shall be no more* to the antichristian power that spoke in the seven thunders;" *i.e.*, beyond the term defined in the next clause of the verse, the era of the seventh trumpet: "but in the days of the seventh trumpet," &c.—The measuring the temple I view in no other way than accords with Dr. Chalmers' or Dr. Candlish's avowed principles; (see my letter to Dr. C., pp. 25, 26:) not to the effect that Mr. Hislop has, at p. 79 of his "Red Republic," very unwarrantably misrepresented me.

‡ "Quarterly Journal," vi. 129.

§ Ibid. 132, 133.

|| See p. 392, Note ‡.

¶ See my last letter, "Quarterly Journal," vii. 261, 262.

Digitized by Google

and most indistinct theory is a much harder business. *Where*, in his view, *does the beast from the sea end*, and *the beast from the abyss begin?* What is the *substantial identity* between them that he advocates, in contradistinction to the *actual and absolute identity* which he reprobates? These are questions that we must have answered, ere judging whether the facts of the case admit of his view. I will presently enter on the consideration of them. Let me, however, before doing this, make a remark or two on the chief points of peculiarity which, in Mr. H.'s opinion, distinguish the woman-ridden *beast from the abyss* of Apoc. xvii., and set aside all idea of its *actual* identity with the *beast from the sea* of Apoc. xiii.

1. First, then, the beast from the abyss has the peculiarity of the *coccinean* or *scarlet colour* (κοκκινον) of *double-dyed red*, as Mr. H. explains it: a colour deeper, and indicating a more bloody savageness against the saints, than the simple *fiery red* colour (πυῤῥος) of the dragon, and so probably of the beast from the sea.* But how little this distinctive is of value appears from the simple fact, that the word κοκκινος is a mere synonym of πορφυρεος, *purple*, as appears from comparing Matt. xxvii. 28 and John xix. 2: besides, that the purple scarlet colour is notoriously a characteristic of the Popes and Cardinals; and so, on Mr. H.'s theory of the beast from the sea symbolizing the Popedom, a point of alliance with, not distinction from, the beast from the sea.—Further, the *desert* in which the woman-ridden beast from the abyss appeared in symbol cannot, says Mr. H., "be referred to the commencement of the 1260 years [or epoch of the Popedom's origin], when no such desert existed" in the Roman Campagna.† But this surely is as unfortunate and utter a mistake as was ever made by prophetic expositor. The desert state of the Roman Campagna, at the very epoch that Mr. H. alludes to, immediately preceding Gregory the First's pontificate, is the subject of one of Gibbon's most striking and graphic sketches, and has been noted alike by myself, and by Dr. Miley, and by various other writers.‡ Indeed it was so strikingly a feature of the scene at that particular epoch, that it led me originally to suppose that St. John had been carried back in the Spirit, in that vision of Apoc. xvii., to view the Papacy at its epoch of rise: though I have subsequently been led to consider that the ερημια, or desert state, of the Roman Campagna continued, in very remarkable manner, to be the *constant* characteristic of the scene, all through the subsequent 1200 years of the Papal supremacy;—a local distinctive of Rome Papal, as compared with Rome Pagan or Imperial.—Yet again Mr. H. insists on the difference of the beast from the sea having only on its *heads a name* or *names* of blasphemy; whereas the beast from the abyss had *its whole body* covered over with names of blasphemy.§ But the idea of the *whole body's* concern in the matter is merely Mr. H.'s imagination; the sacred text saying nothing about it. And what if the picture of the beast, at a later period, did exhibit accumulated names of blasphemy, as compared with the picture of the beast at the earlier epoch of its rise? Does that set aside the idea of actual identity? I have not the pleasure of acquaintance with Mr. Hislop, and know not his age. But if he has advanced into the decline of life, I presume that his present portraiture will exhibit many more wrinkles than a portrait of him drawn twenty years ago. And what would he think of the man who should gravely insist that those super-added wrinkles proved demonstratively that it could not be really the same Mr. Hislop? Or, to borrow a Scripture

* "Quarterly Journal," vi. 132; "Red Republic," 125.

† "Quarterly Journal," vii. 263; also "Red Republic," 114:—"The Campagna was not so desert when the ten Gothic Kings first submitted to the Papal yoke: for the ruins found amid its deserted solitudes bear marks of Gothic greatness as well as Imperial grandeur." What Gothic ruins, I beg to ask? *i.e.*, of the defined epoch of the sixth century. Mr. Rae Wilson does not define this in the passage cited; and I shall be surprised if Mr. H. can tell of any such.

‡ See "Gibbon," vol. viii., pp. 159—161; who, with reference to the precise epoch immediately preceding Gregory, speaks of "*the Campagna* as reduced to the state of a *dreary wilderness:*" a passage cited me in my chapter on Apoc. xvii., in the fourth volume of the "Horæ." See, too, Robertson's "Charles the Fifth," vol. i., Proofs and Illustrations, v.; as illustrative of the continuance of this desolate state for centuries.

§ "Quarterly Journal," vi. 132; "Red Republic," 121.

Digitized by Google

illustration from a passage that Mr. H. has himself referred to, would he have that the living creatures in Ezek. x. 12 were not absolutely the same as those in Ezek. i. 18, because in the one case it is only the *rings of the wheels* connected with them that are said to be full of eyes; in the other, *the whole body?*—Once more, there is, according to Mr. H.,* the discrepancy of *absence of crowns* (or rather *diadems*) from both heads and horns of the *beast from the abyss;* in indication, he says, of the democratic republicanism, and absence of all royalty, from the beast in this its last form: whereas in the *dragon*, representing Pagan Rome, "the seven heads appeared encircled with seven crowns [or diadems];" and in the *beast from the sea* "the crowns [diadems] had shifted their position from the heads to the horns." But how, let me here ask Mr. H., does he know that no diadems were apparent on the *heads* of the beast from the sea, and on the *heads* and *horns* of the beast from the abyss? When holy Scripture has once specified the sundry characteristics of any one symbol, must we deem it necessary that in the description of a second symbol, professedly a kind of substituted counterpart to the former, it should note *every* feature of agreement, as well as those of disagreement; insomuch, that whatever is not absolutely and expressly noted as visible in the latter, must be supposed to have been absent, even though all but implied in the explanatory comment? Such at least is not Mr. Hislop's own judgment: for, as we have seen, in the entire silence of Scripture on the matter, he *infers* the *fiery red colour* of the beast from the sea, simply from the fact of its having been specified as the colour of the dragon, its predecessor.† Much more might we infer the continued presence of *diadems* on this beast's heads; seeing that the fact of Rome's central supremacy, which the diadems on the dragon's heads symbolized with reference to Rome's draconic or Pagan times, was a fact notoriously and equally true also during Rome's marine-bestial or Papal times. And so, too, as regards both heads and horns of the beast from the abyss. Strange indeed would it be if the symbol were there absent from either its heads or horns; seeing that that which the symbol signified was expressly stated by the angel to be a characteristic attached to either. "The seven *heads* are seven mountains, where the woman sitteth: and they are *seven kings*." Again, "the ten *horns* which thou sawest are *ten kings*."—Respecting which ten horns, by the way, the angel's explanatory statement as to their being "ten kings *which have received no kingdom as yet*, but *receive power as kings at one time with the beast*," is another of those striking coincidences with the ten horns' appearance on the dragon and the beast from the sea respectively in the previous vision,—in the dragon undiademed, but diademed as kings when they rose from the flood on the head of the beast from the sea,—which (like that of the *seven* and yet *eight heads* to either beast noted in my former letter‡) might, to an unprejudiced mind, one would have thought, have appeared all but decisive on the question of the complete identity of the beast from the sea and beast from the abyss.—In fine, as regards Mr. H.'s four grand alleged discrepancies, I think I have pretty clearly proved that there is nothing in any one, or all of them put together, to warrant a denial of the two beasts being simply and absolutely the same.

2. Next, as to Mr. H.'s theory of only a "*substantial identity*," in contradistinction to this real and actual identity; and whether or not *it* will suffice to satisfy the recorded facts of the case.

It is, as before hinted by me, exceedingly hard to understand my opponent's idea of *substantial* identity, contradistinguished in this way from *actual* identity. But, as my best possible approximation to it, I may observe that this said substantial identity is represented by him to exist as well between the *dragon and two beasts* as between the two beasts themselves. Says he: "I admit most distinctly in my book, and lay it down in express terms, that the dragon, the beast from the sea, and the beast of the abyss, have [*all three*] a substantial identity,

* See "Red Republic." 116—118; "Quarterly Journal," vi. 132; vii. 263.

† "The Beast from the sea, *as contained in the symbol of the ten-horned dragon*, being simply *red*." ("Quarterly Journal," vi. 132.)

‡ See "Quarterly Journal," vii. 260.

indicating one and the same Roman empire from beginning to end."* And so, too, in the "Red Republic:" where the idea is illustrated by reference to the *caterpillar*, "as still the same insect, under all its different transmutations, from the worm to the chrysalis, and from the chrysalis to the butterfly; though with form and characteristics very different under these different metamorphoses."† Will the coincidence, then, that my first letter noted of association with the miracle-working false prophet, predicated alike of the beast from the abyss and beast from the sea, and which Mr. H. sought to answer by the "substantial identity" theory,‡ hold in regard of the *dragon?* Did that professedly Christian false prophet work the miracles told of in *draconic* Pagan times, before the dragon, or Roman Pagan emperors? Again, I argued from the declared fact of the beast's duration under his last head but one being short, under his last evidently much longer, compared with the historic fact of the long duration of the Popedom (the acknowledged beast from the sea), and the short anticipated duration of the Red Republic, Mr. H.'s beast from the abyss, that his view seemed on that point, too, ill to harmonize with the Apocalyptic description. And again Mr. H. met me with his "substantial identity" theory:—"It is all just as it should be. The beast from the abyss, though of a different *form* indeed, has yet the same *eighth head* as the beast from the sea; and the duration predicable of the latter is also predicable of the former."§ Are the same things predicable, then, of the dragon, too? Have the two beasts the same head as the Pagan dragon? Or is the dragon's duration predicable as their duration?

Of course, the reader may test and confute this curious theory of Mr. Hislop's by as many more references in the way of comparison as he pleases to the *dragon* and *draconic times* of the Roman empire. I shall not trouble him or myself by any more particularizations. But I must not pass on to my next head without begging him to insist on its propounder's pointing out where the beast from the sea, *properly so called*, according to his view, ends; and where the beast from the abyss, *properly so called*, according to his view, begins. In the transition from the draconic state to that of the beast from the sea, all is distinctly and fully told in the Apocalyptic description. The dragon that animated and directed the Roman Pagan Empire against Christianity is first cast down from his high elevation and throne; then (though not till after exciting, although thus fallen, certain persecutions against the faithful Church, which result in its flying into the wilderness) makes over his throne and power to the beast from the sea, for the purpose of carrying out his design of war against the "remnant of the woman's seed that keep the commandments of God and *witness of Jesus:*" himself, as the master Spirit, effectively, though now covertly, watching in the back-ground, to plan, direct, and help. Then comes in Apoc. xiii. the description of the rise of the beast from the sea, and of the dragon's delegation of his former throne and power to him; also of the rise too, and close connexion with him, of the two-horned lamb-like beast or false prophet. Whence we trace the beast from the sea onward, without any sign or hint whatsoever of change of form, or metamorphosis, such as Mr. H. talks of, even to the sixth vial: under which vial we read of "three spirits like frogs, out of the mouth of the *dragon*, and mouth of the *beast*, and mouth of the *false prophet*, gathering together the kings of the earth to the war of the great day of God Almighty;" the account of which war is given in Apoc. xix. And, as its result, we read that the *beast* was taken, and with him "*the false prophet* which wrought the miracles before him," and cast into a lake of fire: and that the *dragon* too was taken, and shut up in the pit of the abyss for 1,000 years. Surely it is the *selfsame beast and false prophet* that gathered the kings to the battle of Armageddon,—as absolutely the same as the *dragon* is the same,—who are in that battle

* "Quarterly Journal," vi. 133.—"The beast from the sea *ceases to exist*, yet still *continues to be!*" Mr. H.'s theory is indeed, as he seems to wish it to be, "a *mystery*."

† "Red Republic," 107.

‡ See "Quarterly Journal," v. 582; vi. 132, 133.

§ See "Quarterly Journal," v. 583; vi. 133. The words in inverted commas are, of course, *my* words, giving the substance of Mr. H.'s reply.

Digitized by Google

thus taken, and thus dealt with :—I mean *really*, *absolutely*, *entirely* the same. There intervenes indeed, (as if in order to prepare men for understanding the double catastrophe of both the beast, and the beast's great city Babylon,) that famous description to which we have so often referred of the woman-ridden beast, called here, as in Apoc. xi. 7, the beast from the abyss. But in it there is not an intimation of its being any *new* beast *rising* up from an opened pit of the abyss, like the pit at the Fifth Trumpet's opening, and to which the beast from the sea made over his throne and power, like as did the dragon to the beast from the sea: nor any symbolization of the "disappearance," or "extinction," or "destruction"* of the beast from the sea, or of any sloughing of its skin, or changing of its form; nor any hint thereof, or of anything like it, in order to this old beast's becoming thenceforward in some new form the beast from the abyss. Nay, the very words of the angel, "The beast which thou hast seen he is the eighth king," and symbolized, as he intimates, by the beast's eighth head,† while proving first that there is but *one* beast, one *wholly* and *only*, connected with that headship, does also prove that it must be that same beast which rose up out of the sea, as seen in the vision of Apoc. xiii. with marks of the previous seventh head having been wounded to death, and the deadly wound healed by a new, or eighth head, out of the cicatrice of the old one :—‡ that which *was* as the Pagan dragon, and *is not* any more in *that* form, but *is* under the new form of the Roman Popedom; and which, as before observed by me,§ was most unquestionably (if Christ's own language be our guide) entitled thenceforward to the designation of a beast from the abyss of hell, as being Satan's creature, delegate, substitute; indeed, as Mr. Cecil calls Popery, the master-piece of Satan.

3. And now, once more, as to that most notable act predicated in Apoc. xi. *of the beast from the abyss*, viz., *the slaying of Christ's two witnesses.*

It must be a matter of astonishment, I think, to any well-informed reader to find Mr. Hislop at the beginning of his book disclaiming the idea of considering "the structure of the [Apocalyptic] Book, and the order and succession of the different visions," || as a point at all necessary to a satisfactory explanation of the vision of the Witnesses' Death and Resurrection: especially if recollecting

* "By that time [viz., of the judgment of the great harlot] the beast from the sea has *disappeared.*" So the "Red Republic," p. 113.—"The beast from the sea is *destroyed;* but only that it may be remodelled in another form by agency from hell." So the "Quarterly Journal," vi. 133.—"The eighth head, together with the beast from the sea to which it belongs, undergoes such a transformation as leads the world to look upon it as *extinct.*" "The beast from the abyss is the beast *in its resurrection state.*" "Quarterly Journal," vii. 263, 264. When speaking of the "disappearance" of the beast from the sea, had Mr. H. the old Roman myth of Romulus' mysterious unwitnessed disappearance in his mind?

† Mr. Hislop entirely agrees with me in this view of the double symbolic meaning of the beast's heads:—a view which seems to me most palpably implied in the angel's description; and which has been recognised as such by expositors of every school,—Patristic, Papal, Protestant; and, among Protestants, alike by Præterist, Historical, and Futurist. Mr. Barker, however, has tried to escape from it; and suggested that the statement about the seven *kings* has no reference to the beast's seven heads as symbolizing them. So that in the middle of his explanation of the beast's heads and horns the angel jumps away, according to this view, from the symbol, to a quite detached unsymbolized matter of fact. This, of itself, is hard enough to credit. But let me further ask how, on this view of the beast's seven heads signifying simply the seven hills of Rome, Mr. B. will account for the one of them being wounded to death by a sword? Was it the Viminal hill, or Cœlian, or Esquiline, or which?

‡ Here again Mr. H. agrees with me about the eighth head rising out of the cicatrice of a previous head wounded to death; and does not absolutely object to my view of this being the seventh, which is surely the most natural view. Only he would prefer its being the sixth: to suit his suggested theory of the seventh figuring the Roman Popes from A.D. 606 to 750, with spiritual not temporal power; the eighth head, the Popes with both. He does not seem to have reflected, that in that case the seventh head could scarcely have appeared on the Pagan dragon: and, moreover, that if Popes *without temporal power* constituted a separate head to the Beast, then the final change back again from the Pope's *joint temporal and spiritual* to a *simply spiritual* power, which he lays down as the state of things under his beast from the abyss, must involve also *a change of headship;* whether Mr. H. prefer to call it a change to the old seventh or to a new ninth head. In either case it would be not the eighth head, as the angel declares, that goes into perdition; but the seventh or the ninth.

§ See "Quarterly Journal," vii. 260.

|| "Red Republic," p. 10.

Digitized by Google

that that very consideration has been one of the most powerful and influential with those expositors whom Mr. H. proposes to refute, in leading them to their view of the prophecy. His reference to the prophecy in Isa. liii.,* as one which may be considered and judged of by itself, irrespective of its place in Isaiah's book, is not calculated to diminish the reader's astonishment; since Isaiah's book is made up of detached prophecies, without any pretension to structural order and succession; while, on the other hand, the Apocalypse, with its three septenaries of seals, trumpets, and vials, has order the most remarkable stamped upon its whole structure. Of course, in spite of this his introductory announcement, Mr. H., while shirking the direct straightforward investigation of the matter, finds himself absolutely constrained as he goes on to mix up indirect intimations and notices on the point. And I must beg the reader carefully to trace out these hints and notices, in order the better to judge whether his theory will bear inquiry. It is to be borne in mind that the beast from the abyss is said to make war on the two witnesses, and their death, resurrection, and ascent to take place, with an earthquake and fall of a tenth of "the city the great one" accompanying, and the giving glory to God by the λοιποι or remnant, all *under the sixth or second-woe trumpet*:—that *after all this* that trumpet-woe ends; as it is said, "The second woe is past; behold, the third woe cometh quickly;" and then, though not till after the short interval indicated, the seventh or third woe-trumpet sounds, bringing of course woe with it; but, as its final issue, the sovereignty of the world becoming God's and his Christ's for ever. As this is the last woe, it must naturally be supposed to include the last plagues: and as the last plagues are said to be poured out in the seven vials, it is natural to suppose that the seventh trumpet-woe is developed in them, just as the seventh seal in the seven trumpets. Supposing which to be the case, either the seventh trumpet's sounding, and all the seven vials, are yet future; or else the witnesses' death, resurrection, and ascension must have already taken place. Yet, it is all but plain that Mr. H. looks on the seventh and last vial as alone yet future;† and that, in common with the great mass of English prophetic expositors, he deems the sixth vial, with its drying up of the waters of the Euphrates, to have been for some time in progress. At any rate, his false position is necessarily this:—He makes the latter half of the sixth trumpet,—that sixth trumpet under which the beast from the abyss not only appears, but makes war with the witnesses, and carries it out even until their death and all its consequences,—to overlap and include, at the very least, all the earlier part of the seventh vial; the first outpouring of which vial *is but introductory to the rise and first appearance of his beast from the abyss*. A view this which I do not wonder at Mr. H. shrinking from making directly and openly:—especially since, besides what I have just stated, there follows the consequence of that unparalleled earthquake of the seventh vial, in which the great city was divided into *three* parts, *preceding* the lesser earthquake of the sixth trumpet, in which only a *tenth* of the city fell; and all the incongruities and improbabilities, if not impossibilities, attendant thereon.

Again, since Mr. H. rejects and reprobates my explanation of the όταν τελεσωσι την μαρτυριαν αυτων, as meaning, "When they shall have *perfected* or *made complete* in its several parts their testimony," and insists on the usual translation, "When they shall have *finished* their testimony," he is of course obliged to take into consideration the time when that testimony was to finish, and so the chronological epoch of their death, as indicated in the Apocalyptic Book. Which book makes the witnessing to begin, he admits, *with the marine beast's rise and reign, i.e.*, A.D. 606, and so to end 1260 years after, A.D. 1866. But at that self-same time the marine, or Papal beast's reign, is to end also. So that it turns out, on this view, that it is only when his power has ended that the beast from the sea is to make his grand war against Christ's witnesses, and to kill them. I say the *beast from the sea*, or Papal power; for I am persuaded that my argu-

* "Red Republic," ibid.
† See ibid, p. 69.

ment for the *perfect identity* of the *beast from the sea* and *beast from the abyss* is what never will or can be answered. But, indeed, were they distinct and separate beasts, Mr. H.'s position would be made rather worse than better by it. For in that case, the beast from the sea, though raised up and endued with power by the dragon for the very purpose of making war with, and destroying Christ's remnant of witnesses,* would yet leave the thing unaccomplished,† and pass it on to be done by another beast.

I have thus on two very obvious points, arising out of the Apocalyptic structure and order of the visions, shown the exceedingly strong *primâ facie* objections against Mr. Hislop's theory. And indeed I suspect that if convinced that my argument for the *entire identity* of the two Beasts is unanswerable, Mr. H. will himself be inclined to admit that the whole theory of his "Red Republic" must be given up.—I think it needless now to follow him into his criticisms on *my own solution*. I have already detained the readers of the "Quarterly Journal" much too long; yet not longer than the exceeding importance of the subject required. For if I have succeeded in making the case as clear as I venture to hope that I have, then the result will be not merely a conviction against Mr. Hislop's theory, but a conviction also that in the Apocalyptic prophecy there is not a crevice or a chink into which interpreters of the historical school can by any possibility introduce a personal infidel Antichrist in lieu of the Papal Antichrist; an idea by which the anti-Papal protest, in the Church of England at least, has been so weakened. At another and more fitting time I shall be ready to meet Mr. H. if it be wished, point after point, in all his criticisms and objections on my own particular explanation. I have found fresh evidence in proof of it as I have been carefully revising my book for the new and fourth edition, now very soon to be published; and must beg to declare myself more and more convinced that the view is a true one.

I had intended making some remarks, Rev. and dear Sir, in reply to certain editorial observations of your own in the Fifth Number of the Journal; but time and space forbid it. Let me only say, with regard to myself, that I think you will now see that it was not without reason that I complained of "W. W.'s" criticism, as well as of certain statements in Mr. Hislop's book, as not only unfair, but misleading. As regards yourself, let me assure you of the sentiments of esteem and regard that I entertain towards you; and, assuredly also (as I have indeed strongly expressed at the close of my "Reply to Dr. Candlish") towards the ministers and members of the Scotch Free Church very generally, the name of which Church came up in the course of those observations. I should grieve were there to exist with any one of them the idea of my entertaining any other sentiments. Nor, I am sure, will it be deemed even by its ministers and members as any ground of offence, if I lament that there should have been a disruption of men so much to be valued from their brother Protestants; and thus a division of heart and action between those whose whole united action will be more than needed in the coming conflict. For I do indeed agree with Mr. Hislop that that conflict lours darkly in the coming future: though not, as he would have it, from any rise of a new beast from the abyss; but from the three spirits of *infidelity*, *popery*, and *priestcraft*, that seem already to have gone forth with fearful power, from out of the mouth of the dragon, and mouth of the beast, and mouth of the false prophet, to gather the powers of the world to the war of the great day of God Almighty.

I am, Rev. and dear Sir, yours very faithfully,

E. B. Elliott.

* See Apoc. xii. 17, xiii. 2.

† How incorrect such an idea about *the beast from the sea* appears from Apoc. xiii. 7: "And it was given unto *him* to *make war with the saints*, and to *overcome* them."

Digitized by Google

THE HOME SICKNESS.

"Having a desire to depart and to be with Christ."—Phil. i. 23.

I.

And whence this weariness,
  This gathering cloud of gloom?
Whence this dull weight of loneliness?—
  These greedy cravings for the tomb?
These greedier cravings for the hopes that lie
Beyond the tomb, beyond the things that die,—
Beyond the smiles and joys that come and go,
Fevering the spirit with their fitful flow,—
Beyond the circle where the shadows fall,—
Within the region where my God is all?

II.

It is not that I fear
  To breast the storm or wrestle with the wave,
  To swim the torrent or the blast to brave,
  To toil or suffer in this day of strife
  As *He* may will who gave this struggling life,—
But I am homesick!

III.

It is not that the cross
  Is heavier than this drooping frame can bear,
  Or that I find no kindred heart to share
  The burden, which, in these last days of ill,
  Seems to press heavier, sharper, sorer still,—
But I am homesick!

IV.

It is not that the snare
  Is laid around for my unwary feet,
  And that a thousand wily tempters greet
  My slippery steps and lead me far astray
  From the safe guidance of the narrow way,—
But I am homesick!

V.

It is not that the path
  Is rough and perilous, beset with foes,
  From the first step down to its weary close,
  Strewn with the flint, the briar, and the thorn,
  That wound my limbs and leave my raiment torn,—
But I am homesick!

Digitized by Google

VI.

It is not that the sky
    Is darkly sad, and the unloving air
    Chills me to fainting; and the clouds that there
    Hang over me seem signal-clouds unfurled,
    Portending wrath to an unready world,—
But I am homesick!

VII.

It is not that this earth
    Has grown less bright and fair,—that these grey hills,—
    These ever-lapsing, ever-lulling rills,—
    And these breeze-haunted woods,—that ocean clear,
    Have now become less beautiful,—less dear,—
But I am homesick!

VIII.

Let me, then, weary be!
  I shrink not,—murmur not;
In all this homelessness I see
  The Church's pilgrim-lot:
Her lot until her absent Lord shall come,
And the long homeless here, shall find a home.

IX.

Then no more weariness!
  No gathering cloud of gloom;
Then no dull weight of loneliness,
  No greedy cravings for the tomb:
For death shall then be swallowed up of life,
And the glad victory shall end the strife!

NOTICE.

Several Reviews have, from press of matter, been unavoidably postponed.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

Macintosh, Printer, Great New-street, London.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER, 1850.

Art. I.—THE REIGN OF PEACE AND JUSTICE.

It is to a REIGN OF PEACE AND JUSTICE that man looks forward as if by instinct; and it is for the hastening of this that the cries and groans of the race are going up continually. That the present condition of things in the earth is not what ought to be, and that it cannot last, are two principles rooted deeply in the human soul.

Not that this feeling of dissatisfaction with the present and anticipation of a more healthful and genial future has had its origin in some noble enlargement of spirit, some generous growth of principle, by which men's sympathies have spread themselves over this sorrowful earth, and embraced its broken-hearted millions in brotherhood and love. Not that man has become unselfish, and that his aspirations have taken hue from this unselfishness of nature. Not that he has at length come to take God's estimate of the world as it is, or acquiesce in God's purpose concerning the world as it is yet to be. It is not to such sources that man's anticipations of a bright future are to be traced.

There is much of what is deeply and truly *selfish* in these anticipations.

Man feels uneasy in his present position. The pain experienced tells him that there is dislocation somewhere. Turn which way he will, he cannot relieve himself. Momentary cessation of anguish he may obtain by these efforts at change; but the pain returns, only to be transiently abated by some new change of posture. It is this uneasiness that makes man dissatisfied with the present. It is not the sin that

Digitized by Google

pervades it; it is not the wrong that is perpetrated; it is not the general injustice that overshadows it;—these are not the real causes of dissatisfaction. There is a *personal* quarrel in the case. It is some personal evil that is experienced. This quickens his indignant philanthropy in its schemes for redress and reformation, and gives direction to his philosophy in its magnificent ordering of the future. He is dissatisfied with the world because it has not made *him* happy or great, and he would fain conjure up a world in which *he* would be both.

It is this uneasiness, this feeling of dislocation in the body politic, that has given rise to the various reforms or endeavours after reform which our day has witnessed. These have, within the last twenty or thirty years, become much more frequent, both because the inward malady is nearing its crisis, and because men have become more impatient under the pain of it. All the rocking to and fro of thrones, the revolutions of Government, the savage shout of despotism, or the wild howl of democracy;—all the recent European changes, are but indications of this deep-seated pain endeavouring to alleviate itself by alteration of posture or by clutching at each object within reach.

Sad and hopeless effort! Poor alleviation! As transient as it is vain! Like his in the olden time who said,—

> "Such cure as sick men find in changing beds
> I found in change of air. The fancy flattered
> My hopes with ease, as theirs do, but the grief
> Is still the same."

The seat of the disease is not so much as guessed at. The true remedy is not so much as named!

Looked at in this aspect, these political convulsions have something in them to awaken our most solemn commiseration. Considered by themselves, they exhibit much that is likely to call forth anger and reprobation, at the selfishness, the ferocity, the wild revenge which bursts forth throughout. But viewed as the efforts of a pained body to find relief from suffering by change of posture, they cannot fail to excite our pity, even when we feel most disposed to condemn them. There is too much of deep anguish at the root, to allow us to visit them with unmixed indignation. We refer not to political wrongs and grievances as the causes of this anguish; with these we have nought to do; but we refer to the moral sores, the spiritual maladies which have made the whole head sick and the whole heart faint, yet of which the pining victims are totally unconscious. These, though unfelt and

Digitized by Google

unrecognised, are the true causes of this sad restlessness and these wild paroxysms; and knowing that such is the case, knowing also how vain must be the endeavours to cast off suffering, or find lasting ease, so long as the real disease remains undiscovered and unhealed, we cannot help giving utterance to the true sorrow that we feel for the condition of the men,—a sorrow increased, not diminished, by the blind random efforts to shake off the pain that is clinging to them like the poisoned garment of Hercules.

It is then, we fear, this consciousness of pain or disorder that is the origin of many of the elaborate theories of modern times. It is argued, that as things are wrong, so, some time or other, they must be set right; that as there is suffering now, so there must, sooner or later, be relief from suffering; that as there is unrighteousness now, so, ere long, there must be righteousness brought in to remedy the thickening evils of the earth. It seems to be concluded that our race deserves better treatment than it has hitherto received, and that right possesses such an inherent buoyancy as is certain to bear it up above the long dominion of wrong. It is assumed that it would be unjust to abandon this earth to injustice and disorder; and it is argued that there are many indications, in the present state of the world, of an inherent energy (a *vis medicatrix*) quite sufficient to throw off the disease and to bring about, according to certain natural laws, a perfect state of things.

Now as to this self-rectifying energy, we may admit that there are many phenomena, both physical and moral, which indicate a tendency upwards. But this is the utmost we can admit. The natural *vitality* of things has not yet been quenched, but its range is now so limited, and its energy so checked and neutralized, that no high, no abiding result is perceptible. Sin, with its accompanying curse of death, has so borne down and overpowered the springs of health and life, that their elasticity is gone. They have no power left to bear up against the pressure which has so long crushed them. And then that pressure is accumulating. Whilst they have been enfeebled, the weight upon them has been increasing; so that though at intervals they may occasionally give token of something like elasticity, yet these intervals are becoming rarer and the elastic power is diminishing.

But even granting that this self-regenerating energy were as vigorous as formerly, and that it has not more to do battle with now than heretofore, there is another and more serious

Digitized by Google

question behind. Sin, as a moral disease or poison, may not have so fearfully deteriorated the race, but how shall we dispose of its *guilt?* How is the righteous reckoning for this to be dealt with? If God looked upon sin as a trifle, or if he regarded it simply in the character of a disease, to be gradually expelled from the tainted constitution, and so pass away without further mark or notice, the above difficulty might be surmounted. But if sin be an infinite evil, the difficulty is one which philosophy cannot surmount with all her wisdom. And if there be more than the eradication of a certain amount of moral virus,—if there be *guilt* upon which a judge must solemnly adjudicate,—if there have been an accumulation of guilt for ages, on which a judicial sentence must pass, and on which judicial vengeance must be executed,—this boasted process of self-rectification becomes a mockery.

Why? For it has been arrested by something far stronger than itself. A stern law of righteousness,—the law of the universe, a law of which "one jot or tittle" shall not pass away,—steps in and says, "The soul that sinneth it shall die!" And what can the utmost amount or intensity of vital self-regenerating power do in opposition to this?

Philosophy is at fault. It cannot extricate itself. All its plans of the bright future, its magnificent sketches of a reign of justice, are nothing better than fancy or fable. This mountain-barrier of 6,000 years' guilt stands unremoved. Dissolve this, and then talk of progression,—but not till then. Provide even for the gradual extinction of this, and the theory of a self-regenerating world will not halt so grievously. But with this rising before us, such a theory cannot for an hour be maintained. Before there can be a reign of righteousness upon earth there must be a vindication of God's righteous government; there must be a public judicial demonstration of God's unchanged purpose to carry out to the uttermost that law which has all along proclaimed: "Cursed is every one that continueth not in all things written in the book of the law to do them."

Hence the absolute necessity for a judgment before the millennium. A reign of peace upon the earth, without a previous judgment in one form or other, would be a nullification of all God's principles of holy government—an over-leaping of the righteous barrier—a making light of the infinite *guilt* of sin. So that a public, solemn, visible, judicial process at the commencement of the millennial reign, instead of being an incongruity, is just what we might have

Digitized by Google

expected, reasoning from the great principles of Scripture. And just at the very place where, arguing generally from the Word of God, we expected to find a judgment, we do actually find it set down in the special predictions regarding it. Into these we do not now enter. But we cannot help here adverting to the fact, that when the judgment and the reign are spoken of together, the former is uniformly made to precede the latter. The Book of Psalms is full of instances of this kind. There are comparatively few Psalms in which both of these are not introduced, and the priority is always assigned to the judgment as a matter so absolutely fixed, and at the same time so reasonable and natural, that to reverse this order would be to subvert every principle of righteous rule. "The righteous Lord loveth righteousness," and therefore he must first as Judge pronounce open sentence against the ungodly, and execute upon them the fierceness of his wrath before he can introduce the reign of righteousness and peace.

Such is God's order of things in this world, and such the principles on which that order is founded. Let us beware of a philosophy that would reverse that order, or set aside the principles on which it rests. This world stands before God as a *guilty* world—a world that has been "treasuring up wrath against the day of wrath and revelation of the righteous judgment of God," and no theory which does not take that guilt into account, which does not face the question of its judicial removal before peace can be restored to earth, ought to be listened to for a moment, far less lauded as noble, or imbibed as true.

If that reign of peace be not preceded by this process of judgment on the world's past guilt, it has no security for its continuance. Its foundations must be laid in righteousness. It must take for granted the full amount of the world's previous guilt. It must have witnessed the removal of that guilt by a judicial sentence, else what are the prospects of peace being continued for a day? If it be reared upon smouldering ashes, the flame may burst up in a moment and lay it waste. It is not to be viewed merely as a reign of peace or righteousness, without reference to the previous history of the region where it is set up, and the race of which its subjects are composed. These must be taken into consideration. It cannot be overlooked that there has been a previous reign of unrighteousness, the long-accumulating guilt of which must be fully met and removed.

Besides, let it never be forgotten that for such a reign at

Digitized by Google

all we have no assurance save from God himself. The race does not deserve it at his hands. And it may be questioned whether, without revelation, such a thought or theory would ever have been conceived by man. The speculations of philosophy, either ancient or modern, are no proof of the contrary; for these are, after all, but the echo of revelation, however unacknowledged. Man, in anticipating the future, could picture to himself no such kindly hopes for his race or his earth. It was a dark future that hung over him, even as over the angels that sinned. Nor could even the assurance of personal forgiveness through the blood of the Sinbearer give him hope as to this; for while this pacified his conscience, and introduced him into personal reconciliation with God, it said nothing respecting his race. For aught that he knew, this earth might be a wilderness, or a fiery hell for ever; where devil and damned spirit, flung upon each other like the vulture and the wolf, might rage against his fellow, or gnash their teeth in anguish for ever. How could man speak of hope to the earth that he had ruined? Or how could he predict the cancelling of the curse, or the sheathing of the thunder, or the recall of death, or the eradication of sin, or the banishment of Satan, or a reign of peace, or a new Paradise, instead of that which he had blighted? He could not. Only God could do this. And in doing it, he must show man distinctly the way in which it was to be done, so as to prevent the speculations of his vain philosophy.

God has done all this. He has spoken out concerning this reign of peace; but he has spoken as fully out respecting the way in which it is to be introduced. It is to be introduced by "terrible things in righteousness." God must first exhaust his whole quiver, in overwhelming judgment upon the earth and its inhabitants. The coming kingdom is to be no lame reconstruction of previous kingdoms, no patchwork of ancient empires. This was Satan's way, when he built up imperial Rome; gathering together the fragments of a hundred empires, and constructing with them an empire mightier and more imposing than all. But God's way is like himself. He is first to turn everything upside down; to subvert and crumble down all that earth contains of grand and stable, and make its kingdoms like the chaff of the summer threshing-floor; and then in his own way, and with his own materials, to build up his own kingdom,—"a kingdom that cannot be moved," a kingdom of abiding justice and unending peace.

It is worse than vain to philosophize upon this subject,

Digitized by Google

without direct and minute reference to the prophetic word. Men seem to think, that having assured themselves from Scripture, that there is to be a reign of peace, they are at liberty to speculate in their own way as to its nature, and as to its mode of introduction. But God has settled all these, just as explicitly as he has settled the fact of there being such a kingdom at all. Are we then to depart from his plan, and prefer our own chart to his? Is any theory, however apparently philosophical, to be adopted, which overlooks either the leading features of God's plan, or any of its minuter details? "Let God be true, and every man a liar." Let us rest satisfied with God's order, and God's details,—scrupulously weighing every theory in God's balances, and casting it aside wherever it is found wanting; for "vain man would be wise, though he be born like a wild ass's colt."

There is yet another barrier in the way of such philosophical speculations, viz., the existence and power of Satan. What is to be done with him? How is he to be cast out? And how can there be a reign of peace till this be done? This is a point respecting which philosophy says nothing,—a point which it dislikes exceedingly to enter on. For then it is brought directly into contact with God and his purposes. Philosophy may provide for the gradual extinction of evil, the gradual regeneration of the world by the hypothesis of an innate vitality, but how is it to get rid of Satan, "the god of this world," "the prince of the power of the air?" In the Divine plan, this hinderance is recognised and provided for. At the commencement of the reign of peace, Satan is to be bound and cast into the bottomless pit. Just as truly as now he personally roams the earth, with his hosts of darkness working evil, so truly is he to be restrained and fettered, that his power for evil may no longer be exercised, and thus one main element in the reign of unrighteousness be removed. To one who owns the revelation of God, the question of Satanic agency is one of far greater moment, in its bearings on the future age of peace, than is generally supposed. If Satan be the bold, mighty, successful antagonist of good, that he is represented to be,—if he be really the great and potent adversary of God and of his Church which Scripture declares him to be, there must be some very decided place given to the way and time of his removal, in any theory of the future, which can pretend to be harmonious with God's. The system that overlooks this, or that provides inadequately for the removal of the evil, can have no pretensions to be scripturally correct, whatever may be its philosophical beauty and symmetry.

Digitized by Google

Then there comes in the present condition of the material earth as another element for consideration. What is to be done with the curse? Is it a mere figure? Are man's own efforts sufficient to overcome it? Or are *moral* means adequate to extinguish this *physical* evil? Or will it be maintained that a reign of peace and justice can go on excellently in the midst of a groaning creation, and upon the surface of an untamed barren earth?

Lastly, where is the king who is to administer the government of this righteous kingdom? Is he to be invisible when all else is visible? Or is there no need for a monarch? Is it to be so entirely a reign of *principles*, that the presence of a king would only be a disfigurement and encumbrance? Admitting that this may not be so urgent a question as some of the preceding, still it is one requiring solution, were it only to complete the theory, and leave none of its details unadjusted, as well as none of its difficulties unsolved.

In entering on the consideration of such a subject as the expected reign of peace and righteousness, it is impossible to avoid coming into contact with such questions as the preceding. We cannot evade them. They must be disposed of. No one with his Bible before him can fail to see that they are points naturally suggesting themselves: and, in looking into them, it must be admitted that they are not subordinate questions, but weighty and vital. The tendency of theological theorists of the present day is to overlook these in their visions of the future; nay, among some, there seems to be a strong feeling that such topics are, if not puerile, at least purely speculative. Nor is it quite uncommon to hear that system of prophetic truth which specially embraces these pronounced unscientific and unphilosophical. But a simple reader of his Bible, desiring to learn the mind of God, and to be taught by God himself, will not feel discouraged in making such questions the subjects of his search. The profit and the delight arising from discovering the purpose of God in any of its details, will be found ample compensation for the time bestowed.

The manner in which many of our age are *philosophizing* theology, and casting an air of mystery, if not of uncertainty, over many of the simplicities of Revelation, is no happy omen, and ought to be a warning.* The literalities of resur-

* It is thus that a recent American author writes:—"The second coming of Christ, with its associate events, the end of the world, the resurrection of the dead, and the general judgment, *must already have taken place*, and all expectation of these events as still future, are forbidden by the Scriptures." See the 'Second Advent,' &c., by *Alpheus Crosby*, quoted in an

Digitized by Google

rection are explained away; the promise of Satan's binding is made void; the hope of the glorious advent is marred and hidden; and it becomes those who would hold fast the truth of God to beware of any departure from the simplicities of his word. Our ideas of a coming reign of peace and righteousness must either be taken wholly from what God has made known concerning it, or else they ought to be confessed to be mere speculations of man's intellect, or the fables of his fancy.

Art. II.—FAVOURITISM IN THE STUDY OF SCRIPTURE.

It is, we fear, an opinion too common, even among Christians, that there are certain parts of the Word of God the study of which is by no means profitable, and the perusal of which might very safely be omitted, as occupying the time and thought which might be better expended upon other portions, which are considered more edifying. In private and in family reading, many portions are, by some, regularly passed over, and a selection made of such books or such chapters as may be judged profitable, to the exclusion of others which are set down as altogether barren. One man, for instance, sets aside the Book of Leviticus, as full of rites and ceremonies too tedious and minute to be investigated, perverting in his defence a quotation from an apostle in which he speaks of them as beggarly elements, and forgetting that it was from this despised ritual that the Jews learned all they once knew of Christ, and that it was of this very service that David said, " O, how I love thy law; it is my meditation all the day." Others would dispense with the Book of

excellent little prophetical work, entitled "The Kingdom of God," by Charles K. Imbrie, of Rahway, New Jersey.

Mr. Imbrie quotes also from a sermon of Dr. Magie, of Elizabeth Town, to the following effect:—"The ministration of the Spirit is better for us than the carnal presence of Christ." (As if Christ's presence could be *carnal!*) "The only throne which the Redeemer is ever to set up on earth is a throne in the heart. . . We have already a gift which is far more valuable than the personal presence of the Saviour could possibly be. . . . Living, as we do, in the midst of the Spirit's reign, *what can we wish or wait for more?*" We question whether anything more unscriptural or more dangerous than the above statements, ever came from the Neologian pulpit, or chair, or press. Yet such statements and theories pass under the name of spiritual or philosophical!

Digitized by Google

Esther, because the name of God does not occur in it, forgetting that though the name of God be seen in it nowhere, the finger of God is visible everywhere.

Others would overlook the Proverbs, because they do not find Christ there, never suspecting that if they do not discover him it is not because he is not there, but because they seeing see not the wondrous things of that wondrous book, and that though his name may not be there, his spirit is there, and faith can find him in every duty there inculcated, in every maxim of wisdom there given forth.

Others would exclude all unfulfilled prophecy, and religiously pass over the dark visions of Ezekiel, and the mysterious revelations of St. John, forgetful that one of the very books which they thus deliberately neglect is the only one in all Scripture which begins and ends with a blessing upon him who reads it. We mean the Book of the Revelation, where we read, "Blessed is he who readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."

Now upon this method of selection and exclusion, this system of what we would call Scripture favouritism, let us advert to a few considerations. Is it not, we would ask, a system based upon irreverence for the inspired Record—we would almost say, profane disregard to inspired authority?

Without doubt or question *it is*. It constitutes us judges of the Word of God. It does not set us down as devout and humble listeners to *every* word which proceedeth out of the mouth of God, but it sets us up as examinators of Scripture, and calls upon us to exercise our reason in pronouncing upon the value of its different parts. If we are to regard all Scripture as the Word of God, who is the man that shall presume to speak lightly of, or overlook, its least jot or tittle? Jehovah thought it worthy to be uttered, his Spirit thought it worthy to be written, and will any man say it was uttered, it was written, in vain? The man who has aught of reverence for inspired truth will condemn a sentiment so profane. He will not presume to sit in judgment upon the oracles of God, nor to lay an interdict upon the perusal of any part of them. He will not presume to say, such and such a portion is unprofitable, and may safely be omitted; he will say, "All that is contained within this volume *must* be profitable. It must be so, because it is there; it must be so, though I may not be able to enter into its spirit nor to appreciate its value; and therefore I will not make my own deadness and insensibility, my own unprofitable reading, a test of its value; I

Digitized by Google

will make the *fact* of its being contained in the oracles of God a sufficient reason to me for believing that it must be valuable, that it must be "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." The soul that has learned to submit itself entirely to God, to give itself up implicitly to the Spirit's teaching, without asking one question or starting one doubt, will easily be able to sympathize with these remarks. He believes that "every word of God is pure," and he cleaves to it as such; he would not for worlds part with a single verse, and he would as soon think of putting forth his hand to blot out a star from the firmament, as he would of attempting to exclude or overlook a single page, a single sentence of his Bible.

Again, we remark, that as such a method of exclusive reading argues great irreverence for Scripture, it also displays great ignorance of self, and great arrogance in pretending to know all the ends for which such and such Scriptures were written. Would the sick man say to the physician, I cannot see the use of such and such a medicine, I will dispense with it; my case is not one in which it can be of any service; but if you will give me some others more to my fancy, I will cheerfully receive them? No, he would give his physician credit for knowing more about his case and the proper method of treating it, than to address him thus. And if we apply the illustration to our spiritual maladies, we may readily see how exactly it fits, and how it shows us the folly and stupidity of venturing to pass a sentence of exclusion or neglect upon any portion of that Word which God has dealt out for the healing of our souls. Who is likely to profit most in the study of God's Word,—the man who sets himself to its perusal believing that he knows exactly what will suit his case and what will not—what to receive and what to pass by,—or the man who, believing that he is as ignorant as he is diseased, sits patiently and humbly down to the careful study of the whole Scripture, believing not only that he will find some part to suit him, but that in all its parts he will find health and cure, and that in every single portion he is sure to obtain something which no other portion could have ministered, and which he could not have wanted without grievous injury to his soul? Who, we say, is likelier to be savingly profited, the man who sets out with this system of exclusion and favouritism—who will read nothing but his favourite chapters and his favourite books,—or the man who casts himself abroad upon the entire book of God, giving reverent welcome to its every word, reckoning nothing unworthy

Digitized by Google

of his most studious meditation which God thought it needful to dictate to holy men for the profit of his creatures? The latter, beyond all question. And, without hesitation, we would say that the former stands on slippery ground—ground which he ought not one moment longer to occupy if he values the prosperity of his soul. The man who regularly and systematically omits one book, that he may gratify his relish for another, ought really to suspect that his relish for that other is a false and vicious taste,—the man who undervalues one part of Scripture has surely no proper sense of the value of any of it. What should we have said of the priest or Levite who, when called to the exercise of his sacred vocation, and to the performance of the various ceremonies which the old dispensation enjoined, should begin to set up his own ideas of the use of some of these ceremonies against the plain command of Jehovah, and omit this rite and that other observance, as trifling and minute, and care only for those which took his fancy? You would at once pronounce him unfaithful and profane; you would speak of him as a man presuming to set up his judgment against God, and you would say that his fancy for one rite was probably as unreasonable as his neglect of the other; and that since he did not choose to obey God faithfully in all, God would not give him a blessing in any. Even such is the case with those who deal with Scripture in the way we have referred to. Can they look for that full rich blessing upon their partial, exclusive reading which the patient, simple-hearted soul may expect who reads it in the faith that it *must be* profitable because it is Scripture; and that if, presuming to reason upon the matter, he were to select those parts alone of which he could discern the use, in all likelihood the very passages he would omit would be the very passages which he really needed most, and which God would have blessed most to him had he honoured him so far as to trust him for the profitableness of his own Word.

We do not mean to say that all Christians unite in overlooking those portions of Scripture to which we have already adverted, nor that the neglect we have been blaming always amounts to their entire exclusion. We allow that there is no unanimous or systematic rejection of those parts we have named; but while we admit this much with regard to these portions, we must notice another omission which seems to be unanimously adopted: we mean the omission of those catalogues of names with which Scripture abounds. All seem to have set it down as quite fixed and certain that such a

Digitized by Google

roll of names must be unprofitable reading, and therefore to be neglected. The great mass of Scripture names which were once familiar as household words have consequently become utterly strange in our ears. These names, both by the sacred associations connected with them, and by the sacred meaning which all of them conveyed, brought home to the heart of every one familiar with Scripture many a solemn recollection, many a holy lesson, many a precious truth. But now these have fallen away from our notice, and when occasionally brought before us they have become strange, they have lost their pleasant relish, their sacred associations, and are heard by us without interest or attention as barren and unmeaning names. Yet to one accustomed to reverence every word dropped from the lips of God, they are neither barren nor uninteresting, but pleasant to remember, and sweet to repeat and dwell upon. They are like the names and epitaphs of the Old Testament worthies, each telling its own story, calling up its own recollections, and engraving upon the thoughtful spirit its own imperishable lesson of heavenly truth. Take, for instance, that passage in Gen. xlix. 29, where Jacob is speaking of his burying-place. They are the last words of this aged patriarch, and yet they consist of nothing but an enumeration of names: "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." There is an air of solemn melancholy about the repetition of these simple names that at once arrests us; there is a full flood of associated remembrances that presses irresistibly in upon us at every name. And, above all, when we place these words side by side with that solemn announcement of our Saviour in Matt. xxii. 31, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living," who can fail henceforth to associate in his mind with the very name of the cave of Machpelah the doctrine of the resurrection of the just, and gather round the very mention of its venerable name thoughts of that blessed morning when, at the archangel's summons, that cave

Digitized by Google

shall give forth its guarded dust, and prove that Jehovah was not the God of the dead, but of the living?

Or take another instance from that long catalogue of the marches of Israel through the wilderness, given us in the thirty-third of Numbers. We begin at verse 5: "The children of Israel removed from Rameses," the city reared by their sore labour, the scene of their sufferings and bondage; they left Rameses, their prison-house, "and pitched in Succoth,"—*i. e.*, the place of tents,—their first resting-place after they had made their escape from the house of bondage, where they spent the remainder of that memorable night of their deliverance, and saw the first morning of their freedom dawn. Then they departed from Succoth and pitched in Etham, *i.e.*, the place of strength, for there *first* they were overshadowed with Jehovah's sheltering cloud; but on the edge of the wilderness, where first the cold wind of the desert met them in the face, and they saw before them its interminable wastes of barren sand. Then again they removed to Pi-hahiroth, the opening of liberty, where first they seemed to breathe the air of freedom. Then again they pitched in Marah, the place of the bitter waters, the scene of their wicked murmurings and of God's kindness and long-suffering in healing the bitter waters and overlooking their ingratitude. Then they came to Elim, the place of palm-trees and fountains, where they found shelter from the desert's scorching heat beneath its spreading shades, and refreshment from the desert's parched sands from its "cold-flowing waters." In this way we might survey the whole scene of Israel's marchings and sojournings, pointing out the crowd of associations which each calls up to the thoughtful reader of Scripture. Or we might go over those again which we have already touched upon, and show a deeper meaning and more spiritual application of each successive scene, comparing it with the successive stages of the Christian's course and pilgrimage. At the call of God we leave the Egypt of our natural bondage, the prison-house of sin and Satan; though pursued by our relentless enemies, we pitch our tents in Succoth: thus, at the very first step of our progress, proclaiming ourselves strangers and pilgrims upon earth, having no fixed, no abiding city, but looking for a city which hath foundations, and desiring a better, even an heavenly country. Then we come to Etham's barren shore, the place of our strength; the Lord is there; but the place where first we feel the privations and perils of this earthly desert. Then we come to the place of liberty, where,

Digitized by Google

though surrounded with a waste howling wilderness, we can still rejoice that we are free. Then we are brought to Marah, and God tries us with affliction, and we murmur and rebel; yet, in his kindness, he heals the bitter waters, and makes glad once more, and leads us to Elim's shaded plains to receive refreshment and repair our strength. There he makes us lie down in green pastures, and leads us by the still waters, and there he restores our souls.

We might add to these instances innumerable others, for all Scripture is full of them; but at present these are sufficient.

Let us take as another example the first chapter of Matthew. The title of this portion of the sacred record is, "The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham," *i.e.*, the book or account of the generation or genealogy of Jesus Christ, in order to show that he is truly the Son of David and the Son of Abraham, and therefore has full claim to the character of the promised Messiah. The historian then proceeds to make good this point by a reference to those tables which no Jew would dispute. He traces up link after link of the chain of providence in the gradual unfolding of the plan of redemption. He gives us, in fact, a history of redemption in epitome, taking, as the two points to which he directs his proof, the two centres round which he gathers his account,—the two promises recorded in Old Testament history, the first to Abraham, the second to David. These promises were by far the fullest and most remarkable of any, and in singling out these he singled out those upon which the eye of every Jew was fixed, and to the fulfilment of which their eager expectations were directed.

We follow, then, the Evangelist in this inspired enumeration of Abraham and his sons, till David, and of David and his sons, till Christ. We commence with the familiar names of Old Testament history,—"Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren." Then we pass on to names less familiar, whose history is more obscure, but whose very obscurity has its use, as we shall show. We read the guilty names of Tamar, and Rahab, and Bathsheba, to whom we shall immediately advert. Then we come to Boaz, and David, and Solomon, and the long line of Jewish princes, and along our whole progress, every succeeding step is taken with increasing eagerness and more ardent expectation, hastening, as it were, impatiently over each intervening step, till we arrive at the birth of Him, who is

Digitized by Google

"the desire of all nations." We seem all the while as one making his way through a long gloomy passage, impatient to find its outlet, and rejoicing, when, at last, he has found it; even so, we feel when making our way along the line of the many generations from Abraham to Moses, wondering all the while why so many steps, and so long an interval, should have been necessary, till, at length, with the joy of them who have at last lighted upon the long-sought object of their expectation, we read, "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ!" Generation after generation comes into view and passes away: but the seed of the faithful is still preserved. A thousand times is it threatened with entire extermination; but it fails not, it cannot fail, till Shiloh comes! And at length he comes; the Saviour comes; the Saviour long expected; not merely Abraham's son, but the true Abraham, the Father of the faithful, the Father of an innumerable offspring, more than the dew from the womb of the morning; the true Isaac, the child of joy, the only-begotten of his Father, willingly become a sacrifice, in obedience to his Father's will; the true Jacob, who, for the love wherewith he loved his bride, the Church, took upon him the form of a servant, stooping to the endurance of wrong and insult, labouring to obtain his beloved Rachel, the Jewish Church, and receiving instead thereof the despised Leah, the outcast Gentiles, yet, hereafter, to take to himself his chosen Rachel when he shall come out of Zion, and turn away ungodliness from Jacob; the true Judah, the object of his brethren's praise, —nay the lion of the tribe of Judah; the true Boaz, taking to himself the forlorn outcast Moabitess,—the strangers amongst the distant nations of the earth; the true David, the youngest, but the fairest, of his father's house; the shepherd, but the man of war, the triumphant conqueror; the true Solomon, the prince of peace, who shall reign from sea to sea, and from the river to the ends of the earth; the true Zerubbabel, the rebuilder of the temple, the restorer of Jerusalem, the reviver of his church. Gathering then together these high associations, and clustering round every name and every event the precious remembrances with which Scripture furnishes us, oh, with what solemn interest ought we to read this book of the generation of Jesus Christ, the son of David, the son of Abraham!

Again, we would remark, with regard to the obscurity of some of these names and the eminence of others, the obscurity of Esrom, for instance, and the eminence of David, that thereby,

Digitized by Google

while God would exalt the lowest and poorest by ranking them among Messiah's ancestors, he would teach the highest and noblest to look upon their true dignity and nobility, as arising from having their names in his genealogy, and having a share in bringing him into the world, teaching the poorest not to be cast down on account of their poverty, but to rejoice that they were so highly honoured; and the mightiest, not to exult because they were mighty, but because they were counted worthy of the honour of being among those from whom, as to the flesh, Christ came, who is over all, God blessed for ever. And yet, high as was the honour of being among the ancestors of Messiah, there is an honour higher still—an honour from which none are excluded—that of being his spiritual seed. And whilst we wonder at the honour put upon the descendants of Abraham in being Messiah's ancestors, let us seek and prize the far more wondrous, more exalted honour and privilege of being descended from him according to the Spirit; of being "born, not of blood, nor of the will of the flesh, nor of the will of man, but of the will of God."

Again, we remark, that, whilst many of these characters were Israelites indeed, some of them were wicked and profane; and whilst the mass of the long catalogue is composed of Jews, there are also some Gentiles admitted among them, thereby teaching us that Christ came not to call the righteous, but sinners to repentance; that in him there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. We have not merely the faithful Abraham, the favoured David, the good Jehoshaphat, the pious Hezekiah, but we have the harlot Rahab, the tyrannical Rehoboam, the wicked Ahaz, the impenitent Ammon, all ancestors of the holy Jesus! thereby teaching us that, as it is not our own righteousness that shall give any title to spiritual relationship to him, so it is not our sins that shall keep us back; excluding all boasting, yet affording all encouragement to the returning sinner; showing us also how Jesus at once casts down and confounds the pride of man, in vaunting of honourable birth, by filling up the book of his generation with a long line of sinners! As many who are written in this catalogue are not written in the book of life, so we know that many are written in the book of life who are not written there. All are not Israel who are of Israel. All are not spiritually related to Jesus who can claim kindred with him according to the flesh. "Who are my brethren?" was the question put

Digitized by Google

by himself, and he answers it himself,—"Whosoever shall do the will of God, the same is my brother, and sister, and mother."

Still farther, in reading this book of the generation of Jesus Christ, the son of David, the son of Abraham, we are taught most impressively, that salvation is of the Jews; to them pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; theirs are the fathers, and of them as concerning the flesh Christ came, who is over all, God blessed for ever. We are reminded, as each successive name drops upon our ear, that we Gentiles are entering upon another heritage, upon privileges which by strict inheritance once belonged to another, and in which we could claim no rightful share; that we are cut out of that olive tree which is wild by nature, and graffed in contrary to nature, into God's olive tree, and that therefore it becomes us not to boast against the natural branches,—not to be high-minded, but to fear, remembering that we stand by faith. We are led to see what an honour God has put upon the children of faithful Abraham, above all the other nations of the earth, and how he has preserved them from extinction in the midst of the thousand calamities which have beset them on every side. We are led to look forward from the past to the future, and to see a reserve of honour for this nation still in certain prospect; and surely, if anything could humble us Gentiles, it would be the past history and future destiny of the slighted Jew. If any man might boast, the Jew might, more than all; Messiah was of his kindred,—he could claim relationship with him. His was a nobler lineage; his a religion direct from God; his a priesthood more august than Heathen vanity could boast of; his a longer and more royal line of princes,—the last of that line, God himself incarnate! Upon the continuance and safety of his race hangs the world's salvation, for it is through him that all nations are to be blessed; and yet shall the outcasts of Israel and the despised of Judah return and come to Zion, with songs and everlasting joy upon their heads; Mount Zion shall be the joy of the whole earth, the city of the great King; of that King to whom all the prophets bare witness,—of whom their long line of princes was but a type to prefigure the length of his glorious reign; of Him who is the son of Abraham according to the flesh,—the root and the offspring of David, the bright and morning star.

Again, we remark, how powerfully does the reading this gene-

Digitized by Google

ration of our Lord bring home to us the truth so strongly dwelt upon by the apostle, that Christ took not upon him the nature of angels, but the seed of Abraham; that "He that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren;" that as "the children were partakers of flesh and blood, he himself likewise took part of the same; and that thus in all things he has been made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" and "himself having suffered being tempted, he is able to succour them that are tempted." The perusal of this record of Christ's ancestry is well fitted to second and enforce this doctrine of the apostle; by each successive name, as by so many successive strokes, the blessed truth is impressed upon our hearts, that he who is our Saviour, is our kinsman too,—bone of our bone, and flesh of our flesh, who can truly be touched with the feeling of our infirmities. As we pass along each name, we seem to be passing along so many links of that chain which binds our Saviour to us, and us to him in strictest and most loving relationship, as our friend and brother, partaker of our name and nature, sharer in our human feelings, sympathizer in all our sinless infirmities.

We might go on to show how beautifully this passage illustrates God's faithfulness to his promises; how fully and strikingly it fulfils and verifies *prophecy*,—how it displays the resistless stedfastness with which God carries his purposes into effect, so that neither the bondage of Egypt, nor the rebellion of Jeroboam, nor the captivity of Babylon, nor the wickedness of Israel's kings, nor the sins of the people, nor the desolation of the kingdom, could hinder the regular and unshaken succession of the royal line from whose loins Messiah was to spring.

In conclusion, we would repeat the cautions with which we set out, against the undue preference of certain portions of Scripture, and the irreverent undervaluing of certain others. It is sinful in itself, and most injurious to the advancement of the soul in knowledge and in holiness. Let us be sure of this, that each part of Scripture has its end, and its end with reference to our own souls; each part was designed by God to produce a certain effect in our soul, to supply a certain want, or to communicate a certain blessing. We are no judges of what wants are to be supplied, or of what parts are suitable or unsuitable to supply them. Let us put ourselves into the Spirit's hand, and cast ourselves

Digitized by Google

abroad over the *whole* of Scripture, and He who knows our wants, will apply those portions of his Word which he knows will relieve them. If we are resolved to be content with a partial Bible, we must be content with a partial sanctification. And the more we spread ourselves out over Scripture, the more fruitfulness and fulness shall we find in all its parts. Formerly, perhaps, we found many a dreary barren spot in Scripture; we were ready to ask, Can this be profitable reading? Let us read on in faith. We have vitiated our spiritual taste, by our system of favouritism, and that taste must be corrected. Let us read on then in faith, and recovering a true spiritual taste, we shall find the wilderness converted to a fruitful field, and the rock will yield its waters; we shall soon learn to feel the beauty and the power of what we once irreverently neglected as unedifying. We shall no longer be content with our favourite passages and books; and perhaps we may find, that the very places we once omitted, are the richest now, and the most suitable to our case. We shall find, that it was not the want of beauty in the scene that rendered it so unattractive to our gaze, but the want of a more purged, a more extended range of vision; it was not a selection of objects that we stood in need of, but a simpler faith, and a finer eye.

Art. III.—DIVINE BEAUTY.

We should earnestly seek grace to feel and manifest deep reverence when speaking of the ever-blessed God. Our thoughts, words, feelings should all be full of deep religious awe. We should beware of familiar appellations and amatory expressions when addressing the Most High. We are safe when we make use of Scripture language, and we should be anxious that our own expressions, both in praise and prayer, are formed in the Scripture model. And if our thoughts and feelings are in unison with those heaven-provided words, we shall realize both nearness and distance; enjoy oneness with God, while we are humbled at the thought of the infinite disparity between him and ourselves.

The terms "beauty" and "beautiful" are frequently upon our lips; we are constantly using them to express our opinions of, and feelings toward, various persons and things which meet our view, or engage our thoughts. "How

Digitized by Google

beautiful!" is an exclamation all persons employ, and which none can dispense with. We use it with regard to specimens of art, and the works of God in creation, the human form and countenance, and the productions of the human mind; and could our eyes pierce the heavens, and see other beings and other worlds, doubtless the full heart would still overflow with the exclamation, "How beautiful!"

But *may* this term be used—this exclamation be uttered with reference to God! Is not this language *too* familiar? We might justly think so, had not God in his Word given us warrant thus to speak of himself. The devout Psalmist earnestly "desired to *behold* the beauty of the Lord" (Ps. xxvii. 4), and entreated "that it might be upon his people" (Ps. xc. 17); and the wondering prophet, as he contemplated the operations of Providence, and the triumphs of grace, exclaimed, "How great is his beauty!" (Zech. ix. 17), while Jehovah himself repeatedly calls upon his people to "worship him in the beauty of holiness" (1 Chron. xvi. 29), and promises to be "a diadem of beauty" to his people (Isa. xxviii. 5.) Encouraged by these inspired intimations, let us with reverence and holy delight search out and hold communion with divine beauty.

God has filled his universe with forms of beauty and sublimity, and has endowed his creature man with a capability of discerning and enjoying the same. When this capacity is rightly used it leads to himself and produces true devotion, as we see strikingly exhibited in that sublime composition, the 104th Psalm. When abused it leads *from* himself and issues in idolatry; this was fearfully exemplified in the proud philosophers of ancient times. (Rom. i. 20—25.) Let us be anxious not to lose ourselves amidst the beauties of creation, but to rise to the great source of light, the God of glory. All earthly beauty is derived, and dying; in God beauty is essential and eternal. "Every excellence, beauty, or perfection that has ever existed in the created, existed first in the Creator." Come, then, let us now turn aside and see this great sight, "*the beauty of holiness*," "*the beauty of Jehovah*," "HIS GREAT BEAUTY."

Beauty has been defined to be the quality, or combination of qualities, which produces admiration, affection, and delight. "Beauty," says one, "is that without which begets love within, and love is that within which goes forth to beauty without." But it may be said that "no one hath seen God at any time," "that he dwelleth in light inapproachable;" all this is true, yet he is a revealed Father,

Digitized by Google

and not an "unknown God." Our senses, our faculties, our affections, our wants, our woes, may all come into contact with God, and by all we may form an acquaintance with his intellectual and moral beauty. Communion with his beauty is something experimental and practical, if we study it where he has revealed it, and for the purposes for which he has made it known, we shall find that *it is* "life eternal to know him." His WORKS—his WORD—his WAYS, all reveal his beauty. Let us *look* earnestly, and *listen* reverently, that we may learn to *love* supremely.

The beauty of God's *works* bears witness to *his* beauty. They are all little mirrors of himself—indexes of his own mind. This is not always the case as regards man, nor indeed is it ever so, perfectly. Some persons are the very opposite of what they would seem to be from their works, and none are so beautiful in mind or character as some of their productions and sayings would seem to indicate. The most exquisite painters have been sensualists. The sweetest sons of harmony have been profane persons. The loftiest poets have lived and died grovelling selfists. Gazing on the productions of some artists, or listening to the strains of harmony to which poets and composers have given birth, we are ready to conceive of *them* as spiritual, gentle, benevolent beings,—in a word, we think their minds and characters must be "*beautiful;*" but when we come to read their history, and study their private life, how are we disappointed and are obliged to exclaim, How hideous their character! How opposite to their production! Lord, what is man! In God alone do we find perfect and entire harmony. Between his works, his words, and *himself*, there is no dissimilarity. They are all mirrors of himself, yet fail to make him *fully* known. He is infinitely more beautiful and glorious than we can form any idea of, from all he has done, or all he has said.

Go then, seeker after true beauty, mourner over earth's fading loveliness, and the imperfection of all around, and all within; go, with God's book in your hand, and take your stand amidst God's works, and you shall behold his beauty, and sing with the adoring Psalmist, "O Lord my God, thou art very glorious, thou art clothed with honour and majesty. Who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain." Look first at the bright shining sun! How beautiful! "The Lord God is a sun," the fountain of light, life, love, and joy. The centre of attraction, the parent of order, the unwasting fountain of mighty and mysterious energy. The *dew* is falling! How

Digitized by Google

softly, timely, and plentifully it distils, and see how beautifully it glistens in the soft moonbeam, or the lovely morning ray; and hark! a voice, soft as its gentlest shower, says, "I will be as the dew unto Israel." There stand the "great mountains:" how grand, how sublimely beautiful! Their snow-topped summits; their waving forests; their rushing streams; their vast shadows—are all beautiful. But they are most beautiful when considered as types of Jehovah's faithfulness, which never fails those who trust it, (Ps. xxxvi. 6,) and as emblems of those perfections which are round about his people, "as the mountains are round about Jerusalem." Stand, then, ye mighty monuments of God's creating power, and still herald forth his glorious name. Ye are great, ye are mighty, but "before ye were brought forth," God was! and his thoughts toward us were love. Oh, ye everlasting hills, ye cannot even shadow forth his eternity, nor can all your riches give an idea of his all-sufficiency. The sea is rolling in majesty, its spray, its waves, its rocks, its minute particles, and its mighty whole are all beautiful;—

> "In every object here I see
> Something, my God, that points to thee:
> Firm as the rocks, thy promise stands,
> Thy mercies countless as the sands,
> Thy love a sea immensely wide,
> Thy grace an ever-flowing tide."

Let us, again, lift up our eyes from earth to the heavens above. There are countless orbs, rolling in immeasurable space; they are proclaiming the wisdom, the power, the infinity of him who formed all with a word, who sustains all by his might, and who will be glorified by all. (Rev. v. 12.) Our feeble vision cannot grasp a thousandth part of the majestic scene, human arithmetic avails not for the numbers and distances of these suns and systems. We cannot comprehend the scene, but we can feel that it is very beautiful, and are sure that if we could survey the whole it would appear to be perfectly beautiful. But all this display of power and wisdom is intended by the Creator to teach us the nature, sufficiency, and glory of Divine mercy. To the believing heart the lofty tones of the Psalmist's harp are sweeter than the music of the spheres; "Look how high the heaven is in comparison to the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." When mercy is thus proclaimed by the heavens as belonging to the Omnipotent and Eternal, well may pardoned sinners exclaim, "God of mercy, how great is thy beauty!"

Digitized by Google

We might go from *matter* to *mind*, and think on the wonders of the *soul*, on its intellectual beauty, and on its moral loveliness, as first created by God. Thought, memory, imagination, genius, love, and hope, in their various manifestations and actings, are all beautiful. We might muse on pure angelic spirits; on the lofty intellect of the cherub, and the flaming heart of the seraph; on minds never stained by sin, bewildered by doubt, or perplexed by error; and could we have closer acquaintance with these, we should be astonished at their unsullied beauty. But all this perfection is derived! All these are but planets and satellites, revolving round the Father of lights. Man his image (Gen. i. 26), angels his sons (Job xxxviii. 7), are alike designed to be the mirrors of his beauty.

But we are told that God has "magnified his *Word* above all his name." There his own hand has written out in full his own character. There his own voice proclaims his name. Come hither then to see "the beauty of holiness," in its loveliest and sublimest forms, and to hear God's own testimony concerning it. The temple of truth is vocal in every part with the seraph's song. "Holy, holy, holy, is the Lord God of hosts!" Happy those who love that Word, because it is *holy*. Such have been first attracted by the beauty of mercy. They have had proof that the description given of Ephraim's restoration (Jer. xxxi. 18—20), of mercy's bowels sounding over the returning prodigal (Luke xv.), and the joy of the embracing Father's forgiving heart, are all glorious realities. To such who feel their own weakness, who know Satan's malice, and the world's snares, how beautiful do the engagements of faithfulness, the promises of tender care and constant guidance; and even the rebukes and reprovings of faithful love appear.

But one oft-recurring word of inspiration seems to sum up all,—that word is "GLORY." Glory and beauty are used synonymously in sacred Scripture, with reference to the Divine Being. (Ps. xc. 16, 17.) His glory is the manifestation of his excellences, and that in all their variety, fulness, and perfect harmony. To this David referred, when he so ardently desired to see "the beauty of the Lord." (Ps. xxvii. 4.) That which is here called "the beauty of the Lord," is in other places called "the beauty of holiness." (2 Chron. xx. 21; Ps. xxix. 2; Ps. cxvi. 9.) It has been well observed, "that this phrase does not allude to any inward disposition of the mind, but to the Shekinah, the visible glory of Jehovah. The Hebrew word, rendered

Digitized by Google

'beauty,' denotes some external glory, such as only belongs to the object of worship." The substance of these typical manifestations *we have* in Christ, "in whom dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); and in whose *face*, or character, the glory, or God, shines forth. (2 Cor. iv. 4—6.) Therefore, the beauty of God is "the beautiful harmony of the Divine perfections, manifested in the economy of redemption:"—

> "Here wisdom shines with fullest blaze,
> And justice all her rights maintains;
> Astonished angels stoop to gaze,
> While mercy o'er them gently reigns.
>
> "Yes, mercy reigns, and justice too,
> In Christ they both harmonious meet;
> He paid to justice all its due,
> And now he fills the mercy-seat."

When Christ came into our world to perform this great work, the heavens were filled with the harmony of wondering angels; and when he had accomplished all he undertook to perform, a new universe was provided for redeemed and angelic minds, wherein to trace the actings of all the Divine perfections. Jesus enthroned at the right hand of the Father, is the mirror of God's beauty, and the channel for God's blessedness. The gracious offices which he sustains, and the complete way in which he fills them up, gloriously manifests that "God is love." In him, the beauty which the first Adam lost, shines forth in thousandfold splendour; and by him, sinners who had lost all excellency and moral beauty, regain greater glory than they at first possessed. Here is beauty, Divine beauty, shining through a human form, and transforming those who contemplate it believingly, from the likeness of Satan into the image of God. This is the glory of the believer, the object of his contemplation, the ground of his confidence; the subject of his song, "*God is in Christ, —I am reconciled to him, and he is my God and my glory!*"

Let us next consider the *ways* of God, in order that we may perceive more of his beauty. His *pardoning* ways. "I beseech thee (says Moses), show me thy glory." Let me behold thy beauty. Jehovah answered his prayer, by proclaiming himself "as merciful, and gracious, forgiving iniquity, transgression and sin." It is his prerogative to exercise "mercies and forgivenesses;" "He is ready to forgive;" "rich in mercy;" "He delighteth in mercy." He does so, because in pardoning sinners he reveals his character, unveils the beauties thereof to those who formerly

Digitized by Google

hated him, and thereby attaches them to himself in holy affection. He delights to hear them sing, "Who is a God like unto thee, who pardoneth iniquity." His mercy is plentiful, rich, and holy. It exerciseth its functions honourably, and brings innumerable blessings in its train. It is the mightiest display of omnipotence, and the best friend of holiness. It seems alike the honour of Divine justice, and the safety of the penitent soul; "For if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Surely, there is everything beautiful and attractive in a pardoning God.

The *providential* ways of God are beautiful. All his ways are judgment. His path may be for a time in the sea, "for it is his glory to conceal a thing," but in the end, the perfection of his wisdom, power, love, and holiness shall be seen. Some of his ways toward his people are completed, and we can now trace reason, process, result, and design. We can see how the First Great Cause overruled all second causes, and made the malice of enemies, and the mistakes of friends, to issue in the designed end. If we study the history of Joseph, of David (2 Sam. vii.), of Job (Job xlii.), of Naaman (2 Kings iv.), we may trace God's wise purpose, and wondrous working, and behold his beauty. We see how "light was sown," and that in due time it sprang forth, "at eventide it *was* light." This should strengthen our faith, encourage our hope, and increase our patience with reference to those works of God which are yet upon the wheels. These things, which now appear so perplexing and strange, shall all at last demonstrate "that the ways of the Lord are right;" and those who *observe* them, "shall understand the lovingkindness of the Lord." (Ps. cvii. 35.)

The *dispensational* ways of God are beautiful, and manifest his excellency. All things were good, as at first created, and the dispensation of innocence proclaimed its Founder's beauty. But when all was marred, when the curse smote the earth, and death opened his monstrous jaws to devour much flesh; when the universal song was succeeded by an universal groan; when man, created in God's image, had placed God's enemy on the throne of his affections, who could have expected a brighter manifestation of God than even a perfect creation could possibly make? But so it was, and our first parents, as they passed the portal of Eden, might well, as they called to mind the first glorious promise, sing, "How great is his beauty!" Since then, one dispensation has succeeded another, each unfolding more fully the Divine character, and

Digitized by Google

thus displaying his beauty. We who now live have not the twilight of the patriarchal, or the beclouded morning of the Levitical dispensation, but "the true light now shineth," "the glorious glad tidings of the blessed God." 2 Tim. i. 9, tells *us* that "God is light, and that in him is no darkness at all." The Gospel proclaims also that "God is love," and then invites us to "walk in that light," to dwell in that love, to be filled from God's own fulness. Surely "that which remaineth exceeds in glory."

And who can tell what is yet to be revealed?—what further unfoldings of God are yet to be made in the ages to come? "The dispensation of the fulness of times" approacheth, the "reign of God," "the rest," the eternal sabbatism, "the times of refreshing from the presence of the Lord," "the times of the restitution of all things." The blessed state in which God shall be "all in all" will soon be revealed. This glorious era shall be introduced by *his* coming who is "the altogether lovely." He is hidden now from our view; but *then* "we shall see him as he is." Then shall be "the revelation of Jesus Christ," "the brightness of his coming," "*his* glorious appearing." Then also shall be "the revelation of God;" for the Son of man shall "come in the glory of his Father," "sitting at the right hand of power." Then how glorious shall love, mercy, and grace appear in the complete salvation of a multitude that no man can number; a salvation including full redemption and complete glorification of soul and body—investiture in the highest offices—exaltation to the noblest honours and sublimest relationships, and participation in the loftiest and most ecstatic joys. How glorious shall Divine knowledge, wisdom, and power appear in the overruling of old Satan's malice and sinners' madness to the accomplishing of God's purposes, and the manifestation of his glory. How sublimely shall eternal faithfulness shine forth, when all that is written concerning Israel's restoration and dignity, the blessedness of man, and the deliverance of creation, shall be accomplished.

Then, when Providence has brought to pass God's great purpose—the exaltation of the Son of man to the throne of this world, when all God's promises are fulfilled to the heirs of promise, shall the beauty of the Divine perfections beam forth in unclouded splendour.

Then all things will be beautiful, for all things will answer their end, and faithfully mirror forth God. "The Just One shall rule over man, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a

Digitized by Google

morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (2 Sam. xxiii. 3, 4.) The long, dark, dreary, tempestuous night of time, sin, and death is past, the gloomy season of Satan's rule, creation's groaning, and bestial domination, is over. The Sun of Righteousness is shining in full-orbed glory. The Lamb is enthroned; he is more beautiful than light; pure, heavenly, varied, undimmed, and undying are his excellences. There shall be nothing to obscure those glories, nothing to dim the vision of those who gaze upon them, nothing to dismay the hearts of those who "walk in this light." This will be "a morning without clouds," and a day without a night. Then what blessings shall flow from that throne, even the throne of God and the Lamb. "There shall be no more sea," casting up mire and dirt, but "the river of life flowing from the throne of God and of the Lamb" shall fill every bosom with the fulness of God. Then God's own *idea* of beauty shall be fully wrought, his great oath, that "all the earth shall be filled with his glory," shall be fulfilled, while his own lips shall pronounce the blessed sentence, "THERE SHALL BE NO MORE CURSE," thus setting the seal of permanence upon a recovered and renovated world; "for the glory of the Lord shall endure for ever; the Lord shall rejoice in his works." Anticipating all this glory for this groaning world, we may well triumph with the rejoicing Psalmist and the adoring apostle, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." (Ps. civ. 33—35.) "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things. To whom be glory for ever. Amen." (Rom. xi. 33—36.)

"How great" (well may our hearts say) "is his beauty!" How perfect, how full of majesty, yet how mild, tender, and attractive! How harmonious and grand, how infinite and eternal!

Christian, triumph thou in God; let "thy God be thy glory." Thou hast been reconciled to him, hast reposed on him, received from his fulness, and rejoiced in his love. Rise

Digitized by Google

still higher; rise to triumph in *himself;* "Glory in his holy name." We are forbidden to glory in wisdom, strength, or riches, those baubles in which millions exult, but we are commanded to glory in the Lord, not to do so is disobedience. But the heart is deceitful, ever prone to ingratitude and forgetfulness; let us diligently seek for the Spirit that is of God. He who knows the things of God alone can lead us unto them. The Spirit of Truth, the Comforter, is the author of all sanctifying knowledge, all heavenlike joy. Let us not be satisfied unless our conviction that God is a being of infinite beauty becomes a powerful spring of action in our hearts, until we see and feel how reasonable it is that he should be loved supremely, all that is opposed to him hated and shunned, and even things in themselves good and allowable be ever kept subordinate in the thoughts and affections. *Let perfect beauty have supreme love.*

In conclusion, how hideous does idolatry appear, and how do the ugly, mischievous imaginations of heathenism, unwittingly bear testimony to the truth of revelation! The creature who imagined a Venus, a Mars, a Moloch, a Bacchus, could never have imagined a God of such perfect beauty as the Bible exhibits. This is clearly impossible. Let our zeal be quickened to spread the knowledge of the true God, and let our hopes travel forward to the time "when the gods who have not made the earth and the heavens, shall perish from the earth and from under the heavens" (Jer. x. 11); when "the idols shall be utterly abolished, and the Lord alone exalted." (Isa. ii. 11.)

How unreasonable is *infidelity!* Reject the Bible, and where is the proof to be found that God is a being of perfect beauty? How can we account for the existence of sin, sorrow, and death? How, if there be no judgment, no retributions and rewards, no times of restitution of all things, how can we believe the Maker and Governor of this world to be wise, powerful, and just? But, above all, where does the sceptic find anything equal to *the self-evidencing light of the plan of salvation and the glory to be revealed?* Surely, as loudly and audibly as creation proclaims "*God is,*" does redemption declare "that *God is love.*" The one declares his *being,* the other his *beauty.* To deny the facts which Scripture reveals, and to deride the truths it teaches, is most foolish; it is the height of all folly to look at the heaven-devised plan of redeeming love and call it "a cunningly devised fable; it would be just as reasonable to attri-

Digitized by Google

bute the formation of the stars which stud the milky way to a nation of cannibals.

How inexcusable is *indifference!* Alas! many who pity idolaters and blame infidels, are themselves *indifferent.* They really see no beauty in God. His character does not attract them. His Word is neglected, or carelessly read. Their hearts say, concerning "his express image," "There is no beauty that we should desire him." Neglecter of eternal truth, there is an awful fact connected with your indifference to God, his Word, and his Son,—a fact which, perhaps, you will be unwilling to admit, but which is true, fearfully true. It is, *that you dislike God; you hate perfect loveliness;* your "carnal mind is enmity against him." Consider what God has done to you: he has sent you the revelation of his character, the invitations of his mercy. And what have you done to him? Have you not shunned him, and said in your heart, "I do not wish to love him?" Thus you turn away your eyes from beholding his beauty, and close your ears against his words of kindness. "You act just as you would do if you wished to extinguish in your bosom some forbidden affection." Can you deny this?—can you excuse it? Do you mean to persevere in it? At this moment God says to you: "Be reconciled;" "Come, and let us reason together." Will you repel his goodness, and despise his glory again, as you have done before? If you do, and persevere in this course, then God will be glorified in your eternal condemnation. "Oh! look unto him, and be ye saved." Then shall God's beauty be your delightful study, and God's blessedness your eternal portion. But let every unbeliever be assured, that if God is not glorified in their salvation, and to this he now invites them, he will be glorified in their condemnation. And the beauty of God's character will shine forth when the fearful word, "Depart, ye cursed," kindles eternal despair in the hearts of those who year after year said to the Blessed One who came near to them in tender mercy: "Depart, for we desire not the knowledge of thy ways." The mercy that saves the penitent is holy mercy, triumphing through atoning blood; and the justice which damns the impenitent sinner will be a manifestation of spotless purity. Thus glory and perdition,—heaven and hell,—will eternally proclaim the perfect beauty of the Divine character.

Digitized by Google

Art. IV.—THE SCRIPTURE TESTIMONY TO THE STATE OF THE DEPARTED.

(Continued from page 327.*)*

The entrance of the Lord Jesus into His glory, by His resurrection from the dead, is declared to be the fulfilment of God's promise made unto the fathers (Acts xiii. 32), and therefore glad tidings unto us. And, unless we expect to enter into glory, IN A TOTALLY DIFFERENT MANNER FROM OUR HEAD; this were, of itself, sufficient to decide the question thus far, that, how uninterrupted and blissful soever the repose of Abraham's bosom is, it is most assuredly not the reward and the glory the followers of Christ are called to, and which the faithful shall enjoy. The same truth is most pointedly declared by St. Paul, in his disputation with the Athenians (Acts xvii. 18, 30, 31); where the resurrection and the day when God, by Jesus, shall judge the world in righteousness, form the basis of his argument; and furnish the motive for a sincere and immediate repentance. And, again, when standing before the council and chief priests of the Jews, does he declare the same truth,—"of the hope and resurrection of the dead I am called in question." (Acts xxiii. 6.) And also in his defence before King Agrippa (Acts xxvi. 6, 8), "And now I stand and am judged for the hope of the promise made of God unto our fathers;" and that there may be no mistake or doubt as to what that hope is, he breaks forth in the confiding and reproving question, "Why should it be thought a thing incredible with you, that God should raise the dead?"

In the Epistle to the Romans (vi. 8, 9), we have clear testimonies to the truth we are seeking to establish: "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." As in the eighth chap. 11th verse, "But if the spirit," &c.; and especially the 17th, 18th, and 23d verses, "And if children, then heirs; heirs of God," &c., &c. Let these words be acknowledged as Holy Scripture, given by inspiration of God; let them be calmly and dispassionately considered; and can there be two opinions regarding their meaning and import? We hold this to be impossible: for even supposing that we should say, our disembodied spirits may be glorified together with the Lord Jesus, RAISED FROM THE DEAD, AND HAVING A GLORIOUS BODY; that is, while our bodies are under the

Digitized by Google

power of the last enemy—while the *corruptible is not yet changed into the incorruptible,* we may be glorified together with Him whose body can die no more, and is exalted to God's right hand—(and surely there is something contrary to all reason and decency in the supposition); yet the conclusion of the twenty-third verse forbids expressly the supposition, declaring the adoption to be "*the redemption of our body.*" And this again is expressed in the 16th chap., 20th v., where the apostle encourages them thus: "And the God of peace shall bruise Satan under your feet shortly." The devil hath the power of death—while our bodies are in corruption, most surely he is not bruised under our feet. The last step in our Saviour's humiliation was, "His continuing under the power of death for a time." His bruising Satan under His feet in His resurrection from the dead; therein "declared to be the Son of God with power" (Rom. i. 4), was (and of necessity must be; with deepest reverence let it be said) the first step in His glorious exaltation. *And the servant follows his Lord.*

In the Epistles to the Corinthians, let the following passages be considered:—1 Cor. vi. 14; xiii. 10—12; and the whole of the 15th chapter, more especially verses 12—18, 23, 29—32, 35, 36, 42—44, and 50—55. Is it possible for language to be plainer than this? It is "WHEN this corruptible shall have put on incorruption," that "THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." It is *then,* that death, the last enemy, is destroyed.

In the Second Epistle, the testimonies are equally plain and decisive. We merely refer to them, assured that no humble, earnest inquirer can require any instruction as to their signification and import. (Chap. i. 14; v. 4,* 10.) The connexion of the tenth verse with the preceding argument ought specially to be noted—"*For* we must all appear before the judgment-seat of Christ;† that every one may receive," &c. It is the summing up of the argument, and gives exposition of the preceding statements on the afflictions of life, and the desire to be delivered from them.

* We purposely omit verses 6—9, and a similar expression in Phil. i. 23, intending to consider them at the conclusion of the Scripture testimonies. See Sermon, by Arch. Tillotson, on 2 Cor. v. 6, preached at the funeral of Benjamin Whishart, D.D.

† I would earnestly entreat the scholar to look to the original of the latter clause of the verse; and I feel pretty sure that he will join with me in rendering it, "that each one may receive the things in the body, for which he hath wrought, whether," &c.

Digitized by Google

In Eph. i. 14, this subject is immediately conjoined with the operations of the Holy Spirit, in the faithful disciples of Jesus: and furnishes the blessed consolation that all they now experience of holy comfort and delight in God's service, is but the earnest of their inheritance; when, the purchased possession being redeemed, they shall enter into the joy of their Lord. The same subject is presented in the 4th chapter and 30th verse, where the redeemed inheritance is called "the day of redemption."

In Phil. i. 6, the fidelity of God, in carrying on the good work He had begun, is confidently referred to; and the glory in which it is accomplished, is called, "the day of Jesus Christ."

In the third chapter, observe the great aim or object of the apostle, in all his most earnest strivings to be conformed to the image of his Lord, "If, by any means, I might attain unto the resurrection of (or rather, from) the dead." And in the two concluding verses, the subject is shown to be interesting alike to all the faithful disciples, and is thus formally presented: "For our conversation (*πολίτευμα*, citizenship) is in heaven; from whence, also, we," &c. We cannot conceive of a testimony to be more completely decisive—one which prevents the possibility of dispute or cavil. Having the conversation or citizenship in heaven, we look for the Saviour, the Lord Jesus Christ. With those believing in the coming glory of the Lord, this had been sufficient to show *why* we were so looking. But the twenty-first verse forbids all deductions of our own, by telling us expressly *what* the Saviour will do at His glorious coming,—"Who shall change our vile body," &c. And it is in this faith and hope, that we are to stand fast in the Lord, as the dearly beloved.

In Col. iii. 4, "When Christ our life shall appear, THEN shall ye also appear with Him in glory." Can any language be plainer than this? Can the "good and honest heart" misunderstand, or be misled by it? And let all such judge of the practical character of the doctrine, by what immediately follows: "Mortify, therefore, your members which are upon the earth; fornication," &c. "Mortify, THEREFORE," *because* you have such a hope—let this be your self-denial and purity in heart and life.

In the Epistles to the Thessalonians, let the following passages be consulted, and then judge, whether the Christian character, in its privileges and duties, can be realized and presented; whether the faithful minister of Christ can be upheld and cheered in his incessant labours; whether there

Digitized by Google

can be the increasing and abounding of brotherly kindness and charity; whether those bereaved of godly relations and friends by death, can be duly supported and comforted; whether the unwearied watchfulness and sobriety of true discipleship can be maintained; whether any prayer on behalf of brethren can be complete; whether there can be a truly submissive spirit under persecution; and whether, finally, there can be preparedness for the great tribulation which shall immediately precede the coming of the Lord; unless the glorious reward *to be conferred at that coming* be habitually kept in view—unless we be influenced and ever guided by it? It would not be difficult to enlarge upon these topics, and by such discussion to show how this blessed hope pervades the whole Christian scheme, and is the grand instrument in God's hand, of that holiness without which no one shall see the Lord. We think, however, that the reverent perusal of the several texts referred to, will suffice for each right-hearted one, to give him knowledge of the great truth now before us; and whereon he may feed and be nourished, not in the words of man's wisdom, but in those dictated by the Holy Spirit. (1 Thess. i. 10; ii. 12, 19; iii. 12, 13; *iv. 13—18; and v. 2—6, 23.)

The charge given by St. Paul to his son in the faith, Timothy, is summed up in these most solemn words (1 Tim. vi. 13—16): "I give thee charge in the sight of God," &c. "The appearing of our Lord Jesus Christ" is the grand object Timothy was ever to have before him, in order to the fulfilment of the ministry he had received; as the account of that ministry was then to be given up, and finally decided on by the great Judge.

In the Second Epistle to Timothy, let the following passages be consulted:—i. 10,† 12, 18; ii. 8—12, 18; and iv. 1, 6—8. The connexion subsisting between the sufferings of this present time, *borne with submission to the will of God*, and the glory to be revealed, is most plainly asserted; and the contemplation and hope of the latter is presented as the divinely appointed means for support under the former. The last passage here referred to furnishes a most precious testimony to the holy, humble confidence of the man who doth "not frustrate the grace of God," when looking forward

* The fourteenth verse is specially to be considered, as furnishing the example of the Great Head, as that by which the members of the body must be regulated,—" EVEN SO" (ὅυτω καὶ).

† Life and *incorruption* (ἀφθαρσίαν).

Digitized by Google

to "the rewards of the inheritance." It is an exemplification of the triumphant demand: "O death, where is thy sting?" While every sentence implies the gracious, immeasurable love of God, who appointed the "good fight," and was the Author of that faith whereby alone it can be fought; it is His righteousness or justice which is here specially referred to. And St. Paul's statement shows the perfect confidence implied, and indeed expressed, in holy Abraham's question: "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) In consequence of having "kept the faith," and assured that God who hath promised will not let His faithfulness fail, he is unmoved in the thought of a speedy and violent death. He knows in whom he hath believed; he sees (by faith) the crown of righteousness laid up for him; he declares the time when it will be conferred on him, and joyfully awaits the glory. And let the pure charity of the apostle be here pondered for imitation. It is not enough that he knows himself (in the mercy and righteousness of the Lord) to be secure, he proclaims the like security "unto all them also that love His appearing."

Be it farther observed, that the eighth furnishes an exposition of the eighteenth verse: "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom:" thus showing the time of admission into that kingdom to be the same with "that day" on which the crown of righteousness is bestowed.

In the Epistle to Titus there is a very pointed testimony to the subject of our inquiry, presenting a short summary of the Christian character, and showing the importance of the hope of glory at the coming of the Lord to its acquisition and preservation (chap. ii. 9—14): "Exhort servants to be obedient unto their own masters," &c. The connexion between privilege and duty, between faith and works of obedience, is most clearly expressed. The fact of God's grace bringing salvation is declared, and the consequent obligation to "deny ungodliness and worldly lusts, and live," &c. We see for what a most holy and gracious purpose it is that the Lord hath a Church in the world, that each member thereof may live answerably to his glorious privileges; that all of them together may be a peculiar people, zealous of good works. Would that this were duly considered! Would that it were duly applied, for then should we see those partaking the benefits of the covenant of grace giving diligence to make their calling a sure election!

Digitized by Google

Then would we all feel it to be our reasonable service to be holy, as (and *because*) He who hath called us is holy!

In the Epistle to the Hebrews (ix. 28) the looking for the second appearing of Christ is represented as embodying the whole of the Christian character: "And unto them that look for Him shall He appear the second time without sin unto salvation." Surely this proclaims those "schemes" of Christian doctrine to be fatally defective which practically treat this hope of Christ's second coming as a matter of inferior moment.

St. James urges on the brethren patience because of this hope, and that repeatedly: "Be patient therefore, brethren, unto the coming of the Lord," (chap. v. 7, 8,)—urging this patience from the example of the husbandman waiting for the harvest; and adds: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." How plain and instructive is this illustration! Nothing but the harvest will satisfy the husbandman,—nothing but the harvest *can* satisfy him. For this did he prepare the ground, and sow the seed, and protect the rising plant from the beasts of the earth and the fowls of heaven; for this did he wait for the dews and rains and heat; for this did he wait for the appointed season. The harvest was the great object of his labour,—the consummation and the reward of it. Deprive him of this hope, and for what then would he labour? or what motive could he have for "long patience" in waiting for "the early and latter rain?" And so of the Christian. The present is his seed time, and he awaits the harvest. "The harvest," the blessed Redeemer tells us, "is the end of the world;" and "*then* shall the righteous shine forth as the sun in the kingdom of their Father." Take away from the true disciple the hope of this harvest, and what do you leave him? In the strong language of St. Paul (1 Cor. xv. 18), "then they also which are fallen asleep in Christ are perished." You deprive him of all motive for active exertion in the good work of the Lord,—all motive for patient, meek submission, under all the sufferings he is exposed to. But tell him of the consummation of such labours and sufferings; tell him that the Son of man, his Redeemer, shall come again and receive him unto Himself; tell him of the sentence then to be pronounced, "Well done, good and faithful servant, enter thou into the joy of thy Lord;" tell him that he shall then sit with Christ upon His throne, and be adorned with the crown of righteousness. Tell him this,

Digitized by Google

and you supply him with every motive for holy exertion and for meek resignation to the will of his heavenly Father under all the troubles of this mortal condition. Holy Scripture tells him this, and thus presents all motives for such resignation and for such exertion, and leaves the disobedient without excuse.

In the First Epistle General of St. Peter let the following passages be consulted:—i. 3—7, 13, 21; iv. 13; and v. 1, 4.

Now who can read these portions of holy writ and remain unconvinced of the truth they so plainly unfold? Let us most briefly refer to them. The resurrection of Jesus Christ is the source or foundation of this hope of the Christian. The severe trial of faith is in order "that it might be found unto praise and honour and glory at the appearing of Jesus Christ." The motive to watchfulness, sobriety, and hope, is "the grace that is to be brought us at the revelation of Jesus Christ." And the pattern of all this is the great Head over all, "*whom God raised from the dead and gave Him glory*."* The cause of joy in partaking of Christ's sufferings, is that they are preparatory to the boundless blessedness and joy when His glory shall be revealed. And this is particularized in the case of the writer of the epistle as a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. And the all-sustaining motive for the faithful, free, disinterested, and humble discharge of the ministerial duties is, that "when the chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away." Here is the exceeding great and precious promise of "a crown of glory;" and here is the time when that crown will be bestowed,—"WHEN the chief Shepherd shall appear." No misapplied ingenuity of man can pervert or render obscure a testimony so plain and explicit. It must be rejected to be got rid of. And thus the conclusion resistlessly follows, that the minister who is looking to anything less, or to anything else than the *appearing* of the chief Shepherd, who *then* will bestow the crown of glory on the good and faithful servant, is cutting himself off from the support and comfort, under all trials and sorrows, which his Redeemer so graciously vouchsafes.

Would to God that this were thought of and felt as its immense importance requires! What a guard it would be against receiving the praise of men, a temptation which we fear extensively and fatally prevails. And what a blissful

* See how clearly this is presented in 1 Cor. vi. 14: "And God hath both raised up the Lord, and will also raise up us by His own power."

Digitized by Google

consolation it would yield under their neglect and desertion and persecution.

In the Second Epistle, chap. i. ver. 11, the end of a diligent improvement of the talents conferred on us, is stated to be an admission into the everlasting kingdom of our Lord and Saviour Jesus Christ. Comparing this with our Redeemer's description of the great day, "when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory;" we here see the motive for adding to our faith virtue, &c., for making our calling a sure election. The third chapter declares the perilous character of the time immediately preceding the coming of the Lord: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "Our lips are our own, and who is Lord over us?" is the feeling and practical expression of all the ungodly in all ages; and when the world is ripening for judgment, that character will assume a boldness and energy, which will specially fit it for the judgment of perdition. See here, how the depraved heart influences and perverts the understanding and reason of man. The scoff or mocking expressed in the contemptuous question, "Where is the promise of His coming?" seeks support in the argument, false and wicked though it be, which immediately follows,—"for since the fathers fell asleep," &c. "The wish is father to the thought," is exemplified in these unfaithful and hardened ones. "They walk after their own lusts," and what can they expect when the Master cometh, who hath required of them to flee, to mortify, to crucify these lusts? What can they expect from Him, whose talents they have neglected and abused (Matt. xxv.), whose name they have dishonoured (Rom. ii.), whose blood they have trampled on, and to whose Spirit they have done despite? (Heb. x.) And thus, they are WILLINGLY ignorant of God's judgments in the time past; and because sentence against an evil work is not executed speedily, therefore their heart is fully set in them to do evil. (Eccl. viii. 11.) And how most deeply aggravated the sin is, let the ninth verse declare: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." And the reward He meets with from them is this, that they fortify themselves in their rebellion against Him; refuse His calls, and disregard the stretching out of

Digitized by Google

His hands. (Prov. i. 24.) Observe again, that that coming of the Lord, which the wicked put far from them, and which indeed will be their destruction, is presented as a "*promise*" to the faithful; an object of good therefore, *until which* they cannot be made perfect. For how dreadful soever will be the "noise," and the "heat," and the "dissolving" of the creation now in "vanity," and the "bondage of corruption," yet *all this is for deliverance;* all is for the accomplishment of His promise, of "new heavens and a new earth, wherein dwelleth righteousness." And the conclusion drawn by the apostle is this: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Those who honour their Lord, and who would have Him glorified above all,—who mourn over all the evils of the fall, in bringing death and all our woe, and who long for the time when there shall be no more curse, and God's rest in His works shall be disturbed no more; such must rejoice that the devil and his works shall be destroyed. Through all the terrors which go before, they must look to such consummation, as the fulfilment of their blessed and glorious hope. We know nothing that furnishes a more decisive test of the Christian character, than the passage here before us. Selfishness belongs to the fallen nature of man. A living to himself, and for himself, is the object and aim of every "carnal man," whatever may be his professions, or whatever appearance of generosity his actions may assume. A living unto the Lord, having a single eye to His glory, he does not apprehend, much less sympathize with. To speak of the creation being in vanity, and under the bondage of corruption, in consequence of man's transgression,—to speak of the Lord Jesus purchasing (through incarnation, and sufferings, and death unto resurrection), this groaning creation, to be redeemed in the day of His coming, seems strange, and as an idle tale. To speak of God's glory being involved in this work, that this is actually the Lord's victory over the god of this world, the author of its vanity,—and from this to urge the abiding prayer, the fervent cry for its accomplishment, is quite alien from his religious ideas, and unknown in his religious experience. And yet he can profess unlimited respect for the words of holy Scripture; and stoutly proclaims the Bible, and the Bible only, to contain the religion of Protestants! It shows how much of the *unreal* is in our words; how often we may repeat words, as religious men, without having attached to them any adequate meaning.

For, otherwise, how should it come to pass, that this most

Digitized by Google

terrible and most glorious subject should, practically, have been discarded from the popular theology? There can be no doubt that, the elements melting with fervent heat, the burning up of the earth and its works, the dissolving of all these things,—are here presented, as the motive for holy conversation and godliness; and that this holy conversation and godliness consists in looking for, and hastening the coming of the day of God; yet who hears of this in the modern teaching of *the religious world?* Who hears of the duty and privilege of looking for new heavens and a new earth, wherein dwelleth righteousness? Who hears of this as *God's promise*, until whose fulfilment His works shall groan in bondage, His name be blasphemed, His glory unrevealed? Alas! this does not address and nourish the selfishness of the modern creed. This refers to God's counsels—elevates, and expands, and warms into that charity, which longs for the salvation of the whole body of Christ, or rather, for God's glory to be manifested therein; when the enemy being cast down, and cast out, there shall be nothing to hurt or destroy in all God's holy mountain (Isa. xi.); when the peace of creation shall be restored, and God's rest therein undisturbed for evermore. And how else can we pray, "Thy kingdom come?" How else can our hearts be truly set against all evil? How can we be sustained in the conflict with devil and world and flesh, but by the knowledge and faith and hope that the evil shall be extirpated; all Christ's enemies licking the dust before Him, and all His faithful followers partaking of His triumph? It were easy to enlarge on a subject so interesting and sublime and practical, addressing and nourishing the whole man unto life eternal. It is only needful, however, to remark how directly it bears on the subject under consideration, and what illustration it affords of its truth. And there can be no difficulty, as there is no doubt, here. All the motives for purity are drawn from the coming of the Lord, and the events accompanying, or immediately succeeding. It is, seeing "all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening the coming of the day of God." And the tranquillity, and consolation, and blessed joy of the true hope is this, that notwithstanding the commotion, and overthrow, and dissolution of things visible *as they now are;* yet God shall triumph. For that triumph we wait; in that triumph is our glory. "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth

Digitized by Google

righteousness." Surely, if any testimony could put an end to wrangling, doubt, or gainsaying, this should accomplish it. For, what more can be desired to specify the time of the reward? What more, to show the necessity of preparation for that time; and that nothing less than being prepared for that time will suffice; and that the steadily exercised hope of God's triumph in the judgment-day can alone give the required preparation?

If anything more can be required to the numerous Scripture testimonies already adduced, in proof of this foundation principle of the Christian faith, this proximate source of the Christian purity, it will be found in the First Epistle of St. John ii. 28; and iii. 2, 3. In the former of these passages, the motive presented for abiding in Christ is drawn from the result to be manifested at the coming of Christ. In the latter, the effect being habitually animated by the hope of Christ's coming, is declared to be that very abiding in Christ—that self-purification, without which, assuredly, there can be no confidence, there must be shame before Him at His coming. These testimonies, therefore, mutually explain and illustrate each other, most plainly declaring the essentially practical nature of the subject of our inquiry;—nay, rather, that this hope is appointed of God as His means, by which *alone* we can bear true witness for Him in this mortal life, and vindicate His gracious choice of us, to be the light of the world, and the salt of the earth. "Every man that hath this hope in (or upon) him, purifieth himself even as He is pure."* Considering the number and universal agreement of the passages of sacred Scripture adduced, we may well ask, Is not the subject of our discussion abundantly — superabundantly proved, and its practical bearings in so far illustrated? And yet, had it not been to avoid even the appearance of controversy, we should have referred to the Book of the Revelation of Jesus Christ, as furnishing the most glowing evidence of the truth we would set before the understanding, and urge on the conscience, and implant in the heart, and have expressed in the holy life. And we should have had no difficulty, with the unprejudiced and teachable, to show that the exclamation (i. 7), "BEHOLD, HE COMETH!" furnishes the key to unlock the treasures of that portion of God's Word, by declaring the rule for its

* It is worth while to remark, that in John ii. 7, the word (translated in the authorized version) "*is come*," is the participle *ἐρχόμενον* (coming), and not the perfect *ἐληλυθότα*, hath come, as in 1 John iv. 2; and therefore illustrating 2 Peter iii. 4, "Where is the promise of His coming?"

Digitized by Google

interpretation. But commentators (especially the more modern ones) have presented such misinterpretations and perversions of this book (proved to be such by the mutually destructive and self-contradictory characters of their annotations), that, with the great body of those professing the Christian faith, it is shunned as the darkest and least practical of the Divine sayings; although claiming pre-eminently the title of the *Revelation*, or *unveiling*, or *forthcoming* of the Lord Jesus, for the destruction of His enemies, the deliverance of the creation, the restitution of all things; in the establishment for ever of His peaceful and glorious kingdom. And how could it be otherwise, when their guides denied that it was the coming of the Lord it declared, and explained away the most awful circumstances of that coming to judgment? And thus the book which promises a special blessing to him who reads, and to those who hear, the book whose integrity against additions and subtractions is guided by the most awful sanctions (xx. 18, 19), has practically become a nonentity to the Church; or still worse, has been used to mislead and to ensnare. And yet surely the humble disciple can have no difficulty in acknowledging that its contents are correspondent with its title, that it is the *Revelation* of Jesus Christ! a showing Him *now* as searching the reins and hearts, in immediate connexion with the judgment of the great day, as to how we have received His grace, and occupied the talents committed to us. For whether we refer to its gloriously majestic introduction, or to the titles assumed in the seven epistles, or to the vision in heaven when the once-sacrificed Lamb is about to redeem (as the Lion of the tribe of Judah) the inheritance which He hath purchased by His blood, or to the convulsions of nature, or to the terrors of the wicked, or to their efforts, or to the punishments inflicted on them, as all immediately preceding and ushering in the glories of the consummation, when the Lord shall come forth in His own glory and His Father's glory, with the hosts of heaven, to destroy the concentrated powers of the impenitent, and to establish the new heavens and new earth wherein dwelleth righteousness, and all-glorious blessedness and joy,—to whatever point we direct our reverent attention, surely this book is indeed the Revelation of Jesus Christ. And surely, all its instructions constrain us to regard and prepare for that final decision, when we all shall stand before the judgment-seat of Christ, and be judged according to our works. Indeed, the only passages which appear to refer to the disembodied condition are two; that which pronounces a blessed-

Digitized by Google

ness on "the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them;" and that which represents the souls of the martyrs under the altar crying with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" These are enlightening and precious statements regarding the time intervening between dissolution and the adoption—the redemption of the body. They may reverently be pronounced episodes which counteract not, but help forwards the grand drift of the book, unfolding the Lord Jesus and His perfected members (raised and changed), as the one Christ, God's visible representative Ruler over the disenthralled, regenerated universe. When read in this light, how intensely interesting does this book appear! Its title is seen to be answerable to its contents. It reveals the Lord Jesus! And if the great object of the dispensation of the Spirit be this, that we be fitted and prepared for His coming, "turned to God from idols to serve the living and true God, and *to wait for His Son from heaven*," then how will this book be sought unto, which, carrying us forward in spirit to the all-glorious day, shows us, by the opening of its seals and the blowing of its trumpets, and the outpouring of its vials, the successive steps whereby the Lamb that was slain shall, as the Lion of the tribe of Judah, redeem the purchased inheritance! Who that desires God's glory to be manifested in and by all His works; who that desires and longs for the once "very good" creation, now under "vanity" and the "curse," to be delivered from "the bondage of corruption," when "there shall be no more curse;" who that is thus freed from the selfishness of the old man, entering into sympathy with God's counsels, and waiting for their fulfilment,—but must cleave to this portion of the Divine Book, which specially reveals these counsels, and experience the blessedness it hath promised to him "that readeth with a good understanding, and keepeth those things which are written therein; for the time is at hand?" There will then be a taking to us the whole armour of God, that we may be prepared for and stand in that evil day which shall immediately precede the opening of heaven and the coming forth of the Faithful and True, who in righteousness doth judge and make war, and who shall dash to pieces His enemies like a potter's vessel. And thus supported by the blessed hope of the Lord's triumph, and of our triumph in Him, we shall be enabled to undergo the trials, resist the temptations, and

Digitized by Google

overthrow the enemies besetting our path, and be more than conquerors through Him who loved us.

We shall now advert to those passages of holy Scripture which at first sight may seem to speak a different language; and we doubt not that, by calmly viewing the context, with consideration of the circumstances in which the holy apostle was placed, they will be found not to contradict, but to illustrate the harmonious and most abundant testimony already produced. There are but two such passages; that of 2 Cor. v. 6, and that of Phil. i. 21—23: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Regarding the former of these passages, we may surely say, that had the context (preceding and subsequent) been attended to, there could not have been even the pretence of founding on it a dogma opposed to the abounding testimonies and uniform tenor of the sacred Scriptures. For what does the preceding context refer to? It refers to the great trials the apostle and his fellow-labourers endured, while fulfilling their Master's will (iv. 8—12)—"troubled, perplexed, persecuted; cast down, alway delivered unto death for Jesus' sake; death working in them." Now, under all these troubles, they experienced support and consolation; and they tell us from whence these sprung (13, 14): "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus SHALL RAISE UP US ALSO BY JESUS, and shall present us with you." Can language be plainer than this? It was the knowledge, the faith, the hope of their own resurrection by Jesus, *the raised one*, and their being presented *together* in that resurrection of glory, which upheld and cheered them under the sufferings and sorrows of the present time. And on this account they fainted not. With such an exceeding great and eternal weight of glory in prospect, they regarded their affliction light and but for a moment—looking not at the things which are seen and are temporal, but at the things which are not seen and which are eternal. However, this does not prevent the feeling of pain and trouble, and consequently the apostle recurs to the evils of this earthly tabernacle (v. 1—3) as contrasted with that happiness which

Digitized by Google

is to come, "For we know," &c.; "For in this we groan," &c. To the fourth verse we would for a moment direct special attention: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." In what way the force of this passage can be weakened, or its point evaded, we see not; for, surely there is a strong denial that the disembodied state is *in itself, and for its own sake, as compared with the grace that is to be brought unto us at the revelation of Jesus Christ,* desirable—"not for that we would be unclothed." And the words immediately following show what is the object of desire, and why it is so desired—"but clothed upon, that mortality may be swallowed up of life." By looking to 1 Cor. xv. 52—54, it will be seen that this expression "clothed upon" is equivalent to "the dead shall be raised incorruptible—this corruptible must put on incorruption;" and that by consequence it refers to, and can meet with its accomplishment *only* in the resurrection from the dead; when "the last trumpet" shall have sounded, when the saying that is written shall be brought to pass, "Death is swallowed up in victory." Keeping this in mind, then, there can be no difficulty whatever in the statements of the sixth and eighth verses. They contain an easily apprehended commentary on the first four verses—thankfully to be accepted of, and God to be praised for the same. They declare that the burdens and groans—the trials and sufferings of the faithful—shall cease with the mortal life in which they are endured, and that at death there is a more immediate, as there is an uninterrupted, communion with the Lord, the nature and extent of which we presume not to explain,—"whilst we are at home in the body we are absent from the Lord; willing rather to be absent from the body and to be present with the Lord." This, we say, is the very utmost that can be attributed to the passage, if, indeed, the immediately succeeding verses (already referred to) do not require us to look for the fulfilment of the above in the glorified body at the coming of the Lord. For, observe the connexion between the ninth and tenth verses: "Wherefore we labour that, whether present or absent, we may be accepted of him. *For we must all appear before the judgment-seat of Christ,*" &c. The being "present with the Lord" seems here immediately connected with the standing before the judgment-seat of Christ; and if so, then the apostle passeth over the rest of the intermediate state, how uninterrupted and how blessed soever that rest is, and carries us

Digitized by Google

forwards to the *consummation*, when not the disembodied spirits, but *the saints* shall enter into the joy of their Lord. Whichever way it be taken, however, it is obvious that there is no contrariety of testimony between this and the many passages of Scripture considered. And it is on this account that we regard it unnecessary to make any farther remark.

Similar observations apply to Phil. i. 21—23. Let us keep before us the prayer of the apostle (v. 10) for the Philippian disciples, his fellow-sufferers—(for unto them it was "given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," v. 29),—"That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ," conjoined with the expression of the 20th verse, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death;" and we shall find no difficulty in apprehending the truly comforting statement of the 21st and 23d verses. For what was the condition of the apostle? Let himself give the answer: "If in this life only we have hope in Christ, we are of all men most miserable." In these circumstances, how could St. Paul, in referring to dissolution, employ other language than that which is here used,—"For to me to live is Christ, and to die is gain?" He was eminently faithful and true in the service of his Master. He could with truth profess, as he did profess, "I do not frustrate the grace of God." What had he to fear in withdrawing from a scene wherein persecutions awaited him in every city—wherein he was treated as the offscouring of all things? He knew that there was blessedness in his death—that he should rest from his labours—that he should uninterruptedly enjoy the consolations of his Redeemer, and uninterruptedly anticipate the glory to be revealed. Such a condition he could not but regard as far better than the present abiding heaviness and sorrow and suffering. The only thing, indeed, which could lead him to be in a "strait betwixt two," which could lead him submissively to desire a continuance in this mortality, was the high honour of bearing witness for the Lord in holy teaching and holy life, and which was "needful" for the Christian disciples he so zealously laboured to bless; and, having all confidence in the wisdom and bountiful love of his God, he knew that he would "abide and continue" with his fellow-disciples for their "furtherance and joy of faith."

Such, then, appears to be a plain exposition of the mean-

Digitized by Google

ing of those two passages wherein it might seem at first blush that a different doctrine was inculcated, and we trust that they have been found, not to contradict, but to illustrate the most abundant and harmonious testimony already produced. Even had we been unable to show their agreement with the letter and spirit of holy writ on the subject, surely modesty and reverent regard for truth would have required us to ascribe such inability to our ignorance, and not to any discrepancy in the Divine teaching. It is a matter of thankfulness, however, that the least-instructed of theologians can point out so readily the universal testimony of Scripture on the subject.*

It would be superfluous to remind those in whom the word of Christ richly dwells that many passages have been omitted referring to this doctrine, the illustration of which would have strengthened (if possible) the scriptural argument. One such passage we are now reminded of, which of itself is sufficient to decide the question with every humble and upright disciple. In Rev. xi. 17, 18, it is thus recorded: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." No language can be plainer than this. The time when God's wrath is come (called in chap. vi. 16, 17, the great day of the wrath of the Lamb) is the time when the dead should be judged, and *that* is the time when *God gives reward* unto his servants the prophets, and to the saints, and them that fear his name, small and great. We repeat, that no language can be plainer than this, and we express an entire conviction that nothing but long-cherished and deeply-fixed error could resist a testimony so unequivocal and clear.

* It may possibly be supposed that we have overlooked Heb. xii. 23—"to the spirits of just men made perfect." Not so, and the reason of the omission will be seen by simply quoting the original, *πνευμας δικαιων τετελειωμενων*, whose meaning it were difficult to misapprehend.

Digitized by Google

Art. V.—THE EARTH: ITS CURSE AND REGENERATION.

(Concluded.)

When we would use a telescope, it is necessary that we be not satisfied with having placed our eye in the plane of the instrument, and are looking directly along it to the object we wish to ascertain and scrutinize. We must, over and above, bring the eye as near as possible to the glass,—we require even to press it against the tube; and not until in this way we have excluded the rays of the lighted atmosphere around, shall we gain a full, distinct, and vivid image of what lies beyond. In like manner, if we would learn from it exactly what we see not as yet but hope shall one day be revealed, must we act with God's "sure word of prophecy." By a loose and desultory employment of this instrument we may, as so many do and rest content with, get the length of descrying light at the further end, and feel assured that there are wondrous scenes hastening on to their development. But if we desire to know the future, as it is delineated in God's revelation, we must gird ourselves for a vigorous, unshrinking, exclusive application of mind to whatever prophecy embraces; we must shut out the light of existing theories and human speculation,—and we must not recoil from a detailed, consecutive, laborious investigation of the Scripture record over all its extent.

The truth is—and it is a sad truth—that the Word of God as to future scenes is, in the case of many, no better than a palimpset. The original manuscript, though written in sharp and beautiful characters, has been erased and plastered over, and not only must the true text be restored with all carefulness, but there is a thick coating of prejudice and tradition which now overlays it that will need to be removed. In a few cases the rasorium and the pumex have done their work so thoroughly that it is not likely that even a single letter of the original codex will be recovered. But in other minds, and in those even where the cross-writing is at present darkest, there are many tràces of the earlier record underneath; and a little skill and pains may do for such what Maio did for the cancelled works of Euripides and Cicero.

With these impressions we sought in a former article to clear away some prevailing misapprehensions as to this Earth, by inquiring what it is precisely that the Word testifies as to the Curse which lies upon it. And now we

Digitized by Google

would endeavour to complete the survey by combining into one view what is predicted as to its regeneration.

The Curse of Earth is not more a judgment on man than it is a triumph to Satan; and this being the case, one would be inclined to think that it must be imperative—inevitable—an interposition due to righteousness and order—an event demanded by the universe, that the boast of hell should be put to shame, and the lost territory regained.

So far, however, from participating in such a view, many hold that it would be a profane and indecent thing to preserve so foul a planet, and can exult in such anticipations as these:—"Consider," (says Howe, viii., 342), "how despicable a thing this Earth of ours is. It may be lost, it may be burnt up, it may be consumed, and it would be an insignificant thing to the universe—no more than the burning of one single little cottage would be in a vast empire." "The day of the redemption of our bodies," (says Doddridge, Expositor, iv., 90,) "will be attended with the conflagration of the material creation, and put an end to it." And Vinet says (Works, Seventh Sermon), "The Earth, like an unfortunate ship burnt in the open sea, must disappear in flame and tempest—become dust and ashes—and subsist only as an eternal and melancholy recollection in the minds of the celestial beings who were present at its birth, and are to see its death. *The universe itself must sink into a sea of fire, that all may know that matter is made for mind.*"

It is so far well that the Swiss divine is not more partial to any other world within the empire of God than to his own. All that is visible, and all that is invisible of creation, must share, it seems, the same annihilating doom. But be the future history of other planets what it may—and on this subject to speculate is to prophesy, not to interpret—surely, stricken and in ruins though the Earth is, it has peculiar and surpassing interest, and because of which it might serve an essential end to retain it in its sphere. For, not to speak of it as the birth-place of saints, and their sepulchre, too, whereby, though it be not sanctified, it is ennobled, is it not the chosen delight of God's own Son? and did not its soil and waters once feel his tread? and did he not breathe its air? and was it not wet with his tears and blood? and did he not make his grave amid its rocks? and is not the human form which sits upon the throne made of its dust?

Besides, if, as the Scriptures indicate in no equivocal language, the light of Earth became faint and wan, when the Curse embraced its elements, must not the darkness, or,

Digitized by Google

what, in comparison with the previous light, amounted to darkness, have been noticed in other worlds? And, not ignorant of what has happened amongst us, may there not be innumerable hosts waiting to see whether sin be a power that God can vanquish?

At least, it seems almost obvious, that if Earth be left as the Curse unhinged it, then, to a large extent God has been overreached in his design, and the devil, who was a vassal, becomes a co-ordinate prince with Him from whom he had revolted. Mankind may indeed be rescued from the heel of Satan, and all his malice may be counter-wrought with regard to the fallen race, apart from any effort in behalf of the vanquished globe—just as I may free the slaves shut up in her hold, and then, according to Vinet's idea, leave the vessel of their prison-house to drift across the seas, bearing on her masts the black signal of her reproach. But Satan's victory was a double one, it was a victory over *earth*, as well as *man*. And for this reason, consequently, even were all who sprung of Adam redeemed, still it would be a vaunt which would soothe his chains if Satan could point to our world as the Yucatan of God's empire, and say, I compelled the native princes to flee from their loved abodes, and though a kinsman has come down to ransom their persons and regain their liberty, he has failed to win back their hereditary domain?

The discoveries, or calculations of science may seem to be against this view. In a recent address delivered at the opening of the British Association, Sir David Brewster asks, "Who can assert, that the hidden energies at work within the globe may not concentrate, and rend in pieces the planet which now imprisons them? Within the bounds of our own system, and in the vicinity of our own Earth, between the orbs of Mars and Jupiter, there is a wide space, which, according to the law of planetary distances, ought to contain a planet. Kepler predicted that a planet would be found there. And the astronomers of our own times have discovered eleven fragments of a planet, occupying the very place in our system which the anticipated planet of Kepler ought to fill." This is a fact,—and it cannot fail to be asked, by those who may have adverted to it in connexion with the argument we laid down in the preceding paragraph, has not God been already frustrated in his purpose; and if one planet lies shivered on the broad spaces of the firmament, could we say it was either anomalous, or unjust, were our planet to encounter a similar doom ere long? The question, however, is, not this,—Cannot God destroy something, which,

Digitized by Google

for aught we know, he made to be destroyed; but *this*,—Can God suffer another to destroy something, which himself tells us he made not to be destroyed? Were it proved that what, so far as philosophers have yet been able to ascertain, appear to be portions of a broken star, were originally one compact whole, and from the date of their creation destined to occupy the sphere which is now left vacant; and were it also demonstrated, that the present condition of this obsolete planet was occasioned by a hostile power, for a malignant end, working to the prejudice of its great Architect, then we might feel it somewhat unsafe to speculate as we have done, on the impossibility of God being defeated in his eternal purposes. But there is no ground whatever for the suppositions we have hinted at. On the contrary, it may be, for anything that science can determine, that the eleven fragments which have been discovered on the highway between Mars and Jupiter, are not the ruins of a dilapidated structure, but rather the stones which in due time will be built up into a new star; or it may turn out, were the archives of God's empire all before us, that this shattered orb was from the first meant to exist only for a definite period, which now has come to an end. At all events, it is illogical in the extreme to discard an argument, which proceeds upon the assumption, that God had a fixed design to accomplish in regard to our world, and which design, after being announced as well as fixed, Satan had undone, from the bare fact of a few huge boulders being found adrift within our planetary system. It is no axiom of ours, that everything which God has made, must remain unchangeable, and that it is a frustration of God's will, if he either transpose, or annihilate what he once has brought into existence. God, we rather know, can reverse any order, and extinguish any system, in full consistency with all his perfections, if it shall thus seem good unto him. And so we perceive nothing to embarrass us in the discovery of a split star, in the present state of our information regarding it. At the same time, we affirm, that if God shall tell us that he made a world not to pass away, but to abide and be the habitation of a race on whom he had lavished all his favour, not the domain of one whom he had driven from his presence, then for such a world to be left a ruin, would be the discomfiture of God. And this is the dilemma in which the Earth at present stands. It was created for a specific end, and that end not overthrow and curse, but continuance and felicity. Man was to inherit it, and man was to reign over it, as the

Digitized by Google

image and vicegerent of his Maker. Should it, therefore, remain as it is, a lamp put out in darkness, God's end has been traversed, and Satan has shown himself stronger than God.

And how would *Man* himself feel, if thus disinherited, even though provided with another star? For it is not the Fall,—it is God who has woven into the deep parts of our inner soul, the Love of Country and of Home,—who has taught us to remember Jerusalem with a heart ready to break, when we see the uncircumcised among her ruins. But if it be the propension of our nature to linger fondly around the places which once we knew, we may presume that a sentiment of our essential nature will not lack its sphere of exercise, any more than will the honour of God be without its needful vindication, in the future history of Earth.

Is not *the Resurrection,* too, a fact in the same line? God might have furnished us with bodies other than these we have when we rise, and all the brighter would they be, because they had never touched a grave. But the principle involved in the Resurrection is this, that God will not ultimately be baulked in his designs concerning Man, and that therefore, whatsoever made up Man *before* death, shall go to make up Man *after* death. If this, however, is the case, are we extravagant in concluding, that if God will not suffer the connexion between soul and body to be permanently broken up by Satan's malice, neither will he allow the connexion betwixt our Whole Person and the Earth to be severed; but that the same law which regulates the restoration of our material tenement will govern the appointment of our geographical locality in the ages to come?

These, no doubt, are only presumptions, and are given as such. They derive, however, much support from what Paul says as to *the irrepressible yearning of all creation towards its primeval state,* in Romans viii. 21. On first reading this passage, indeed, we are apt to fix upon the term "*groaning,*" and conceive that the salient idea is, an agonized world eager that its agonies should close. But this is under the mark of the expression. The "groaning" is to be connected with the "travailing;" and these "travail-groans" are identical with "earnest expectation," in the preceding verse. As Chrysostom says (Homil. on Rom. xiv.): "The apostle makes a living person of the creature here, and declares that it groans; not because he heard any groan from earth or heaven, but that he might show the exceeding greatness of the good things to come, and the desire of freedom from the ills which now pervaded them. The "groaning" of creation,

Digitized by Google

therefore, is not the synonyme for anguish, but the emblem of hope; it is not the precursor of death, but the herald of birth; it is not the plaintive cry of wretchedness, but the full longing of intense desire!

To understand this aright, let it be considered that with every Being, and Planet, and Atom, of which the World consists, there was incorporated, when their spheres were first assigned, a tendency, which, if not crossed, would lead on to the development of God's idea in Creation. But the Curse disturbed this harmony. The propension inserted in all things could not be struck out, but it was rendered impotent and unavailing, and no glorious result accrued, such as might have been expected from a World so happily adjusted as ours. Still the impulse towards its end in perfection—what Erasmus calls "in rebus animo carentibus nativa quædam perfectionis *appetitio*,"—remained, and sought to sway all Creation: still the bird inclosed within its comfortless shell brooks not the masonry of its prison, but is ever essaying to make a breach that will deliver it into freedom: still she who has borne us,—our parent Earth—yearns through all her recesses with boundless desire for the time when the prototype of her Maker shall be realized, and a rapturous universe shall hail her, who is now an exile and a wanderer, as the first-born of the Almighty's works. "Creation hath a natural propensity," (writes Owen, on Hebrews; vol. ii. p. 75,) yea, a longing to come into a subjection to Christ, as that which retrieves it from "the corruption" it was cast into. "And this ariseth from that plan which God first laid in the creation of all things, that they should willingly give up themselves unto obedience to the Son, when He should take the rule of them upon the new account of His mediation."

Such is the posture of Earth as represented by Paul in these words, "groaning in travail, with earnest expectation." And lest it be imagined that this view gives too favourable an idea of a world that is fallen, let us observe that it all results from the appointment of God—for when Paul affirms that, "the Creation was subjected to vanity by reason of Him who subjected it," his meaning is, that Creation was permitted to swerve from its design for a season by *God himself*, who sanctioned the temporary aberration "in hope,"—or with a view to its eventual release.* In all its yearnings,

* "Per *eum* Satanam nonnulli intelligunt," Wolfius narrat apud locum, "ut Bryanus Turnerus—Hammondus, tamen, ad fœda sacra Elusinia respici existimat. Alii *rectius ad Deum ipsum* referunt, ad quem liberatio in sequentibus refertur."

Digitized by Google

no doubt, Creation is unconscious, "not willing." But whether impassive or refractory, God bends it wholly after His own counsel. "God, in infinite wisdom," says Andrew Fuller (vol. iv. 308), "saw fit to subject the creatures to this vanity for a season, contrary as it was to their nature; but it is only for a season, and, therefore, we read that it is in hope—and, in the end, they shall be liberated from their hateful yoke." All may seem hitherto discrepancy, misrule, and resistance. But wild as the billows are, God leads them to one shore—fantastic as are these stones, God will yet form out of them one bright Mosaic. So far, therefore, from any signs of extinction being traced on Earth or Sky, the Collective Mind of Nature is impregnated with hope, and, as if descrying the hour when God's design in regard to it shall be accomplished, it is ready, like as was Lazarus, to burst its bandages and cerements, and walk again amid the sunshine of its early splendour.

If the utterance of Nature in its external frame be so articulate and universal in behalf of a world without the Curse, not less indelibly has the same hope been inscribed upon the Inner Man of all ages, even in the sultriest climes, and most parched seasons of our history. Millions have walked among the ruins of Earth as the Arab saunters among the columns of Baalbec, without a thought either of what is beneath, or beyond,—past, or coming. But the general spirit of mankind has rather been like that of the restless Hebrew, who never wails around the fragments of his Temple without anticipating the better day, when these same foundations shall bear a structure worthier of God, than his fathers saw. Among every people, and at all periods, the anticipation has existed of an æra peaceful and resplendent, as Earth enjoyed in its first and only spring. And whilst philosophers demonstrated it, poets wove it into their song, and the legend went forth among Greeks and Romans—was welcomed alike in Egypt and Chaldæa, and was not more the creed of the learned, than the tradition of the multitude. Theopompos of Chios describes "a holy city, much spoken of in Phrygia," the inhabitants of which should never be sick, nor poor, and with whom the gods would mingle. Plato, too, spent his days in devising a scheme for "accelerating the advent of the golden age." The Persian embodies in his religion the hope of a day when all evil shall be unknown. The Hindoo calls the present age Kali-yugam, which is the last and the worst; but the Kreatha-yugam, "the age of universal happiness, is fast approaching, though first, there

Digitized by Google

must be a general destruction of the present state of things." And what are the vaticinations of perfectibility, which, from time to time, we hear in our own day, but the poetic reveries of Asia Minor, Greece, and India, re-echoed by hearts which almost instinctively feel that this Earth shall renew its youth? The existence of God, and the immortality of the soul, may be the strong guesses of a sanguine mind. But neither the Resurrection of the Body, nor the Regeneration of Earth, have analogies to suggest or sustain them; and so we cannot doubt that wherever such hopes are found, they either are leaves severed from a tree of knowledge which grew in days before the Flood, or are longings kindled in all hearts by that God who will never bid us thirst without leading us to the spring where we may drink. Certain, at all events, it is, that from early times the hope we speak of glittered on the edge of darkness, and just as the sun of revelation rose along the firmament, the more fully was the assurance, which at first only throbbed in the feeble pulses of desire, developed and proclaimed.

In Acts iii. 21, we are told that "a Restitution of all things" has been predicted "*from the beginning of the world.*" And accordingly, we find in Genesis v. 29 a prophecy given to Lamech in connexion with the birth of Noah. And in Job xix. 25, we find that saint looking forward to the days when Christ would stand upon the Earth. And in Heb. xi. 10, we find that Abraham was promised a city built by God. And by Jacob's vision, Gen. xxviii. 12, as interpreted by John i. 51, we find that even the land where he lay would again be trode by angels. And in Ps. cxv. 6, we find David exulting that God has given Earth to man. And in Isaiah lxv. 17, we find a specific prophecy of new Heavens and a new Earth. And in Ephes. i. 14, we find Paul alluding to Earth as a purchased inheritance. And in Rev. xxi. 5, we find Him who sitteth on the throne declaring, "I make all things new."

Therefore, "by the mouth of all his holy prophets *since the world began,*" God has testified that this Earth is not to be ground into dust, or blown off in vapour—a star to-day, a shade to-morrow; but as designed for man, and purchased by Christ, it shall be renewed. Peter, no doubt, intimates that "the Earth shall be *dissolved*"—that "the very elements shall *melt.*" But if we compare what is said of the deluge (2 Peter iii. 6), with what is said of the Last Fire (vers. 10, 12), we will see that the language is only equivalent to Paul's terms in Heb. xii. 27, and can by no means

Digitized by Google

justify the idea of erasure as the doom of this world. Of the deluge it is said, "the world was thereby *utterly destroyed;*" yet was it not annihilated. With regard to the Last Fire, however, the term used represents it only as "*unloosing*" the bands, and "*melting*" the substance of the Earth, as one does when he releases gold from its ore, and runs it into another mould by heat. At the *flood*, judgment smote this solid fabric, and reached "the heavens," where are "the elements."* But ruin was forthwith covered up by restitution. And even though in like manner devouring *flames* lick round and round this globe, and fear not to climb the heights above, and every clasp and ligament shall be unfastened, until not one stone remains upon another, yet out of all this heaving uproar shall ascend a fairer world, and yet the same. For let us note the expressions used to signify the change.

"*Restitution of all things*" (Acts iii. 21), is one, and it just denotes that all things shall regain their First position. When the heavenly bodies have finished their cycle, and are come back to that point in the firmament whence they began their march—this is designated, by classical writers, "the restitution of the stars," because now their parallax is the same as when they started. And so, when after its cycle of shocks and aberrations and disappointments, this earth shall find its way back to the point from which it was driven by the fall, and every thing is seen as when the first sun burnished its groves, and lakes, and mountains,—this shall be its "restitution."

In Matt. xix. 28, our Saviour characterizes the change yet to be effected upon the earth by the still more expressive term REGENERATION, and this gives us a further view of the unfulfilled mind of God. For the reference of the word to a soul we are well acquainted with, and nothing can be deeper or more essential—consistent with unimpaired identity—

* "This is the antithesis," (says Mede, p. 613;)—"the world, or heaven and earth which then *was*, perished by water. The heaven and earth which now *is*, are reserved for a destruction by fire. Now the world which perished by water was no other than the sublunary world, the heaven whereof is what we call the air; which sublunary heaven, together with the earth, was marred by that general deluge, and the creatures belonging to them both either wholly destroyed or marvellously corrupted from that they were before. Such a world, therefore, and no other heaven and earth, shall undergo this second deluge of fire for restauration, which before suffered the deluge of water for corruption." "And I see no reason why we should imagine a greater emphasis in 'dissolved' for an utter abolition in the destruction by fire, than was implied in 'destroyed' when he spake of the destruction by water."

Digitized by Google

than the change effected by spiritual regeneration. It is the same substance as was put into the crucible which is drawn forth, when we are "born again," yet *a new* man is the result. Even so with this creation of ours. The metal is not merely polished in the end, neither is it destroyed, but it is decomposed through all its elements with a view to *a new* organization. Corruption is untwisted from *the man* by regeneration, and a principle inserted that will resist assault and remain ignorant of decay. In like manner, all that is corruptible, and corruption itself, shall be evicted from the soil we tread, and a robust and abiding economy of life substituted by regeneration. First of all, *the soul*, so fallen, is regenerated according to its capacity and powers. Then *the body*, which contains this regenerated soul, though now it be so disabled, shall, according to its nature, and in all its members, be regenerated likewise; whilst, in the end, even as the regeneration of the body is required and made sure by the regeneration of the soul, the regeneration of all the elect, in soul and body, will call for, and be followed by, the regeneration of *the earth* itself.*

A final term is employed by Peter in Acts iii. 19, to designate the change we are speaking of; and it is one which seems to intimate *the end* of the restitution and regeneration in *rest*. The expression alluded to is, REFRESHING, as we have it given in our translation, but which is, perhaps, rendered with greater correctness, *rest*. It strongly suggests the idea of sorrowful and oppressive toil as the doom of the world at present, and gratefully points to the Sabbath the earth shall enjoy one day, when its present burdens all removed, it shall again breathe freely, and enjoy the cool of eventide after its sweating labours in the day of its curse.

In those three expressions now quoted we have the broad *outline* of what is yet to be done for the earth; and this might have been sufficient to sustain our hope until the winter was past. But the scene has been laid out over and above in full and graphic *detail*. For, by Isaiah xxx. 26, where the light of the *sun*, it is predicted, shall be sevenfold, we can confidently apprehend a change upon our atmosphere and climate.† From the language of the same prophet in

* "Thus men, when a son is to appear at his coming to the estate and dignity, clothe even the servants with a new and bright garment to glorify the heir. So will God also clothe the creature with incorruption for the glorious liberty of the children."—*Chrysostom. Homil. on Rom.* xiv.

† "When the sublunary heavens shall be refined," is the anticipation of the cautious Mede (Works, p. 615), "even the ethereal lights of the

Digitized by Google

chap. xxxv. 1, with regard to the blossoming of the wilderness, it is plain that we are to infer the coming *fertility of earth* over all its wastes. And does not that passage of Isaiah, chap. lxv. 20, which asserts "that to die under a hundred" will be the token of God's displeasure, show that *the power of death is greatly limited* over the race of Adam, though the prediction of chap. xxxiii. 24, as to the health of the ransomed indicates the full cessation of mortality in the end. Let us look also to Isaiah xi. 6, and we shall see how ferocity is yet to be banished from the *animal tribes*, and kindness become the law as well of beast as of man.* Physical changes seem likewise to be announced upon the very *structure of earth*, when it is said in Rev. xxi. 1, "There was no more sea;" and in Isa. xl. 4, "Every valley shall be exalted, and every mountain made low;" and in Zech. xiv. 4, "the Mount of Olives shall cleave in the midst, and there shall be a very great valley." In Micah iv. 3, we read the triumph of *charity and union* instead of war, and hatred, and discord. And are we not permitted to conclude from Matt. xiii. 43, that the *nation of the Lord* shall dwell on the scene of harmony and loveliness, and rule the kingdom which has been won?

From this sketch, though brief and compressed, it is manifest that, like the leprous house, this world shall not only be scraped and pointed, but taken down and rebuilt. Yet, like the temple in the days of Hezekiah, being thoroughly purged, holy worshippers will throng its floor, and serve God with exceeding joy. The rest of the Sabbath shall lie bright on land and sky. The type of Canaan shall be more than realized; and we shall know at last what was predicted by the feast of tabernacles.

stars, of the sun, and moon, will appear to those on the earth much more glorious than now—sending their rays through a purer medium, so that all the world to usward shall be, as it were, renewed."

* It is a weak objection to what we suggest above, that many of the animal tribes are carnivorous, and can only subsist on one another in respect of their very structure, as well as their propensities. Were these beasts to remain as they are, whilst the earth also remained as it is, the difficulty might be allowed; but when the Curse is lifted off our soil, what is to hinder the wolf and the lion finding in some new product of an uncursed earth subsistence that will suit their present organization, and for ever supersede the necessity of devouring one another any more? And on this point Dr. Arnold (in his Sermons, I., 71) makes this admission: "One thing we may feel very sure of, that if mankind ever were to become really Christians, then would the Curse passed upon the earth be taken off, and the prophecy, that instead of the briar should come up the fig-tree, and instead of the thorn should come up the myrtle-tree, would be fulfilled to *the very letter*."

Digitized by Google

Many questions, perplexing, if not insoluble, may indeed be raised in connexion with these points. But, as in the truth of the Resurrection, we undertake to show only *what* God says he will do—not *how* he means to do it, so we limit ourselves in the relative truth of the regeneration. Never did Epictetus deliver a wiser apophthegm, than when he told his disciples, "to take things as their eye saw them, not as men spoke of them—for not *things*, nor *truths*," said he, "is it which disturb mankind; but *opinions* about things or truths, are what make all controversy." And it is vain for us to expect satisfaction in prophetic inquiry, until we shake ourselves free from the speculations of men, and cling, in resolute simplicity, to the testimony of God.

It is lamentable to notice how commentators exert their ingenuity to neutralize or reverse the obvious import of the Divine Record as to the subject now before us, and deny the real meaning of those passages we have quoted at the very time they indicate by some casual remark, that they possess the cypher with which they could rightly interpret the entire hieroglyphic. In his paraphrase of Isaiah xxx. 23, Fraser allows that "the rain" which is there promised is "a temporal blessing," and means "seasonable showers." "The oxen," too, of verse 24, he explains of "the cattle employed in tillage." And when it is predicted at verse 25, "that there shall be upon every high mountain, streams of water," he favours the idea that it is a promise of fertility to the high hills, which, in time past, have been barren. Nevertheless, when he comes to verse 26, in which it is said, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold," he holds that the language is entirely figurative—and means that "the knowledge of Divine things shall be more diffused than at any former period." Again, in his interpretation of chap. xi. 6, he is satisfied with saying, that "Messiah will subdue the violent passions of men by which they resemble wild beasts." That passage, too, in chap. xxxiii. 24, "the inhabitant shall not say, I am sick," he renders, "every member of the true Church shall be free from spiritual maladies." And "the new heavens and earth" of chap. lxv. 17, he makes "a moral renovation of rulers and subjects." This, however, is not to walk in the light of God, but in sparks of our own kindling—and to turn revelation into a hopeless riddle.*

* Principal Campbell tells us of a collier who, on being asked what he believed, replied, "What the Church believes." Questioned again, as to

Digitized by Google

Let us now, however, ascertain, as the last branch of this subject, what Scripture unfolds as to the Means and Date of our world's regeneration; and here, with especial assiduity, must we follow "the sure word of Prophecy," if we are not wholly to lose ourselves in a sea of dreams.

Sanguine philanthropists, as well as philosophical libertines, have dreamed of the Earth outgrowing its infirmities, and restoring itself by its inherent resources. Fondly have they speculated upon the progress of Science, as the march of regeneration; and their delusive hope is, that steam will yet subdue the elements, and chemistry uncurse the soil. "The art of husbandry" (says Samuel Hopkins, vol. ii., 71), "will be greatly advanced, and men will have skill to cultivate and manure the Earth in a much better way than ever before—so that the same land will then produce much more than it does now. In this way, the Curse which has hitherto been on the ground, will be in a great measure removed. There will be, also, great advances made in all those mechanic arts by which the Earth will be subdued, and all the articles of life will be made in a much better manner than now. Ways will be found out to cut rocks into any shape, and to remove them from place to place, with as little labour as that with which they now cut and remove the softest wood. That art by which they removed great stones, and raised them to a vast height, when they built the pyramids of Egypt, and the Temple of Jerusalem, is now lost. But this art may be revived in the Millennium, and then, in a literal sense, the valleys shall be filled, and the mountains and hills made low, to render travelling more convenient. When all those things are considered, it will appear evident that, in the days of the Millennium, there will be plenty of all the necessaries of life to render men more easy and comfortable. And it will not then be needed for any man or woman to spend the greatest part of their time in labour to procure a living. It will not be necessary for each one to labour more than two or three

what the Church believed, he answered, "What I believe." When further interrogated in regard to what he and the Church both believed, he adroitly added, "the same thing." And this mode of reasoning has since the collier's day been termed, "*fides carbonaria*." But the fides carbonaria is neither limited to ignorant colliers nor bigoted Papists—for when we inquire at any commentator as to the interpretation of prophecy, we find that he just rehearses the ideas which are afloat within his sphere. And then, if you try to collect the views of those around, you are sure to discover that they are no more than a reflexion of what has been gleaned from the commentators. What mischief has not been wrought by this *fides carbonaria!*

Digitized by Google

hours a day, and the rest of their time will be spent in reading and public worship. Large tracts now covered with water, caves, and arms of the sea, may be drained, or the water shut out by banks and walls, as in Holland, and this will enlarge the Earth. It will be easy for the most learned to determine what is the best language to be adopted universally, and that language will be taught in all schools. Ways will be invented to learn children to read this language with propriety, and spell it with correctness, in much less time than now. Ways may be invented like short-hand, by which it will be easy to communicate ideas to them who live at a distance. There will be no need of translating books. Many hundreds of thousands of copies will be cast off by one impression. And the Bible, one of which, at least, every person will have, by printing such a vast number of them at once, may be afforded much cheaper than now."

Such is the means on which the great majority of Christians would rely for the regeneration of our Earth, and which they deem amply sufficient for bringing in the Millennium. But, granting that the means were adequate to the result which is anticipated, a regeneration of Earth on this basis would not answer the end in view—for if man, who brought the Curse on Earth, retrieves it from the Curse, then man is his own redeemer—and if the usurper be expelled, yet the rebel is exalted.

The means, however, are not competent to the end—for if we only consider what, during six thousand years, he has been able to do, we must see that no creature is more impotent for good, than man, whether it be material, or moral good he aims at. In Egypt, and Assyria, and Greece, and Italy, not to speak of Etruria and Palestine, man brought all the energies of intellect, developing all the resources of science, to bear upon the ruggedness and sterility of Earth, but what Babylon gained Egypt lost, and if Italy awakes to life, Greece sinks into the arms of Death—until we can safely aver, that this world of ours, in spite of all the mind which has been lavished on its amelioration, is not more advanced in culture and increase, at this present moment, than in the days of Cain. It is true that we have arts of transport, and printing, and destruction, steam, types, and gunpowder, unknown two thousand years ago. But in their hieroglyphics amassing a page into a word, in their literature still giving law to the nations, in their science which built the pyramids and watered Egypt with the Nile, and in their military exploits which to this day leave Alexander and Cæsar without a

Digitized by Google

rival, the ancients showed that they were in possession of arts unknown to us. So that, if in some respects our agencies be more compact and elegant than theirs were, it is by no means certain that we can command a single result which they had not obtained. And if this be true of material, what shall we say of moral improvement? Have we any experience which may guide us to the hope that the world is gradually throwing off its burdens, and beginning to recover its original holiness and beauty? On the contrary, if the earth be not more subdued and profitable, neither is the world more sanctified and pure than of old. There are bright gleams of amelioration piercing the cloud at times; but they are no more than a struggling moonlight amid the pauses of a storm. They irradiate the waves, but they cannot still them. Hence, at this very period, when the appliances of civilization in government and education and travelling and commercial intercourse have been so successfully developed, Isaac Taylor is bold enough to declare, in his "Life of Ignatius Loyola:" "At this time man is compelled to confess his impotence. But may not the intervention of Omnipotence be so much the more confidently looked for? It is *now* the cessation of human agency, apparently, as related to the movements of our moral system." The Gospel is no doubt in the world, and the Gospel, if embraced universally, would change the aspect of all things. But the question is, what, in the range of tried means and known causes, can we point to as sufficient to render Christianity commensurate with the human family and paramount over every fallen soul? And this is all we can affirm, that preaching has not done it, and miracles have not done it, and war has not done it, and famine has not done it. Nay, it is asserted, even of pestilence itself, the sharpest arrow of the quiver, that it has ever been only "a scourge," and at no time a schoolmaster, and that in no single instance can it be shown to have produced a moral reform. The speculation, therefore, of the earth regenerating itself, carries its own refutation on its front, and, like a detached iceberg, melts away in the very waters on which it floats. It is condemned by the very facts to which it appeals.

Views such as these, however, run as counter to the tide of human *expectation* as to the stream of human experience. For it is apparent, that from the earliest ages until now, the hopes of mankind have always been connected with a *Personal Deliverer*, and descried their realization only in One who would be as much a centre of rest to our world as

Digitized by Google

the overwhelming conqueror of its foes. The first promise given in Eden held out the assurance of an embodied, human, man-like Avenger, who would do battle for us against the serpent. In Lamech's days all anticipation regarding the Curse was associated with an individual, for the prediction was, "HE will comfort us." Never did the ancients represent the age of iron as transmuted into gold by calm processes of scientific alchemy. But all classic myths relative to the expected era of bliss announced a Mighty One to come. The Sibylline verses, deriving their name from a Chaldee word which signifies "to prophesy," are traditional predictions, and as we have them preserved by Virgil, they point us to "an age to come," and "a new birth of Nature," and at the same time link the glorious kingdom they depict with an exalted Personage, who would "reduce all mankind into a single empire." Recapitulating the conquests of Alexander the Great, Humboldt (in his "Kosmos") tells us, that the aim of the Macedonian was "to establish a unity throughout the world, and all his plans tended to one great and organic whole." In our own days, too, speculative hope runs in a similar channel; and though fewer changes are now effected by single persons than was once the case, we have an authoritative writer (Carlyle, in his "Latter-day Pamphlets") venturing to let men know, "that the whole Earth is filled with anarchy;" "that its Curse is, that it is ungoverned;" "that the want of the age is a king." "The universe," he further holds, "is properly one vast monarchy, and the only indefeasible right of the multitude is the privilege of being governed by a real king, the noblest of the race."

From the days of Adam even until now, we thus see the philosophical sentiment and the popular belief have alike referred the amelioration of Earth, on a large scale, and for permanent duration, not to processes within itself gradually elaborated, but to some glorious Benefactor, who shall wear the crown, as well as wield the sceptre, and to whom the dominion shall all pertain.

But if a great Benefactor is yet to arise, by whom the Curse of Earth shall be assuaged and rooted out, *He* to whom the creating of Earth was entrusted is surely the Power to whom will be committed its regeneration; for who is best fitted to clean and repair a piece of mechanism,—a piece of mechanism wholly unique as well as intricate,—save He who contrived its every wheel, and gave it motion until now? Besides, if the Son of God, as Architect of the

Digitized by Google

fabric, is the fittest to restore it, let it be also borne in mind that his honour (to speak as men) is involved in his doing so, for he has revenge to execute as well as regeneration to accomplish. Even Hopkins admits, that "it is reasonable and desirable that Jesus Christ, who suffered reproach in the world, and was condemned and put to death as a malefactor, should have this shame wiped off in the sight of all men." And unless this be the case, it is difficult to see how Satan is defeated and trampled under foot. The Curse was *the visible* act of the First Adam, and one feels as if it would be more than congruous that regeneration should be *as visibly* the act of the Second Adam. Satan's triumph in the Curse was likewise far less a triumph over *man* than over *God*, and there needs to be a reckoning for this with the old serpent. The Son of God must vindicate his own rights of sovereignty when he gives back his dominion to man. And it will be a little thing for this world to roll without a curse, unless every intelligence in the universe shall feel that the conquest has been achieved by Him who claims the inheritance.

There is a sense, indeed, in which the result we now speak of is agreed to by many who consent not to our general system of prophetic interpretation. For not a few hold, that the First Advent of the Son of God secured all that we insist upon as imperative. And we admit that the First Advent did *herald* at least that removal of the Curse which, in our opinion, will be consummated by the second. Every miracle of Jesus was a relaxation of the Curse. Every step of Jesus left the impress of benediction. Every breath Jesus drew, as it mingled with our elements, was a pledge of a brighter day. And through all his pilgrimage he showed that he was come not only to redeem mankind, but to *retrieve the world.* He endured sorrow in the wilderness because he meant to let our adversary know that he would yet chase him from the soil he had blighted, and turn it into a garden once more. It is said that " He was with the wild beasts;" and it may be, as Trench remarks, that this indicated the homage yet to be paid to him as Ruler of Earth. When he cursed the fig-tree, did he not proclaim that bareness and fruit-bearing were alone in his hands. His reference, also, to the lily and the fowls of heaven, showed what he expected creation yet to be. Bread and wine at his table were not more the emblem of his cross than the pledges of his reign over a world now blossoming as the rose. And his crown of thorns, we may not doubt, was designed to tell us that he nailed the

Digitized by Google

Curse of *Earth,* as well as the curse of his chosen, to his redeeming cross.

Nor should we forget *the names* he selected to designate his character. For if from his relation to *Men,* Jesus claimed the name of brother, friend, and advocate,—and from these names we can argue where his affections lie, did he not also name himself the Rose of Sharon, the Apple-tree, the Vine, the Rock, the River of Life, as if to identify himself with *Earth,* and assure us by the very titles he assumed, that he never will renounce his connexion with it?

Yet, while by his Names and by his Miracles, whilst completing his first advent, Jesus avowed in a way not to be mistaken, that the Curse would one day flee before him, he did no more than sound the trumpet of jubilee. *Mankind* were the better for his sojourn—*Earth* was not! To this hour, the very Earth on which the Son of God walked of old is as deeply enthralled under every mischief of the Curse as when first it scorched its verdure. The Earth is, at this moment, not the *Lord's,* but *Satan's*—an outskirt of hell, not a suburb of heaven.

Nevertheless, when the Son of Man returns, it shall be otherwise. For does not Peter tell us so in Acts iii. 20 and 21, when he declares that the heavens are to retain Jesus only *until,* or up to, the date of the Restitution; but that *then* he shall be sent as was fore-designed. Paul, too, fixes the date and source of the New Creation in Rom. viii. 19; for by 1 John ii. 2, we know that when "the sons of God are manifested," it shall be around their "Manifested King;" but it is at "the manifestation of the sons of God" that all things are to reach the state for which creation yearns. In Psalm xcvi. 10—13,—a Psalm which may be sung as Jesus is descending,—David represents the Earth as on the eve of restoration, and exulting in the glory about to be revealed; but the joy which swells and sweeps over all creation as a flood, flows from the Seen Presence of its Lord. Most emphatically, however, are we taught what this Earth shall owe to Christ at his second coming from the eighth Psalm, verses 5—9. "Thou madest Him," sang the sweet singer of Israel, "to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." And referring to this ancient oracle, Paul, in Heb. ii. 8, 9, says, "We see not," we behold not with the eyes, "all things made subject to Jesus," because the Curse

is still upon the Earth. Yet at the same time he assures us that the prediction of the Eighth Psalm shall come to pass in literal detail, and this "inhabited world," as he terms our Earth at verse 5, in all its extent and furniture, in all its beings and elements, be given into the hands, not of *Angels* even, far less of *Man*, but of Christ Jesus as its Heir and Ruler.

We have maintained that the signal of the Regeneration which awaits the Earth will be the Second Coming of Christ. And we also have acknowledged that the Great Conflagration shall take place at the date of our Lord's return. But it may be asked,—If the Second Advent and the Last Fire are contemporaneous, how is it possible that the Earth should still retain the same geographical features as it now presents, so as to be not only the habitation of men, but exhibit the very divisions and designations which have been recognised up to this day? Admitting, however, that the Great Conflagration shall be as devastating and revolutionary as is for the most part assumed, we remark, in the *first* place, that no reason can be given why it should be universal. A recent controversialist, in a tone painfully removed from both the courtesy and calmness which the nature of the inquiry and the character of his opponents alike demanded,* has strongly said, "The analogy here so emphatically traced between 'the world that then was, and the heavens and the earth that are now;' the one 'overflowed with water,' the other doomed to the flames, precludes all reasonable doubt that *the whole world*, physically considered, is the victim of the conflagration." "The deluge was typical† of the conflagration," and

* "The theory will never survive the reception of these passages in their obvious sense." "Utterly inconceivable." "Sheer impossibility." "Miserable explanation" "Palpable violence to Scripture." "Inconceivable." "Nothing loth to debase the prediction." "Capricious and inconsistent." "Inadequate and unnatural." "Difficult to extract any meaning." "How low in their conceptions they can descend." "Miserable view." "Who can possibly take in this?" "Hopelessly opposed to Scripture." "Incompatible with inspired descriptions." "A chain of evidence against these views of such strength, that if rejected, it will be hard to refute any error, or establish any truth!" All these epithets may be found in a single brief chapter of "Christ's Second Coming: Will it be Pre-millennial?" And unhappily, the style of one chapter is the style of the volume. But dogmatism is not argument—scornful airs help no advocate.

† It is scarcely correct to call the flood "TYPICAL" of the conflagration. An analogy is not a prediction. A parallel is not a type. One judgment may correspond with another, yet not be prophetic of it. Nor is it true that "the type ever comes short of the antetype." John did not exceed Elias. The position holds good only when the antetype is Christ.

Digitized by Google

seeing the deluge was universal, so likewise must be the conflagration. The truth is, however, that both geologists and divines are by this time nearly agreed that the flood was "universal only in respect of Man," and *local as it regarded the Earth.* So that the very fact appealed to, in proof of a universal, should warn us to expect a limited conflagration. But we ask, in the *second place,* what, although the conflagration were universal, would it follow as an inevitable inference, that the surface of the Earth must be remodelled until not a single aspect remains to put us in mind of the past? This, at all events, was not the issue of the deluge. The clouds poured down their torrents—the deep unsealed its fountains—and for a year the earth was under water. Yet where are the traces of convulsion now to be discovered? "The old world *perished.*" It was not merely "unloosed," it was "destroyed." Yet we have the same landscape still, and Dr. Chalmers declares, "that geologists are now converging to the opinion, that there are no sensible vestiges of the deluge upon the Earth." But if not only the granite, but the soil of Earth survived the catastrophe in which it was said to "perish," and the rivers of Paradise glided along their former channels, and the olive-trees threw out their branches as before, who shall call it either a wanton or an impossible idea, to hold, that even after a change which "dissolves" it, this Earth shall emerge with all the features which can identify it as the ancient abode of men?

"A new earth wherein dwelleth righteousness," may appear to be incompatible with the existence of any sin or evil at all; and an author who has lately gathered into a volume all the objections which are usually alleged against our system, asserts that "the righteousness which is to distinguish the new from the old Earth, can only mean absolute, or unmixed righteousness." Of course, if this interpretation of Peter's words be conceded, or can be proved, it will settle the question. But it is erroneous, we suspect. It is at once taken for granted, that in mentioning "righteousness," Peter meant holiness, and referred to the personal character of those who should inhabit the Earth. And it is moreover quietly assumed, that to "dwell" is equivalent to reign without limit or opposition. We dissent from both positions, and must express astonishment at the confidence with which the author of "Christ's Second Coming: Will it be Pre-millennial?" has ventured to assert them, without offering even a single argument in their support.

Digitized by Google

The very term "dwell" might warn us that nothing like dominion, far less universality, is intimated; for in Rom. vii. 17, compared with vi. 14, Paul shows us how distinct the presence of good or evil is from the reign thereof. And Isaiah (xxxii. 16) uses the very word,—"judgment shall dwell in the wilderness," when he wishes only to state, that the effusion of the Spirit will lay a restraint upon evil. But further; if we examine carefully what Peter intends by "righteousness" in the passage under review, it will appear almost certain that he has his eye, not on what men are to be, but on what Christ is to do. He alludes, in fact, not to holiness, but to justice; for the whole passage in 2 Peter iii. 10—13 must be regarded as nothing more than an expansion of Psa. l. 1—6, where Christ is seen descending in fire, and making his name glorious as the righteous judge and governor. But to understand fully what is implied in the Son of God "declaring his righteousness" in heaven, as ruler on earth, let us consult Psa. xcviii. 9, and Isa. xlii. 4, combined with Isa. xxxii. 11—16, and it must be admitted that the prediction will be fulfilled when Messiah, reigning on Zion, "shall have set judgment in the earth." Lastly, however, it ought to be remembered, that in the description Isaiah gives of "the new heavens and earth" (lxv. 17—25), the figment of universal and unstained purity of moral character among all who inhabit the earth, finds no place; but, on the contrary, we are tacitly assured that there will be sin, for we are explicitly informed that there is to be death.

"We have still to ask, how the inhabitants of the heavens and the earth that now are are tided over this all-enveloping deluge of fire into the new heavens and the new earth, of which most of them are to be occupants, according to the pre-millennial theory?" ("Christ's Second Coming: Will it be Pre-millennial?" p. 305.) The question may be curious; but it is irrelevant. How either a limited, or a universal inundation of fire may consist with the preservation of those who are to be preserved, is no impossibility with them who "ascribe greatness unto God," and it can be no difficulty with them whose eye rests on Ararat, and Zoar, and Pella. He who "quenched the violence of fire" on the plains of Dura, and "congealed the depths in the heart of the Red Sea," will not fail his ransomed in their last extremity, neither may his arm resign its strength. "Who is like thee, O Jehovah, among the gods? Who is like thee —glorious in holiness—fearful in praises—doing wonders?

Digitized by Google

Thou in thy mercy hast led forth the people which thou hast redeemed! Thou shalt bring them in, and plant them in the mountain of thine inheritance—in the place which thou, O Jehovah, hast made for thee to dwell in—in the sanctuary, O Jehovah, which thy hands have established. Jehovah shall reign for ever!"

Notwithstanding, therefore, some difficulties, we deem it clear, that it is with the second coming of Jesus that the regeneration of Earth is linked, and not till then shall the fetters of this sin-corroded world drop off. But let the sign of the Son of man be descried, and the first resurrection take place, and now shall the Curse be put under arrest, till at length it is ignominiously abolished. The dust of earth which formed the bodies of the saints being purified, then shall it be so with the Earth itself; "for if the first-fruits be holy, the lump shall be also holy."

At this moment, because of the Curse, Satan is ruler of Earth, and head of mankind. But God's prototype of creation shall not be rescinded nor postponed. As in the first Adam all the children were bound up, and *all* lost what *one* lost, so, too, in the Second Adam, all his children are comprised, and, as their *champion*, he will win back their inheritance, whilst, as their *head*, he shall retain it for them, through all the ages to come. Paul says, "that the Son shall deliver up the kingdom to the Father." In this announcement, He directs our eye to Jesus as at war with Satan for the Earth, but adds, only a little while, and having brought that conflict to a victorious termination, He will proceed in the pomp of triumph to the throne of God, and as Head of Man, and Ruler of Earth, lead back the revolted kingdom to its Prince.

One can but faintly realize this wondrous scene. *Earth which broke loose from the throne of God under the headship of the first Adam, led back to its allegiance and bliss under the headship of the second!* But so is it yet to be; and hallelujahs around the seat of God shall attest how glorious is the consummation in the esteem of Heaven. "Unto the angels God hath not put in subjection the Habitable World." Still, with overflowing gladness, they see all Disorder redressed by the power—all Evil condemned by the atonement—all Riches entrusted to the hand—all creation summed up in the person of the Son of God; and "with every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, they ascribe blessing, and honour, and glory, and power

Digitized by Google

unto Him who sitteth upon the throne—even unto the Lamb for ever and ever."

Should it be inquired whether the regeneration of Earth is to be *perfected* so soon as Jesus comes, we would be disposed to hint that perhaps the *entire* curse shall not be *at once* repealed. No sooner does Earth feel the pressure of her Lord as he alights on the Mount of Olives, than vast physical changes shall result. Yet it may be, that not until a later epoch shall the whole cosmogony of the world be revised, and not the commencement, but the close, of the millennial parenthesis may witness the final expulsion of all that is evil. At least, from that passage of 1 Cor. xv. 26, where "destroy," in strict accuracy, signifies to "weaken," or "paralyze," it is not improbable that death is not to be utterly dismissed, but only effectually restrained throughout the thousand years. And from Rev. xxi. 3, it would also appear, that not till these thousand years are finished shall "there be *no more* curse." Then, however, the seal of God shall anew be put to a blood-redeemed earth; and, as at the beginning, so again He shall rest over it in love, proclaiming it "*very good.*"

In all that we have advanced upon the subject which has occupied us in the preceding pages, it has been our wish and endeavour to be guided by the Word alone. Yet may we have been only giving expression to the habitual thoughts of our own mind. It is the complaint of one deeply versed in the things of art (Ruskin, "Modern Painters," vol. i., Introd.), that all painters of landscape have hitherto succeeded only in showing themselves, instead of God; for, when they should sit down to take off the forms of actual creation as it lies beneath their eye, their aim has been to realise a combination of forms and hues, which they have been taught to regard as more picturesque and attractive. "Throughout all ancient landscape art," are his words, "we see the painter taking upon him to modify God's works, and casting the shadow of himself over all he sees, constituting himself the arbiter, when he should have counted it his safety to be the disciple, and exhibiting his ingenuity by the attainment of combinations, the highest praise of which is, that they are impossible."

What has happened, as is here alleged, with regard to God's *works*, has not less injuriously operated in respect of God's *Word*, as it bears on the point we have been handling, and all must be sensible, that we have often come to the study of it, not so much with a view of catching the

Digitized by Google

aspect of God's revelation, as to verify impressions which were bequeathed to us by those whom we reverenced. "The artist of our day," says the shrewd critic just quoted, "cannot rid himself of the conceptions he has drawn from those he had constituted masters in his line; and their achievements always interposing between him and the scene he gazes on, he sees not God's landscape, but a design of Claude."

But as with Art, so with Theology; and every one of us will confess, that to our old masters we have paid too absolute a homage in all that pertains to the present discussion. We do not mean it. We are not conscious of it. But the views of Baxter, in his "Saint's Everlasting Rest;" and Howe, in his "Blessedness of the Righteous;" and our thousand Teachers who borrowed from these ample granaries, are held in solution by the atmosphere which we have breathed from our infancy, and find a response in all by whom we are surrounded. In this way, a veil of hereditary and conventional interpretation is dropped over our eyes, dimming the medium of vision, and distorting the proportions of objects.

This is infelicitous, as substituting traditional for personal conviction, an ecclesiastical for a scriptural theology. And our desire is very earnest, that each man should bring the question to trial for himself, apart from all foreign influence. It may turn out, that *we* have missed the road, and not those whom we have alluded to above. Let not exclusive accuracy, however, be arrogated, either by one class of interpreters or another; but let each individual with Faith and the Bible, as all his apparatus, set himself down to God's Word, that he may find out God's mind. It is worth finding. And let us not count it our duty to prove what another has kindly undertaken to exhibit as his reading of the manuscript, false and delusive, without prayer and investigation; but let us search the Scriptures, with Berean simplicity and fortitude, just to "understand whether these things are so."

Great fear was entertained at one time of Geology, as going to prove too strong for the Bible. Accordingly, it was proposed to sopite it. It is the same now with Prophecy. Men do not exactly see where it will lead to, and they would wish it kept in strict abeyance, or, at least, they must have it handled only in the closet, and authoritatively debarred from the pulpit. However, it turned out, that Geology would not be repressed; nor stay at home, for all the fears of the unlearned. It dug, and shivered, and compared, and classified, and generalized. And the end is, that it is not more the handmaid of Science, than an ally of Faith. Even

Digitized by Google

so will it be with Prophecy. It must go through an ordeal of suspicion,—of antipathy, perhaps. Conservatism is a law of our mind, and we will not readily surrender ancestral opinions. But let them who delight to study the Word over all its length and breadth,—who fear neither to search its vales, nor climb its heights—be only discreet, and tolerant, and upright, and loving, and holy. Let them repudiate all that is fanciful and extravagant, and abide by the simple meaning of the simple Scriptures. There may be coldness for a little, or even hostility and alienation. In the end, however, the Church of Christ will not refuse a solemn hope —a great truth—a blessed motive, because it has sometimes, for the proof of its inherent might, and the trial of them who could not bear it, been "associated with ignorance, and tarnished by heresy."

In concluding, may we not say, that if dispassionately looked at, there is nothing in the views submitted above, nor in the doctrines with which they stand connected, to awaken anxiety in any mind, but much that coincides with hopes we already cherish, if friends of the bridegroom? Assuredly, they do no violence to the language of Holy Writ, critically analyzed; and are in no article at variance with the standards of any Evangelical Church. On the other hand, they declare what is well fitted to sustain our hearts,—and to sanctify, because it sustains. They proclaim that all Darkness shall yet pass away from the glory of God, and the groans of Creation be stilled by Incarnate Love. They assure us, that by the Presence of Christ himself, there shall be opened on earth the very fountain from which all holiness ever flows, and a new order of means thus prepared, whereby the Holy Ghost may show forth Him through the knowledge of whom the Word can alone be sanctified.

Would it not be a blessed thing to look across a world without convulsion, or swamp, or grave? Is it not essential to the fulness of our Christian System, that He who wrought as a Carpenter, and was here even a Slave, though in truth a King, should triumph where he stooped, and inherit what he redeemed? Can we conceive of higher felicity, than to walk with Jesus over a Regenerated Earth, and mark the contrast between the Earth of the Fall, and the Earth of the Redemption,—the wilderness where we toiled, and the Kingdom where we reign?

Who will say, that it is not desirable that He who died as a Man, "should return as a Monarch?" that He who was transfigured on Tabor, with but five witnesses to his glory,

Digitized by Google

should come back with the spirits of the Just, and all the armies of Heaven? that He at whose death, this Earth shook, should erect his Throne on the scene of his reproach, and rule for ever?

Ah, yes! And if ever we are permitted to walk along a holy Earth, in our robes of white,—singing our songs of praise, and waving the palms of triumph, how shall we wonder that we ever doubted, "that the Meek should inherit the Earth"!

But let it not be forgotten, that it is *the Meek* who shall inherit the Earth,—even they alone who have learned to bow unto God in all things; that it is *the righteous* who are to occupy the Earth when renewed, even such as are accepted in the Spotless One. And jealously may we examine the foundation on which our hope is built, lest the disclosures of Eternity give the lie to all the anticipations of Time.

Notes on Scripture.

Psalm XX.

What typical occurrence, or what event in Israel's history, may have given the groundwork of this psalm? *Luther* calls it a "battle-cry;" while others have imagined it appropriate to such an occasion as the high priest going in to the Holiest on the Day of Atonement, re-appearing to the joy of all who waited without in anxious prayer. We think the truth may be reached by finding some scene that may combine the "*battle-cry*" and the *priestly* function. And such we think we have found in Numbers xxxi. 1—6, where the zealous priest Phinehas is sent forth at the head of the armies of Israel to battle.

Full of zeal for his God, Phinehas, in his priestly attire, and with priestly solemnity,—with 'Holiness to the Lord' on his mitre,—prepares for the conflict with Jehovah's and Israel's most subtle foes. We may suppose him at the altar ere he goes, presenting his offerings (ver. 3), and supplicating the Holy One of Israel (ver. 4), amid a vast assemblage of the camp, small and great, all sympathizing in his enterprise. This done, he takes the holy instruments and the silver trumpets in his hand, and sets forth. There is now an interval of suspense,—but soon tidings of victory come, and the priestly leader re-appears, crowned with victory, leading captivity captive. It is now that ver. 5, which he sang for victory, or "salvation," has been given.

Perhaps there were times when David was in such circumstances as these, and there are still times when any member of the Church may

Digitized by Google

be, in some sense, so situated; while "all weep" with the one member that weeps, and then "all rejoice" in the joy of the one. But still the chief reference is to *David's* Son, our Lord. He is the Leader and the Priest, the true Phinehas, going out against Midian. It is "the *Anointed*" (ver. 5) that is principally the theme.

We apply part of the psalm to Messiah's first coming, and are to suppose it, from ver. 1 to 4, expressing the sympathy of the whole body of believers in that glorious work. Very kindly does the Lord interpret their heart's desire, and puts it into words for them. This psalm is the prayer which the Church might be supposed offering up, had all the redeemed stood by the cross or in Gethsemane in full consciousness of what was doing there. Messiah, in reading these words, knew that He had elsewhere the sympathy he longed for, when he said to the three disciples, "Tarry ye here, and watch with me." (Matt. xxvi. 38.) And at his resurrection, he heard his voice of triumph: "The Lord is risen indeed!" (Luke xxiv. 34.)

But the end applies most fully to the second coming of our Lord. In ver. 5 we may find our present position pictured forth. We are rejoicing in the salvation wrought at Calvary; we lift up our banners in his name; we look to his *intercession* for our blessing. But ver. 9 teaches us to expect both present and future victories, by the arm of our King; and in hope of these further exploits, we look often upward to the right hand of the Father, and cry "Hosanna!"

> "*Save, Lord!*" or, Give victory, הוֹשִׁיעָה.
> "*Let the King* (who sitteth there) *hear us when we call.*"

It is thus a pleasant song of the sacred singer of Israel, to set forth the feelings of the redeemed in their Head, whether in his sufferings or his glory that was to follow. In ver. 1—4, they pray:—

"*Jehovah hear thee in the day of trouble,*
"*The name of* (i.e., He who manifests himself by deeds to be) *the God of Jacob defend thee.*
"*Send thee help from the sanctuary,*" where his well-pleasedness is seen,
"*And bless thee out of Zion,*"—not from *Sinai*, but from the place of peaceful acceptance, *Zion.*

In ver. 5, they exult at the success which has crowned his undertaking, and, observe, Reader, they speak now of *Him* as one that makes petitions—"*The Lord fulfil all thy petitions.*" Is not this recognising Him as now specially employed in interceding? applying His finished work of pleading it for us? It may, at the same time, remind us of that other request, which the *Intercessor* is yet to make, and to make which, speedily, the Church is often urging him, ver. 15, "Ask of me, and I will give thee the heathen for thine inheritance."—(Psa. ii. 8.) In ver. 6, 7, 8, they exult again, "*knowing* whom they have believed" (2 Tim. i. 12), both as to what the Father *has* done for Him, and what the Father *will* do. And they reject all grounds of hope not found in King Messiah. And in ver. 9, express their souls'

Digitized by Google

desire for *complete deliverance*, when He shall appear at last and answer, by complete salvation (Heb. ix. 28), the continual cry of His Church, "Come! Lord Jesus!"

It is a Psalm, differing in its aspects from most others, for it presents to us,

Messiah prayed for, and prayed to, by his waiting people.

Psalm XXI.

We have entered on a series of Psalms that more directly fix the eye on Messiah alone as their theme. This is the second of the series. It takes up the theme of the former psalm in the midst. We are at once shown the King Messiah, triumphant at the Father's right hand; and yet, as King, to triumph more ere all be done.

David, now on the throne at Hebron, and soon to be on a loftier throne at Jerusalem, might be the original of the typical scene; but certainly he was not more than this. It is of our King that the Holy Spirit speaks.

The plan is very simple. From ver. 1—7, we have *Messiah's* exaltation after His suffering: then ver. 8—12, His future acts when He rises up to sweep away foes; and ver. 13, the cry of His own for that day, as their day of realized bliss:—

"*Be exalted, Lord, in thy strength!*
So will we sing and praise thy power."

One who paraphrases the Psalms (Barclay) has given this as the essence of the one before us:—

"The battle fought, the victory won,
The Church rejoicing in the spoil,
Gives glory to their Lord alone,
And hails Him home from all His toil."

This describes, however, only the first part; but it does that well. For, lo! He also was the "man of sorrows," and "whose flesh was weak;" now, ver. 1, "*joys in thy strength, greatly rejoices.*" And how sweet to us to hear ver. 2, "Thou hast given Him His heart's desire," remembering, in connexion with it, John xi. 42, "I know that thou hearest me always;" for it assures us that He did not mistake the depth of the Father's love, or err in regard to the Father's kindness of purpose towards Him. He knew what was in man, but He knew as well what was in God. Nay, He says that the Father *anticipated*, or, *outran*, His desires; for that is the meaning of

"For thou *preventest* Him with the blessings of thy goodness."

And in the "*crown of pure gold*," already set on His head, we see this verified, inasmuch as it is not the crown which He is to get at His appearing. The Father has at present given Him a crown, mentioned in Hebrews ii. 9, "Glory and honour," as an assurance and pledge of something more and better, the "*many crowns*." (Rev. xix. 12.)

Digitized by Google

Let us often stay to rejoice that the man of sorrows is happy now—"*most blessed for ever!*" He feeds among the lilies. Shall we not rejoice in our Head's refreshment—in the ointment poured on Him—in the glory resting on His brow—in the smile of the Father which His eye ever seeth! Shall the members not be glad when their Head is thus gladdened and lifted up? Shall such verses as ver. 5, 6, not form our frequent themes of praise?

In ver. 4, his prayers are referred to—those prayers that He offered during the lonely nights, when He made the dullest places of Galilee echo to his moans and the voice of his cry—such prayers as Heb. v. 7, tells of, and such as Psalm lxxxviii. 10, 11, presents. He asked deliverance from death and the grave—and, lo! He has now "Endless life" (Heb. vii. 16), in all its power.

And here we see that "He is the author and finisher of faith;" for if his prayers and cries prove him to have had truly our very humanity in sinless weakness, no less does ver. 7 show that his holy human soul (like ivy twining round the tower) fixed itself for support on the Father by *faith*. He was in this our pattern. The grand object of faith is herein also a model as to the soul's exercise of faith, for

"*The King trusted in the Lord.*" (Ver. 7.)

He is the true example of faith, surpassing all the "elders who have obtained a good report;" he is "captain and perfecter of faith;" he leads the van and he brings up the rear, in the examples of faith given on this world's theatre. (Heb. xii. 3.) And the Father's love rests on Him for ever; that love ("tender mercy," ver. 7) of which he prayed in John xvii. 26, that the same might ever be on us.

And now the scene changes.

Lo! He has risen up!

"*Thy hand finds out all thine enemies;*
"*Yea, thy hand finds out all that hate thee!*
"*Thou puttest them in a furnace of fire,*" &c. (Ver. 8, 9.)

It is his rising up to judgment! His foes hide in the caves and rocks of earth, but he finds them out. It is the day which burns as an oven (Malachi iv. 1) that has now come at length. It is the עֵת פָּנֶיךָ; the time of his *presence;* the day of his appearing; the day of his *face*—that face before which heaven and earth flee. His enemies flee, and they perish in their impotence, his arrows striking them through. (Ver. 12.)

"*They formed a design which they could not effect,*"

is truly the history of man's attempts to thwart God, from the day of *Babel tower* down to the day when Babylon and Antichrist perish together. And who would not have it so? Who will not join the Church in her song, "Rise high, O Lord, in thy strength?"—the song of

Messiah's present joy and future victory.

Digitized by Google

Psalm XXII.

What a change! Instead of the songs of victory, we hear the moaning of one in anguish. It is not the voice of those that shout for the mastery, as were the preceding songs of Zion, but the voice of one that cries in weakness. And yet this abrupt transition is quite a natural one.

We saw the warrior—we saw the fruits of his victory—we saw the prospects of yet farther glorious results of that victory. Now then we are brought to the *battle-field* and shown the battle itself—that battle which virtually ended the whole conflict with Satan and all his allies. We hear the din of that awful onset. Our David in "the irresistible might of weakness" is before us, crying in the crisis of conflict,

"*Eli, Eli, lama sabacthani!*"

the words uttered on Calvary, and preserved in every syllable as they were used by the Saviour then.

Here the words of ver. 1 are spoken of, as if used more than once during the Redeemer's days of anguish. There were other seasons besides the cross when the Father was near to lay on Him the weight of the burden of guilt, and when, for a time, he left Him, forsaken. These were seasons of the hottest trial ever known in warfare, for it was warfare wherein nothing but yielding to the stroke could exhaust the resources brought to bear on the champion.

The scheme of this psalm is evident at a glance. There are two parts in it; the one from ver. 1 to middle of ver. 21; the other from the middle of ver. 21 to the end. The first part is Messiah's sufferings; the second is his entering into his glory. His first coming is the theme of the one; his glorious kingdom, established fully at his second coming, is the theme of the other; and this is so very obvious, that we shall be very brief in our remarks, leaving the reader to meditate for himself with the history of the Lord in the Evangelists before him, for the first part, and with his eye glancing through the Apocalyptic visions, for the second.

The title is strange: "*On Aijeleth Shahar,*"—literally, "the hind of the morning." This was probably some instrument used for compositions of a peculiar cast, perhaps wherein joy gave place to anguish, and then anguish to joy. The *hind* leaps from height to depth, from valley to hill-top, rising up from its quiet lair, where it reposed till morning and was met by the hunters' cry, and then escaping from the hunters it reposes again, and next morning finds peace and security. If there was such an instrument used in these leaps of minstrelsy we cannot tell—it is a mere conjecture; at the same time it is interesting to notice how truly the scene of the hind roused at morning from its nest to be chased by the hunters corresponds to the tale of persecution related here, when "dogs encompass him about."

Without attempting to explore the riches, the unsearchable riches, of these mournful cares, let us listen to a few of their sad echoes.

Digitized by Google

In ver. 3, "*But thou art holy, O thou who inhabitest the praises of Israel,*" we have a declaration that Israel's Holy One shall be praised more than ever for his holiness, because of his treatment of Him who cries, "Why hast thou forsaken me?" Strange as it may seem, it shall turn out to be an illustration of his holy character; and if before this He inhabited Israel's praises, much more hereafter. In ver. 4, that note, "OUR fathers," from such lips may well touch our hearts. He is not ashamed, reader, to call you and me *his brethren!* He identifies himself with us! *Our* fathers are *His* fathers, that His Father may be ours. Faith like Him who afterwards (ver. 22), calls us "*my brethren;*" and who on earth did say, after resurrection, "Go and tell my brethren." (Matt. xxviii. 10.)

It is in ver. 21, that the tide turns; and

"*Thou hast heard me*"

ought to be taken by itself. It is a cry of delight. It is like Luke xxii. 43. The lamentation of ver. 2 is over now—He is heard now! And his being now heard is not a blessing to Him alone; he runs to bring his disciples word:—

"*I will declare thy name to my brethren,*" (ver. 22);

words characteristic to the full of Him who said, John xvii. 26, and whose first resurrection-act was to send to his disciples, and then to send them to all the earth. His special love to *Israel,* too, is apparent: "to all nations, *beginning at Jerusalem.*" "Both in Jerusalem and in all Judea." Here he calls to them,—

"*Ye seed of Jacob, glorify Him,*
And fear Him, all ye the seed of Israel." (V. 23.)

And they shall yet do so. All earth shall yet do so. For ver. 28 shows us the *kingdom* come, and Christ the *Governor* among the nations; at which time, also, we find a *feast partaken of by all nations:*—

"*All they that be fat* (rich) *on the earth shall eat and worship.* (V. 29.)
Before Him shall bow (thanking him for the feast) *all that go down to dust,*
Who could not respite their own souls."

The essence of the *feast* is indicated at ver. 26, as consisting in knowing and feeding upon Him who is our Paschal Lamb; even as in Isaiah xxv. 8, the feast of fat things is Christ Himself, seen and known, eye to eye. The people of that millennial time are "*the seed*" of ver. 30. If men do not at present serve Him, yet their *seed* shall—there is a generation to rise who shall so do. ("*Hoc semen illi serviet,*" says Buchanan.)

"*These shall go forth* (on the theatre of the world) *and declare his righteousness*
To a people then to be born. (Ps. cii. 18.)
For he has done it."

Digitized by Google

כִּי עָשָׂה. For lo! there is the thing done!* performance of all that this psalm describes, which is all that Jesus meant when he cried, "*It is finished.*" In that hour He saw his sufferings ended and his glory begun, and could proclaim victory through suffering. What a song of Zion is this! Messiah at every step! beginning with "Eli, Eli," and ending with Τετελεσται, "It is finished."

Messiah bearing the cross, and wearing the crown.

Isaiah XI. 5.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Compare with this verse, the title by which He is known at his coming, given in Revelation xix. 11, "His name is called *Faithful* and True;" and the style in which He is described doing his deeds, "In *righteousness* doth he judge and make war."

The sense of this passage is, that He who is thus anointed of the Spirit, and who shall so work in the earth, shall go on till he has gained his end. He shall not fail, nor be discouraged. He has his *girdle* ever on, and that girdle binds him up for activity, being *righteousness* and *faithfulness*. He must manifest God as "righteous," and as "faithful;" *righteous* in his love, showing love to righteousness, even when he showeth mercy; and *faithful* to every promise, and to every threatening. And therefore, He shall go on with his plan, with his girdle on his loins, feeling as if it touched his very reins or heart; till at length, lo! He appears in his majesty, to bring in the new earth, where the wolf shall lie down with the lamb. On that day, He shall be seen as God's Mighty One, girt with his girdle, *righteousness* and *faithfulness*. He shall uproot the wicked, and extirpate wickedness; and shall fulfil every expectation raised concerning Him in the hearts of His people.

Joel I. 4.

Is not this to be read both literally and typically? Even as there shall be in the latter days, a river from Jerusalem, flowing east and west, and that river shall be typical of the Spirit poured out from east to west, so here we have a literal event, which bears another folded up in it.

In Joel's days, there were *four successive devastations* caused by insects of the locust tribe. There was a devastation by the *Palmer-worm* (or *gnawing* locust; see Henderson); then a second, by the

* The Hebrew is very elliptical. It seems as if עָשָׂה were intentionally used here absolutely and indefinitely to fix our thoughts on the thing being *done*. A finger points to the scene, and a voice says, "עָשָׂה," q.d., "*He has performed!*" Here is *deed*, not word only. Here is *fulfilment*, not promise only. The meek may indeed eat and be filled.

Digitized by Google

swarming locust; a third, by the canker-worm (or *licking* locust); and a fourth, by the *caterpillar* (or *consuming* locust). May not these four successive invasions of locusts have had in them a premonition of invading armies, and invading nations?

Does not ver. 6 say as much? "For a *nation* is come up upon my land." And does not ver. 15 carry us onward from the date when "Jerusalem was trodden under foot," to the day of the Lord?

The *four* successive *empires*, hinted at by the locusts, are either *Babylon*, *Persia*, *Greece*, and *Rome*,—or they may be *Babylon*, the gnawing locust, that first stript Israel's palm-tree of its boughs and fruit; then *Rome*, the swarming locust, whose legions filled her land; next, the *Saracen*, the *licking* locust, that ate up whatever he found; and the *Turk*, the *consuming* locust, leaving nothing for any other to destroy.

It is interesting, too, to compare with this passage, the *four horns* of Zechar. i. 18, that scattered Judah.

Habakkuk.

Ver. 1. "The burden;" something burdensome to tell of, which the prophet "did see;" in prophetic Scripture the future being generally spoken of as the past.

Ver. 2. Distress and astonishment at the prevalence of evil; and, as the vision shows it still increasing, as if all supplication against it were vain.

Ver. 3. God apparently having left his people to spoiling amidst overwhelming iniquity, why shown to "me" if I am denied the power of arresting it?

Ver. 4. Conjectures as if all law were ceasing; the wicked triumphant, and wrong judgment proceeding.

Ver. 5. The heathen here indicated as the instruments of God's vengeance on Israel; though they might not believe, yet the work "should be in their days."

Ver. 6. Within twenty years after this prophecy the Jews were carried captive to Babylon; yet, from what follows, it is evident that the description here given cannot be *confined* to that desolation, but must extend to what Daniel (chap. xi.) subsequently foretold *as still to be*, under a future and more wilful king, described in such harmony with other Scripture, as the prophet proceeds.

Ver. 7. "Their dignity" (that is, the dignity of these invaders in their own estimation) "proceeding from themselves;" not reflecting on God as the author of their power, but, instead, referring it afterwards, as their wickedness increases, "to their God" (in accordance with Dan. xi. 38, 39).

Ver. 8. The vigour and intelligence of their assault; "like evening wolves" kept from their prey in the day time, but so much fiercer at the end of it, *when they come forth;* compared, too, to an eagle, "hastening to eat."

Digitized by Google

Ver. 9. Reckless, and joyful in the anticipation of lawless gratification; pride puffing them up as with the East wind, which withers all before it; triumphing on all sides; as described elsewhere, "Coming in like a flood." (Dan. ix. 26.)

Ver. 10. Scoffing under their king, (who is to be a king over all the children of pride. Job xli. 34.) Every other rule and authority shall be "a scorn to them," and under him nothing shall seem too hard for them to accomplish.

Ver. 11. When suddenly the mind of their king "shall change;" he breaks his covenant with them (see Dan. ix. 27; Isa. xxxiii. 8), "passing over" and imputing his power to his god, even Satan, who is subsequently worshipped as "giving power to the Beast." (Rev. xiii. 4.)

Ver. 12. The astonishment at what Habakkuk sees coming, and that God should permit it; his trust, nevertheless, that he and his people should not perish; faith enabling him to see that this was permitted for their "correction," and, in the end, for the "judgment" of their oppressors.

Ver. 13. Yet his wonder that a pure and holy God should suffer such things, and hold his peace when his people were thus to be devoured by the wicked,—

Ver. 14. Even trampled upon till they should be as creeping things that had "no one to guide them."

Ver. 15. While their foes were triumphing and catching them "in their net," rejoicing over them. (Rev. xiii.)

Ver. 17. The prophet asks if this was to go on continually.*

Chap. II.

Ver. 1. Christ tells his people to "watch," and here the prophet is on his watch-tower, to see what God will "tell me when I am argued with,"—alluding probably to the doubts and perplexities of his own mind, as well as the sneers of the scoffers around him.

Ver. 2. God giving him, when so watching, a plain vision for guidance, that "he who runneth may read," and desiring him to make it known.

Ver. 3. And first in removal of the prophet's doubts, which had perplexed him at the close of the previous chapter, he is told that the vision is for "an appointed time." What comfort in such assurance! It will speak in the end, or rather, ויפח לקץ, "it speaks referring to

* The strength of expression, and the use of the word "nations" here, indicate this could not have applied solely to the ancient Chaldean invasion, which was confined to *Judea*. This is still more evident from perpetually recurring mention of another far more terrible, under a future King of Babylon (see Isa. xiv.), from whom *the whole earth*, as well as Judea, is to suffer. Isaiah's language in speaking of that "oppressor," is so similar to Habakkuk's, as to lead to the conclusion they were, over every minor accomplishment, contemplating the *same* event, which was *immediately to precede the time* when "no *feller* was to come up against us any more,"—*he* having been destroyed "who smote the people in wrath with a perpetual stroke, and ruled the nations in anger."

Digitized by Google

the end,"—that end being sure, although it seemed to tarry,—addressed to the Church: "Wait for it; it will run rapidly through its closing scenes."

Ver. 4. The personal pronoun here used referring to a personal head of these last evils—even Antichrist—the contrast of him and his followers ("his soul lifted up, but not upright") with "the just," whose life is in his "faith."

Ver. 5. The misery of the unsatisfied desire of Antichrist and his followers. "Enlarged as hell, and like death, not satisfied" (see the parallel in Isa. xiv. 9),—terrible images,—"gathering unto him all nations" (Dan. xi. 41, 43), yet not satisfied.

Ver. 6. The taunt here, again reminds us of that in the chapter already quoted (Isa. xiv. 10, 18) where he is made to give back what is not his, having laded himself with עבטיט (not thick clay), but "heavy guilt."

Ver. 7. The suddenness of his destruction, so constantly spoken of in Scripture; even by the brightness of Christ's "coming," the Deliverer.

Ver. 8. The "remnant of the people;" even that poor afflicted remnant so often referred to at the last (see Isa. iv.), who are converted in owning Messiah when He destroys "the oppressor." "The remnant shall spoil thee," that is, shall enter into possession of what you had made yours.

Ver. 9. Woe pronounced on Antichrist, the visible agent of this evil. The mention of "his house" shows him to be a being of this earth, though sold to Satan and made his willing agent. "Setting his nest on high;" as elsewhere, "exalting himself above all that is called God or is worshipped;" sinning against his own soul.

Ver. 10. Like Judas.

Ver. 11. Even inanimate nature crying out against the monstrous blasphemy and wickedness, as houses built by exaction and fraud cry out against their artificers.

Ver. 12. This city built with blood and iniquity; "its cry shall be heard among the nations."

Ver. 13. The vanity of all such advancement, though, humanly speaking, prosperous; wearying themselves for vanity; his people toiling for what is their delusion.

Ver. 14. Whilst, in contrast, is here pointed out the glory that is coming to fill the earth, and by which the delusion that misled it will be chased away.

Ver. 15. A curse on those who aid in misleading others, and the "cup of the Lord's fury" (ver. 16) turned upon all such to their own confusion.

Ver. 17. When the wickedness is consummated, and judgment comes forth, what will "the graven image profit?" referring doubtless to that image of Antichrist spoken of in Rev. xiii. 14, 15, "a teacher of lies;" as that image will "be made to speak," giving utterances of the devil, who "gives his power to the beast." How fearful a thought!

Digitized by Google

Ver. 19. Life given unto the image of the beast; and, as here said, "it shall teach" those who are deceived by it.

Ver. 20. Yet immediately follows the comfort, "the Lord is in his holy temple;" ever near his people, but *then visibly* with them; the whole earth at rest after the overthrow of the evil, and keeping silence before him, as in that day it will do.

Chapter III.

Ver. 1. "Upon Shigionoth"—as translated in the margin, "variable turns"—despondency and joy, intercession and faith, alarm and confidence, all appearing in turn as the prophet contemplated the present and predicted distress, and the promised deliverance,—a mixture of "variable turns."

Ver. 2. Under present sorrow, and the prospect of its increase, a prayer for revival, and deprecation of judgment; that God would "revive," or rather, "preserve alive" (marg.) his work in the midst of Satan's working.

Ver. 3. "Teman," (the same as Mount Seir,) belonging to Esau, and where was the capital of Edom—"coming out of it," as if when he did come it should be over the head of the unbelieving nations. (See Deut. xxxiii. 2.)

Ver. 4. His description glorious—"beams coming out of his side"—(see marg.), referring, perhaps, to that Shekinah glory which "in that day" will be seen coming out of the hiding (place) of his power, in the sanctuary at Jerusalem.

Ver. 5. "Fire and pestilence" going before him consume his enemies.

Ver. 6. Then the process of restoration—"measuring the earth"—with probably a special reference to the new division of Judea to the restored tribes, as given in the last of Ezekiel,—upsetting all false arrangements, and every thing bowing in submission to Him "whose ways are everlasting."

Ver. 7. "The tents of Cushan," meaning Ethiopia and Lybia, which, as we read (Deut. xi. 43), were to be at "his steps," or following Antichrist—now "seen in affliction"—and the other countries (v. 41) mentioned as escaped were generally termed the land of Midian.

Ver. 8. The question here put does not imply that God was angry with the rivers, &c., any more than when of old He turned them into blood, but that the whole course of nature was troubled by the wickedness done in the midst of it—"the sea and the waves roaring." (See Luke xxi. 25, 26.)

Ver. 9. "Bow made quite naked"—now no mistake of God's power and promise to Abraham which He had confirmed "with an oath" (Heb. vi. 13)—all trembling before Him.

Ver. 10. The deep uttering his voice and lifting his hands as in astonishment.

Ver. 11. "The sun confounded and the moon ashamed" (Isa.

Digitized by Google

xxiv. 23), when the Lord is seen reigning in Zion, and in Jerusalem, and before his ancients gloriously.

Ver. 12. Trampling His enemies in His fury, and for the salvation of His people wounding the head of (He, the seed of the woman) His enemy, and discovering on what his power had been resting.

Ver. 14. "The heads of his villages;" that is, the false authorities under Antichrist in them, who had come out like a whirlwind to devour His people—"the poor."

Ver. 15. "Sea," the type always of ungodly nations, here gathered together in confederacy (Psa. ii. 2); "walking through it with His horses;" nothing resisting His power.

Ver. 16. The flesh of the prophet shrinking at such fearful demonstrations of wickedness about to be encountered by such demonstrations of power; trembling at what was to become of him, like Daniel, till the assurance came that he should "stand in his lot in the end of the days." (xii. 13.)

Ver. 17. And then, on such felt assurance of God's protection and faithfulness, he is prepared to see everything failing and ordinary supplies cut off.

Ver. 18. Rejoicing in the Lord for salvation and safety.

Ver. 19. Persuaded that his feet should be "as hind's feet"—an animal, as we know, prepared to keep his footing among precipices and difficult ground, impracticable to others—in "mine high places," for which God was preparing him as He had prepared it; and in which walking, would be safe to him though dangerous to others not so prepared.

It is a proof of the inspiration of this book of Habakkuk (in which it will be seen so much is *promised*), that very frequent reference is made to it in the New Testament, and quotations from it given, as for example, Acts xiii. 40, 41; Rom. i. 17; Gal. iii. 11; Heb. x. 37, 38. If so inspired (as these references, in addition to all other proof, go to show), let us recall, after thus reading it, the verse in which it is written, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (ii. 3.) Even so come, Lord Jesus.

Reviews.

Aids to Prophetic Enquiry. By B. W. Newton. Second Series. London: James Nisbet and Co.

The object of this little work is to prove that the predictions regarding Babylon have not yet been fulfilled, and that, therefore, it is necessary

Digitized by Google

that that city should again rise from its present ruin, in order that they may receive their accomplishment. We propose shortly to examine this theory, and, in doing so, we shall reverse the order which Mr. Newton has followed, and shall commence with the notices of Babylon given in the Apocalypse.

In the section in the work before us, upon the seventeenth chapter of Revelation (p. 81), the author contends that the beast mentioned in that and the thirteenth chapter, cannot symbolize Imperial Rome, as it existed in the days of the Apostle, nor yet the Pope of Rome. And farther, he asserts that the woman of the seventeenth chapter cannot represent either Rome Pagan, or the *system* of Rome Pagan; nor yet can she represent Rome Papal. And his conclusion is, that the beast and the woman must represent something *that is to be.* In much of this statement we coincide. We believe that the beast, in the form in which it appears in the seventeenth chapter, represents something still future. The dragon symbolizes, as we think, the imperial government of Rome in the days of Paganism; the beast of chapter xiii., the great European empire in the days of Papacy; and the beast of chapter xvii., another form of government, which is yet to arise.

The woman sitting on the beast must, of course, be contemporaneous with the beast, and, therefore, must represent something yet to come; but we cannot agree with Mr. Newton as to the signification of the symbol. His theory is, that, as the woman and the great city of Babylon are identified in the Apocalypse (xvii. 5, 18), so both of them prefigure a power which is to arise in the days that are to come. "Scripture reveals," he says, "that there will be a sovereign system —a sovereign city—and a sovereign monarch at the close. The *system* is symbolized by the woman in the Ephah (identified by Mr. N. with the woman of the Apocalypse) the city of Babylon; the monarch is the Assyrian, the King of Babylon" (p. 61). Surely an examination of the Apocalypse will bear us out in saying, that "a city" and "a woman" are acknowledged symbols of a Church. We have the "woman who is driven into the wilderness," and we have the "Bride of Christ" brought before us in these visions: and, in like manner, we have the "holy city" trodden under foot during the woman's sojourn in the wilderness, and the *new* Jerusalem identified with the Bride, by the language of Prophecy itself. But if Jerusalem and the woman of chapter xiii. typify the Church, Babylon and the woman of chapter xvii. must unquestionably signify an apostate Church, and not a *system*, or a literal *city*. The question still remains, Is this Church as yet in existence, and where shall its seat be? On the latter of these points the Apocalypse gives us information. For the woman sits upon a seven-headed and ten-horned beast, and although the power represented by this symbol is still future, yet it possesses a characteristic mark common to it alone with the dragon and the former beast. Each of the three had seven heads and ten horns, and they are all thereby, as we think, fixed down to be successive states of that great Roman empire, which was represented by the fourth beast in Daniel's visions. To this fact our attention is particularly drawn.

Digitized by Google

"The seven heads are seven mountains, on which the woman sitteth, and there are seven kings." (xvii. 9.) The mountains are evidently here the same as the heads of the beast, which thus appear to have a double meaning—seven *mountains, and seven kings.* Mr. Newton, however, understands the description of the woman seated on seven mountains to be a symbolical declaration that she is to possess "totality of governmental rule." (P. 86.) She is represented as seated on many waters—on a beast—and on seven mountains; and we might as well affirm, says Mr. N., "that the system of Babylon must be connected with actual waters, or with an actual beast, as that it must be connected with actual mountains." Here there is an entire mistake. Mountains form no part of the imagery of the vision. They are the angel's explanation of the seven heads: and the heads are to be interpreted as mountains, just as surely as the many waters are to be interpreted of peoples, and nations, and tongues. Even Mr. Newton seems to feel some degree of hesitation in adopting this theory; for he adds, "But though there be no necessity that any mountains should be connected with the development of Babylon's system, is it impossible that there should be mountains or structures that might be termed mountains connected with that place and with its systems?" (P. 87.) And he then endeavours to show that there were mountains in Babylon. Into this question we shall not enter. It seems to us useless trifling to engage in measuring the relative heights of the Pincian Hill and the Birs Nimroud. Babylon did not rest on seven hills. Rome was the seven-hilled city, and everywhere known by that name in the days of the apostle; and it would require very strong arguments to prove that it was not intended to be designated in the vision.

The determination of the seat of this apostate Church necessarily decides that it is already in existence. One apostate Church has now its seat in Rome, and we can scarcely look for another. It does not, however, follow, that the Papal Church is not to assume a new attitude when the Government represented by the last beast comes upon the stage. The reverse seems clearly indicated by the language of the vision. Nor does it follow (and to this we beg the attention of our readers), that the Babylon of the Apocalypse is *actually* the city of Rome. Babylon is the symbol of the Romish Church, having, no doubt, the seat of its authority in Rome, but extending over universal Christendom. And thus we can understand the commercial greatness ascribed to Babylon in the eighteenth chapter of Revelation, and which has perplexed many who have supposed that the literal city was intended. The trade and commerce of Babylon is the trade and commerce of a Church exhibited as a city,—that is, in its social or corporate capacity. In fact, the symbolic language sets forth the substitution, which in every such case must occur, of gross worldliness for the true riches.

We turn now to the Prophecy of Zechariah, which may be called the Apocalypse of the Old Testament. The same principle of interpretation must be applied as in the former case. The book being symbolical,

Digitized by Google

Babylon, if mentioned in it, cannot be the literal Babylon, but that which Babylon symbolically represents. The passage in this prophecy, upon which Mr. Newton relies in support of his views, is the vision of the woman in the Ephah. (Zech. v. 5—11.) The passage is confessedly one of extreme difficulty; nor does our author attempt a minute exposition of it. His general theory is, that the Ephah is the "emblem of commerce, the symbol of the merchant" (p. 49); that the woman denotes "a moral system connected with the spread of commercial greatness;" that as "something that symbolized wickedness was cast by the Angel into the Ephah, and was shut up with the woman in it," so "wickedness, essential wickedness, is to be connected with it." (P. 58.) The reign of the Ephah is, he thinks, just commencing: its birth-place may be in the western quarter of the Roman empire, but its final resting-place shall be in the land of Shinar; *i.e.*, in the literal Babylon. We cannot but think that the vision admits of an exposition fully more consistent upon the same principles which have guided us in our interpretation of the Apocalypse. The preceding chapter exhibited under the symbol of the building of the Jewish Temple, the rearing up of the Christian Church. The first four verses of the fifth chapter seem to intimate defection already begun, and in the following verses it is represented as organized: it is a woman,—that is, a pseudo-Church. It is to this woman, seated in the midst of the Ephah, that, as we understand the words, the Angel applies the description, "This is wickedness." As for the assertion, that the Ephah is the symbol of commerce, we can easily conceive that it might be used for this purpose; but as there is no example of such a usage, it is dangerous to make it the basis of an interpretation. The word is often used generically, meaning *any* measure; and may probably be employed here, simply as the emblem of concealment, as when our Lord speaks of lighting a candle and hiding it *under a bushel*. We would remark also, that the last verse of the chapter will bear perfectly well the following translation:—"To build her (the woman) a house in the land of Shinar, and it (the house) shall be prepared, and she shall be set there, in her own place." Thus the meaning will be, that the wickedness, secretly introduced into the Church, and long concealed, shall at length display itself as a rival Church, the seat of whose authority should be the symbolic Babylon, or Rome.

Thus we find that in symbolic prophecy Babylon stands for the Romish Church, just as Jerusalem stands for the true Church of Christ: and we are now prepared to inquire what the notices of Babylon's future history, given in prophecy which is not symbolic, lead us to expect. It is alleged, that the ruin and utter desolation denounced against Babylon have never yet been fulfilled, and that their accomplishment, therefore, must be looked for at a time yet future, when Babylon, having risen again to its former greatness, shall at length be totally overthrown. It is alleged, also, that the last great Gentile persecutor of Israel is described as the King of Babylon and the Assyrian, and that, as he is to be destroyed at the time of Israel's

Digitized by Google

restoration to their own land, Babylon must have then risen from its ruins in order that it may have such a king. It seems to us, however, perfectly clear from the Apocalypse, that Antichrist, the last great Gentile persecutor, is to be head or sovereign of the Roman Empire in its last form ; and we are therefore disposed to think, that when he is spoken of as king of Babylon, the expression is borrowed from symbolical prophecy. No doubt, when Israel is restored, and the neighbouring countries of the East enjoy a season of returning prosperity, it is not improbable that Babylon, or some other great city, should rise upon the banks of the Euphrates, which must then become the main channel of eastern commerce. But the close resemblance between the circumstances of the fall awaiting the Apocalyptic Babylon and those predicted concerning the Babylon denounced by the Old Testament prophets, induce us to think that one and the same power is referred to in both. And there is one circumstance which we shall mention in conclusion, which seems to us wholly irreconcilable with the view that the literal Babylon is referred to in the Old Testament prophecies. If Antichrist is really to be king of Babylon ;—if he is to be destroyed, and his land utterly desolated at the restoration of Israel ;—if that desolation is to be perpetual ;—then how are we to understand that remarkable prediction contained in Isa. xix. 24, 25 : "In that day shall Israel be the third with Egypt *and with Assyria*, even a blessing in the midst of the land : whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and *Assyria the work of my hands*, and Israel mine inheritance."

The Interpretation attempted of the Phœnician Verses found in the Pœnulus of Plautus. By William Beeston, of the Honourable Society of Lincoln's-inn, and sometime of Queen's College, Cambridge. London : C. Cox, 12, King William-street. 1850.

Of course the interest to us which these verses possess arises from their being written in a tongue that is substantially the *Hebrew*. The Delphin Edition of Plautus furnishes us with several attempts that have been made to interpret the verses in question ; but Mr. Beeston thinks Bochart and Gesenius alone have approached to the real sense. At the same time, he differs even from these two writers, and proposes an interpretation of his own. He has certainly given sense, and, except in vers. 2 and 4, a very appropriate and natural sense, to the words of Hanno. But, in vers. 2 and 4, we cannot but think that Mr. Beeston has failed to extract the reading and the meaning. He has departed from the free rendering of Plautus, and so has lost his way. But his little tract is good and ingenious, and contains a few interesting remarks, such as that upon the proof afforded us by these verses, that the Hebrew pronoun of the first person was once, אַתָּי and אַנְתִי. We do not agree with him in giving אלונים for Bochart's עליונים, "most high ones ;" for then he is forced to suppose the הּ in the word אֱלֹהִים, changed into וֹן, just (says

he) as the Septuagint translation changes the ה of שְׁלֹמֹה, making it Σαλωμων.

How curious, if the well-known *Dido*, be the feminine of the Hebrew *David?* Did the Carthaginians call their monarch by the name of "*Beloved*," from some hint of Israel's *David*, "The Beloved?"*

Essays and Tracts on various Portions of Scripture. By George J. Walker. 1850.

One or two of these Essays appeared in our Journal some time ago, the rest in another periodical. The following extract will give our readers an idea of the excellent tone and character of these Essays, which they may not have seen :—

"We may now proceed to verses 18 and 19 of our chapter. 'The altar that is before the Lord' is the golden altar of incense. (Exodus xxx. 10.) This was where Aaron and his sons could equally minister. It represents the place of heavenly worship to the people of God now (Rev. viii. 3, 4), where Christ's intercession covers all the imperfections of our service and worship, and where we, too, in our priestly character (Rev. i 6; 1 Peter ii. 9) are enabled to pray for ourselves and others. (Comp. Psa. cxli. 2; Luke i. 9, 10.) On this altar in the tabernacle atonement had to be made with the same blood as had previously been sprinkled on the mercy-seat. Christ's entrance into the heavens is the consecration for us of the *holy* as well as the most holy place. Personal acceptance, grace, and mercy, are the things connected with the latter; the holy activities of priestly service and worship pertain to the former. Provision has been made by the blood of Christ for the believer, both to approach the mercy-seat, and to stand by the altar of incense. So far from its being possible to commend ourselves naturally to God by means of prayer or works, we are not in a position to present either until we have recognised by a living faith the value of the blood of Jesus; first, on the mercy-seat, and then on the horns of the golden altar. The activity and energies of the unregenerate soul can only produce 'dead works;' and the child of God himself knows that even he, pardoned and accepted as he is, durst not venture to serve, or engage in any ministration, except as standing in spirit where the blood meets the disqualification of his practical uncleanness, and where the incense, rising up with his offerings, overpowers their imperfections by its fragrance."

Lectures on the Law and Gospel. By Stephen W. Tyng, D.D. New York. 1849.

This volume contains two series of Lectures, the first on the Law, the second on the Gospel, in both of which the author brings out clearly and vigorously the truth of God. It is only, however, with one single lecture, or rather portion of a lecture, that we have directly

* It is interesting to find the Carthaginian, in Plautus, using Hebraistic style, as when he calls his daughters "*Capitæ atque expectatæ*," like Philip. iv. 1, —"beloved and longed for."

Digitized by Google

to do, in which the author gives us the following brief statement of his prophetical views :—

"Jesus reigns in heaven, and, therefore, for those who love Him, heaven must contain a desirable and ample reward. He will reign in visible glory among His saints upon the earth, when He shall return, according to His promise to them, without sin unto salvation. He has now, as regards His visible presence, gone to receive for Himself a kingdom, and to return. When the appointed hour arrives, the Son of Man shall appear in His glory, and all His holy angels with Him. In this reign, Israel converted unto Him by looking upon Him whom they have pierced, shall rejoice. The fulness of the Gentiles shall be brought under His dominion, like new life to a world that has been long dead. The wickedness of the ungodly shall have come to an end, and He shall establish the just. To this blessed kingdom of the Son of God multiplied prophecies of the Scripture bid us to look forward continually, and it is our blessed privilege to live in unceasing expectation of the happy day, when angel voices shall thus announce unto his waiting Zion: 'Thy God reigneth.'" (Pp. 371, 372.)

Translation of Hermann Venema's Inedited Institutes of Theology. By the Rev. Alex. W. Brown. Edinburgh. 1850.

Venema is well known as a sound and able commentator, and this volume presents him to us as a sound and able theologian. We cannot, however, enter into his work, but content ourselves with an extract which suits the nature of our pages :—

"Nothing, therefore, remains but that we consider the name given to it as meaning that it did possess a certain power, communicated to it by God, of preserving, prolonging, and gladdening the life of man on earth. This, we say, its name seems to imply, and we know no other reason that can be assigned for it. If this be admitted, we must remark concerning the nature of this tree, that it was extraordinary, and that in itself, or in the fruit which it bore, there resided a power to produce the effects to which we have just referred.

"And hence we find the reason why, when man, after the fall, was driven forth from Paradise; he was debarred access to this tree, lest, namely, he should put forth his hand, and take the tree of life and eat, and live for ever. (Gen. iii. 22.) We may conclude from this that God had established a connexion between the eating of its fruit and eternal life, and had ordained that when man by the fall should forfeit that life, he should be also precluded from this tree.

"Allusion is made to this tree in other parts of Scripture (see Ezekiel xlvii. 2; Rev. xxii. 2), where it is represented as planted on each side of the river, and the leaves of it are said to be for the healing of the nations. But let no one suppose or maintain that, because man in his state of innocence was exempt from disease and death, he needed no means of this kind to keep him alive; because the question still remains as to the way in which it would have preserved him in being, whether mediately or immediately. In his unfallen condition, Adam unquestionably required to eat and drink in order to support life. This cannot be denied. Why, therefore, may it not also be affirmed that means of this kind were necessary to preserve his immortality, just as food and drink were to support his body?"

Digitized by Google

Practical and Devotional Meditations on the Lord's Supper, or Holy Communion. By the Rev. ROBERT MEEK, Rector of Sutton Bonnington. London: Hatchard. 1850.

THESE Meditations are good, and may be helpful in fixing the eye of the saint upon Him whose death we show till He come. We give one paragraph:—

"Can we wonder, then, that apostles in their preaching and in their writings loved so often to insist on the coming of the Saviour "in glorious majesty,"—in those glowing terms which show the deep feeling they had in its importance and blessedness? or can we wonder that primitive Christians, cherishing the believing expectations of this glorious event, derived from it their strongest motives to holiness, patience, hope, and joy? The belief and joyful hope of the coming of Christ became not a mere article of faith, but a prominent and habitually pervading characteristic of the piety of primitive Christians. Hence they are represented, under their afflictions, as 'patient unto the coming of their Lord;' as 'waiting for his appearing;' as 'looking for and hastening' unto that glorious consummation of all their hopes. Thus, when they came to the Lord's table, they ate and drank the memorials of his death in the belief and sure hope that their absent Lord would return again to bless them. How much is it to be deplored, that there should be so little of this lively faith and expectation now; and that the influence of it should be so feeble on the minds and conduct of those who profess to love the Saviour! With what different feelings should we regard the Lord's Supper, if we came to it in the spirit of this declaration of the apostle,—'As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death *till he come.*' Let us, then, to strengthen our faith and hope in Christ, endeavour to realise some views of this glorious event."

The Church at Thessalonica. London. 1850.

NOT a commentary or exposition of the Epistles to the Church at Thessalonica, but merely a sketch of the whole; yet it is excellently done, and spiritual in its tone, and freshly scriptural in its statements of truth:—

"I therefore judge that our immediate hope, that of meeting the Lord in the air, does not *necessarily* wait for anything. His coming to the earth, I surely know, must wait for much. But that is not our first prospect. I do not say when the rapture will be. It may be more distant than our hope would have it, and hope deferred *should* make the heart sick. But the delay is not for the purpose of sickening the hearts of saints, but for saving the souls of sinners. 'The long-suffering of God is salvation.' We should remember *that*, every moment of the delay, be it long or short. And our patience should be *unmurmuring*, as God's patience is *saving* and *gracious*. But I do not judge that the apostles teach us that there is *a necessity* for some events taking place, before that patience ends. There will be strange and awful events, trials and distress of nations, such as never have been. And how soon we know not. The saints, too, may be left here for much of all this (I say not otherwise); but their eye is not to be towards such things as their due object. Revolutions in the earth may go on without further delay, and help to show that the Lord is beginning to think of Israel, to pluck His hand out of his bosom, and to break His long silence towards his ancient people. But I do not judge that the saints *necessarily* wait on earth for any stage in that great and interesting action.

Digitized by Google

Their rising into the air to meet their descending Lord is independent of it, an event, too, which is not, as I further judge, the subject of signs and tokens. The hour of it rests in the accomplishing of the number of the elect, and that is the Father's secret, of which no movements among the nations are the sign or the harbinger. It waits for nothing *necessarily*, I believe, but the Father's pleasure touching his heavenly family, not even for the manifestation, much less the destruction of that last and full form of evil which is to bring the Lord, as we have already seen, in judgment down to the earth."

Antidote to Atheism. By MARK WATT, Esq. Edinburgh: Johnstone and Hunter. 1850.

THOUGH in these last days we not only expect the scoffer to arise, saying, "Where is the promise of His coming?" but the "fool" to come forth, saying, "There is no God," still it is right that we should have the whole evidence laid before us of "the eternal power and Godhead" of Jehovah, that men may be left without excuse. As an exposition of God's marvellous works, we gladly receive this volume. It is well written and well reasoned.

Memoirs of the Life and Writings of Thomas Chalmers, D.D. By Rev. W. HANNA, LL.D. Vol. II. Edinburgh. 1850.

As our space does not allow us to enter fully into the contents of this volume, we must content ourselves with simply bearing testimony to the singularly high character of the work. Both in its style of execution, and in the nature of its contents, it has few equals in the biographical authorship of the day. The interest of the narrative is intense, never flagging; in some parts, quite romantic. We hope, when the Life is finished, to recur to some portions of it more largely and minutely.

Tales and Sketches of Christian Life in different Ages and Lands. London: J. Nisbet and Co. 1850.

A BOOK, without a name on the title-page, but evidently the work of no common pen, either as respects the vividness of the picturing, or the power of the style. Occasional glimpses of prophetical truth break out, and the author seems as much at home amid the truths connected with the *kingdom*, as with the *cross*. It is a volume of fascinating interest.

The Song of Solomon Compared with other Parts of Scripture. London: J. Nisbet and Co. 1850.

AN admirable little work. It does not aim at being a full exposition, but in so far as it goes, it is truly excellent and spiritual.

Digitized by Google

Extracts.

ANALYSIS OF PERE LAMBERT'S WORK.

(*Continued from* page 238.)

Chap. III.

From Rom. xi. 24, 25, we learn that the Jews will be again grafted into their own olive tree. But this implies the excision and destruction of the Gentile Church. These imply again the successive call and casting off of two peoples.—The sixteen centuries of punishment on the Jews, who were first called and then cast off, are a token of worse punishment to be inflicted on those called in the second, (Gentiles,) who shall not have fulfilled their duties and privileges.—God has shut up *all* in unbelief, to show that none can be saved but by his pity.—Instances of the falling away of almost all the celebrated Christian Churches.—This state foreseen by the early fathers, because predicted in Scripture. Is not the Gentile Church evidently hastening to her reprobation ?—Will she not be given over to the delusions of the beast (Rev. xiii. 3—8), and then cut off with him, (*i.e.*, Antichrist,) root and branch ? N.B. There are three periods, each called " world," in Scripture. 1. From Creation of man to the deluge. (2 Pet. ii. 5, 6.) 2. From Noah to Jesus Christ,—called often the last days, or last times,—including the call of the Gentiles up to the time of their casting off, and the recall of the Jews. 3. World to come, the kingdom of our Lord, after the arrival of the great and terrible day of Malachi iv. (see also Haggai ii. 6, 7 ; Heb. xii. 25) ; and called by Isaiah lxv. 17, 2 Pet. iii. 13, " new heavens and new earth."

Now, the second of these periods is advancing at a rapid rate, towards the accomplishment of Jeremiah xxx. 3, 6, 8, and of Joel ii. 1, 2, 32, which cannot refer to the final judgment of all. This accomplishment is to coincide with the time of God's having pity on Israel. The * conflagration of 2 Pet. iii. 10, will long precede the last great judgment. (2 Thess. i. 7 ; Ps. l. 1—6 ; xcvii. 1—6 ; xi. 6, 7 ; Isa. xxx. 27, 30 ; lxvi. 14—16.) Hence the Gentiles (Gentile Church of Roman earth ?—Tr.) when the Jews again come in, will be cut off, root and branch. Then, the punishment of the wicked is by fire and sword, but at the last judgment, eternal damnation. (Isa. xiii. 6—18 ; xxiv. 1, 6, 16, 22 ; xxxiv. 1—8 ; Joel ii. 10 ; Rev. vi. 12—15.) The premonitory signs, frightful as they will be, will pause. (Rev. viii. 1.) During the half-hour's silence men will gather courage. (Matt. xxiv. 37 ; 1 Thess. v. 3.) But *at the last* judgment *all the dead* shall be raised, and mankind assembled, not dispersed ; whereas at the first judgment of the Gentile Church, the bodies are to lie on the earth

* Is it not possible that this may be a double prophecy, of which the first fulfilment, ushering in the Millennium, may be a premonitory type of that, which shall take place at the general resurrection in the last day ?—(Tr.)

Digitized by Google

unburied. (Jer. xxv. 33.) These plagues will not fall on any Gentile nations, who have not known the Gospel; but on the proud (Pharisees?—Tr.) of the latter days. (Isa. ii. 12.) Pride is the sin of our times. The punishment of this is to be administered by the personal vengeance of the Lord. (Isa. ii. 19; Rev. vi. 15; Jerem. xxv. 30.) It is nevertheless to take place *in the midst of the days,* not at the final judgment. (Hab. iii. 2.) And from it shall there be no escape. (Isa. viii. 21, 22; xxiv. 17; Amos v. 19.) For the Gentile Church is called Babylon in Rev. xviii. (which title the Jewish Church nowhere in Scripture has received), on account of her *enormous abuse* of her privileges. The symptoms of these coming judgments are given in Matt. xxiv. 6—30. So fiery will they be, that no flesh could be saved, *but out of regard to the elect; for their sakes some few will be spared.** Then will be seen the sign of the Son of Man. (Luke xxi. 27.) The judgments related in Matt. xxiv., and its parallel Luke xxi., surely cannot be the same as that related in Matt. xxv. The punishments spoken of in the first are *continued* and *temporal;* those in the second, *sudden* and *eternal.* . . . All the elements will be at the command of Christ in scourging the impious at the judgments of his second coming. The duty of ministers is to alarm and humble their hearers in the spirit of Noah's preaching. Alarm is preferable to insensibility, which may end in judicial blindness. Yet a faithful few will be studying the signs of the times, in the temper of Daniel's heart. (ix. 20.) To many, even of them, the furnace must needs be a refining one. (Dan. xii. 10.—Tr.)

Chap. IV.

The fulfilment of threats against the nominal Church will make sure, through the trial, the safety of the few real Christians; for they are in an eternal covenant, and the love of God burns within them. Spiritualizers, to exclusion of literal sense, reproved, and why? God's promises are not *always* engaged *to the same outward form of Church-membership.* Promises to the true Church cannot be pleaded in bar of punishment on the faithless Gentile branch. As the *depôt* of the truth passed from the hands of *the Jew* to those of *the Gentile,* so will it pass back from *Gentile* to *Jew;* and yet *the truth and promises are* the same. This *passing* will be sudden and instantaneous. As Jews had forty years' warning of their city being taken, so is Gentile Church apprized of what is coming. *If the two dispensations did not overlap each other a little, the promises might fall to the ground, between the two.* When the veil is taken from the Jews, they will go forth to convert the rest of the nations, not originally embraced by the Gospel; and put to shame the *feeble* success of *our* missions. In consistency with his own character, God *must* pour out his fury on the impenitent Gentile Church, after such a frightful failure on her part.

Chap. V.

Near the end of the last days of the Gentile dispensation, as we

* The reader's attention is invited to this interpretation of 22d verse.

Digitized by Google

learn from Scripture and tradition, according to Augustin, Elias will come to rally the Jews before the arrival of their Deliverer. His not being subjected to death convinced Elisha and his disciples that he would again visit this earth. John the Baptist (Mal. iv. 5) the first form of [the spiritual.—Tr.] Elias, was treated with contempt and executed. The second, the real Elias (as stated in Matt. xvii. 10, Mark ix. 12), will be the herald of Christ's second coming. The necessity for such an harbinger is found in the sighings of the true Church. That Elijah now enjoys in any sufficient sense the presence of his Redeemer, is hardly compatible with his character of zeal for God's honour, and his pity for his own nation. He must always conduct Israel's chariot (2 Kings ii. 12), and therefore now goes through a continual* martyrdom in the same spirit as that in which Paul speaks (Rom. ix. 2; Gal. iv. 19). Those who have the same object as Elijah ought to feel the same sorrow of heart for the outcast Jews. According to Mark ix. 12, he will be rejected, as Christ was, by the Jews, and also by Gentile Christians, and as Christ was denounced by the High Priest, probably Elias will be condemned by priests and pastors, presided over BY THE HIGHEST PONTIFF of religion ("présidés par le premier Pontife de la religion") for the Church will be in such a corrupted state that the (moral totality, *i.e.*,) majority of Christians will abhor him. He will, doubtless, be one of the witnesses in Rev. xi. 3. But few will admire him, and will rather believe Satan's false miracles, than his, and while they acknowledge the force of the prophecies *will slip away from their application.* But his power will command the elements against the impenitent.

Chap. VI.

Notwithstanding the obduracy of the Jews, God has the ultimate revival of his Church in view, and in store for them, as their task. (Deut. xxx. 3, 8; Isa. xliii. 6, 8, 26.) Objections that these prophecies apply to the return from Babylon, answered:—1. The return is to be general from all parts of the world. (Jer. xxiii. 8; Isa. xi. 12, 14, 16.) 2. The return shall admit of no change. The deliverance shall be perfect and immutable (Isa. lxvi. 22; Jer. xlvi. 27, 28; xxx. 10); whereas history shows that they have been scattered again since the days of Cyrus. 3. The essential character continually referred to, after this their return, is a sincere conversion (Zech. xii. 10, xiii. 6), which never can be said of the Jews, between the building of the second temple and birth of Jesus Christ. (See Ezra ix. 6; Hag. i. 4—10.) 4. The prophets speak of centuries of unbelief and misery (Hosea iii. 4) before they seek out their neglected David, *i.e.*, Christ. So dreadful, in point of fact, has been their desolation, that, without a revealed promise, no one could have expected their conversion. (Ezek. xxxvii. 2—11.) The nation without life at present shall

* The views of the worthy Father Lambert on the subject of Elias's continual martyrdom, &c., are not scriptural.—(Tr.)

Digitized by Google

become a great army. (Ezek. xxxvii. 16—25.) This could not be fulfilled at the planting of the Gentile Church, as the Jews *then* were not *scattered*. Neither, as yet, are they united *under a Prince of Peace*. The veil is yet on their hearts; and though to them were committed the oracles of God, they were most blind in understanding them. Hence their *present blindness* is judicial. They now try to establish their own righteousness; hereafter they will accept *that* of *Christ*. (Isa. xxix. 21—24.) Their return to their country and to Christ is plainly posterior to the call of the Gentiles (Isa. xi. 10, 12; Jer. xxiii. 5, 7, 8; Ezek. xxxvii. 21, 28); while history shows no epoch, when they have been united under the empire of Christ. Hence the promises to them are yet unfulfilled. When they do accept Christ, it will be after a quick discovery of his righteousness, in the midst of their hardness of heart. Then they will at last persuade the unconverted Gentiles of the riches of Christ (Isa. ii. 3, lxv. 9; Micah vii. 16, 18, 20; Isa. lxv. 19); and Jerusalem shall be the joy of the whole earth, in consequence of this revolution in the Jew, and of the Lord's mercy towards them. (Ezek. xxxix. 23, 25, 29.) The recall shall be co-extensive with their dispersion. (Ezek. xx. 33—40.) On these two points,—the recall of all, and conversion,*—prophets largely insist, (Zech. xii. 11—14), for John xix. 37, its partial parallel, only in part fulfils it. Their universal mourning, and the diffusion of grace on their hearts, are couched in diverse figures. Like the eleven brethren, they will return to the true Joseph (Isa. lxvi. 20; Ezek. xxxix. 25, 28), after having trampled on the Son of God, and done despite to the Spirit of grace.

Chap. VII.

Though the Scriptures are the treasure-house of the hopes of the Church, how many are ignorant of the promises made to her through the Jews! The first reason of this is, the prejudice *in favour* of the *Gentile* Church. 2. Prejudice *against* the *Jewish* people, on account of their obstinacy. The former was thought to be *able* to retain her purity: the second to be *incurable* Hence the fathers, since fourth century, put off the conversion of the Jews till the great final judgment, and the resurrection of the *unjust*. This—because they saw, in that conversion, the interest of the Jews *alone*, and not that of the *whole* Church. Whereas the prophets say that the Jews are destined to repair the loss of the Gentile Church, and that they themselves never are to return to their ancient darkness. (Ezek. xxxix. 28, 29; Jer. xxxii. 37, 41.) These promises cannot be fulfilled in heaven, but in Canaan only (Zeph. iii. 14—18); to which state alone the prophecies can apply. By this fulfilment alone can men's eyes be turned to the mercy of God on the Jew. Now they are the offscouring of the

* The full *heart* conversion of all, at first, does not appear so evident (see ch. ix.. infra.); else why do we read in Zech. xiii. 8, 9, and xiv. 1, 2, of the punishment of part?—(Tr.)

Digitized by Google

world, but Isaiah bids them awake (Isa. li. 17—20; lix. 20, 21); and, when once awaked, they will never be abandoned by their God, but united unto their Saviour in the heavenly Jerusalem. (Ezek. xxxvii. 21, 27.) That these privileges belong to the Jews exclusively is plain from the words, "No more hide his face—no more give them the cup of fury to drink." As the promise to Noah was kept, so will be the promise to the Jew. (Isa. liv. 7—9.) Even M. Bossuet understood all these prophecies to imply a long state of peace and happiness for the Jews and the world. Now, if the Gentiles, a foreign scion for eighteen centuries, abode in the olive-tree, is it credible that the natural branches, when reingrafted, shall not flourish there?

Habakkuk iii. 1—13, is a peculiarly Jewish prophecy, and can belong only to the posterity of Abraham (compare Eph. ii. 12); it implies different stages of the Jewish people's condition; "and in the midst of the years" comes the long-promised deliverance. Hence it cannot be at the end of the world, or last general judgment. Objection answered. Is it not enough to believe that in God's good time the conversion *of* the Jews will take place? No: we ought to take deep interest in the manner *in which*, and hope for the time *when*, God will perform his covenant. Can we be real Christians without trying to *hasten on* that time? Must we not feel with the apostle in Rom. ix. 3, that it cannot be an indifferent question *when* they will be converted; all the Church's best hopes are tied to their restoration. God has promised to employ them to change the face of the habitable globe, and to recall from the shadow of death to the light of the Gospel the nations to whom a Saviour has never been preached. But, as a preparation for all this, Elias is to come (Matt. xvii. 11), and to restore all things. Is this re-establishment to last only a few years? No; it will lead to the calling in of the fulness of the Gentiles, which will be a "very resurrection from the dead." How is it likely that all this can precede by a year or two the *final* judgment of *all* the dead? It is objected, that this Elijah is to be put to death, as one of the witnesses, by Antichrist, who again is only to appear just before the final judgment. Now, this objection is based on the false supposition, that Rev. xi. speaks of the final judgment. The 11th verse settles this question, as it states that the kingdoms of the world are become the kingdoms of Christ; whereas, at the final judgment, they are to be eternally abolished. Again, the resurrection of the two witnesses from earth, where their bodies have lain exposed to public view, shows that the scene is still "*under heaven.*" Again, ver. 18 does not necessarily imply the "last judgment" in the phrase, "the dead should be judged." The words mean properly, the dead should be *righted* [by separation,—Tr.]; that is, the saints avenged and rewarded (as in Ps. ix. 4, 8, lxxii. 4; Rev. vi. 9, 10). There is no tradition whatever in the Church as to the time of the return of the Jews. The exact moment seems kept back from man (Acts i. 6, 7); while Christ allows the promise of the restoration, he restrains the curiosity for the time. Deut. iv. 30 does not help the objectors, for the last days mean any part of the time of this dispensation (Isa. ii. 2; 1 John ii. 18); and

Digitized by Google

are, in fact, a period of some length, of which 1800 years have already elapsed. Mistake of the early fathers, as to Churches of Gentiles enlarged on. They did not search through the prophecies carefully.

Chap. VIII.

The same prophecies, which speak of conversion of Jews, make it general and permanent. (So Paul, Rom. xi. 26, compared with Isa. xlv. 25, liv. 13, lx. 21, and 2 Cor. iii. 16.) The Holy Spirit will be their teacher, and they will boast of nothing but the power of their Saviour. Jeremiah, in xxxi. 31—34, calls this state, a new covenant, peculiarly the right of the Jews. (Jer. xxxii. 37, and Zeph. iii. 20.) All the Jews are here promised to be cleansed from all their sins. (Micah vii. 15, 18.) The *few* Jews converted at *first* preaching of the Gospel cannot answer to the grandeur of these prophecies. Hence their fulfilment is future. Ezekiel xxxix. 23 leads to vers. 25, 29. Again, xx. 41, 44, cannot be fulfilled by the return from Babylon. For this would make the truth *below* the figure. Applying this to Joseph as a type of Christ, and his brethren as types of the present impenitent Jews, how little would any other than an universal and permanent conversion answer to the prototype. So, for the promise of righteousness in Micah vii. 19, what less conversion or return could fulfil it? In regard to Zeph. iii. 15, 19, observe that the nation are now under their enemies, and God does not dwell in the midst of them. Isaiah liv. 4—13, shows that God's pity will grant them a refuge, and that he will never again abandon them. This cannot apply, as some think St. Paul means, to the Gentile Church against the Jewish, but to the whole Christian Church of Gentile and converted Jew, against the synagogue of old. (Gal. iv. 27.) Can it be said of the Gentile Church that her seed shall have all nations for her heritage, or that she has no cause to blush for her inconsistencies, or that during the reign of the Gentile Church Christ has been at any moment adored by a whole world? Again, God never espoused or rejected the Gentile Church before she became Christian; whereas this must have been the case, if verse 6th applies to her. Lastly, all this woman's children are to be taught of God. Has this ever been the case, in the most palmy state of the Gentile Church, before she became Christian? Again, Jer. xxxiii. 21, 25, xxxii. 38, speak of an *unalienable* covenant, which has never yet been contracted; but when once contracted, shall never thereafter be broken. Jer. xxxii. 37, shows that this will take place on earth. If more texts are required, surely Isa. lix. 19 is decisive. Histories being as these promises are (Isa. lxiv. 4), they are not incredible, for they were never yet enjoyed by any Jews; and yet they rest on the Word of God. Hence we must still look for them.

Chap. IX.

In drawing out his people the Jews, from among the nations, before they are re-established in their own land, God will place them in a state of trial or discipline, Isa. xlviii. 20—22 [Hosea ii. 14, 15;

Digitized by Google

Ezek. xx. 35, 36.—Tr.] where we see that the whole nation of Jacob is spoken of. This prophecy cannot apply in its fulness to the return of Judah and part of Benjamin from Babylon. Again, the deliverance of the Jews strikes the whole earth with astonishment. (Ezek. xx. 34.) Was this true of any return to their country, which has yet taken place? In some sense or other they will be gathered out of the spiritual Babylon, the Jewish Church will be led into a desert, or some state answering to it; and then God will plead with them in the person of Christ, chastening them as children. (Jer. xxx. 11.) After Christ is reconciled to his people, he will punish with sore plagues the faithless Gentiles. The latter is always spoken of as clearly consequent on the former. (Jer. xxx. 20, xxxi. 1 and 40.) Isa. xl. 1, xi. 11, 16, show that his consolation to them and wonders worked for them will be infinite. See particularly Zech. x. 6, 11, a prophecy given when the Jews were not captives either at Babylon or in Egypt. This shows that they will again return to the faith of the patriarchs, and enjoy the country from which they were expelled by the Romans. It is a sound rule "to keep to the literal sense of prophecy, except only where the truth of history, or the authority of Revelation, do not compel us to adopt a purely spiritual or metaphorical one." The Holy Spirit does not couch small events under such magnificent language. We should take literally whatever can be so taken without injury to the attributes of the Almighty or to revealed truth. By this rule let us try Deut. xxx. 1—9. Is not every word simple, natural, and unmetaphorical? Have they ever been fulfilled? How can Moses mean by the country, from which they have been expelled for their sins, and to which they are to return, either Heaven or the bosom of the Church? (See also Deut. xxx. 9 and sqq.) Here a new re-possession of the land promised to Abraham is clearly implied, as well as a permanent, sincere conversion to the Lord. Some promises are made in Ezek. xxxvi. 22, 36, xxxix. 22—29. How can we mistake "I will cleanse you from all your filthiness. I will give you a new heart, and ye shall dwell in the land that I gave to your fathers"? (See also Ezek. xxxvii. 12—28.) But if a return to Palestine was intended to be predicted, what more plain, simple expressions could have been employed? Turn to Isa. xliii. 1, 5; has not the present distinct state of the Jews completely borne out this oracle? Jeremiah (xxxi. 35) compares this constancy of God's intended pity to the Jews to the constancy of the laws of nature. Every nation shall disappear, but never shall the Jew, from the stage of the world [until the eternal age.—Tr.] (See Jer. xlvi. 28; Ezek. xxxvii. 26.) Now, if they are to be merged in the Christian Church, how can these prophecies be understood? It is plain, that even after their conversion, they will exist a distinct race. Their return will be public and almost triumphant. (See Micah vii. 15, 20; Jer. xvi. 14, 15, xxxi. 7, 10; Isa. xi. 2 and sqq., xlviii. 19 and sqq.) Jerusalem will be built again, when the times of the Gentiles (Luke xxi. 24) shall have expired.*

* The present subscription among the Jews to rebuild the Temple, and the

Digitized by Google

It is objected, that Palestine is so small, that it will not contain the population required. Yet in 2 Chron. xvii. 14, 19, Jehoshaphat had in arms 1,200,000 men, which implies a population of at least 4,000,000 souls. (Numb. i.; 2 Sam. xxiv. 9; 1 Chron. xxi. 5.) But also we learn from Gen. xv. 18; Numb. xxiv. 17; and Isa. liv. 2 and sqq., that the present boundaries will be extended.

At this re-assembling, the still impenitent part of the Jewish nation will be cut off. (Ezek. xx. 34, 38.) [Zech. xiii. 8, 9.*—Tr.] There will be a separation, as in the case of the same nation of old. All left Egypt, but not all entered the promised land. There will be however this difference, that whereas then few were allowed to enter the land, in the first entry, a large number in the second will be admitted, and all Israel, except those cut off, will be saved.

Chap. X.

Jerusalem will after this again become the centre of religion, (Micah iv. 1, 8,) when the Lord shall reign over the Jews in Mount Sion for ever. Is not the same prediction found in Ps. xlviii.? Is not Ps. lxxiv. a prayer for the restoration of their worship? If Sion is not to be restored, how cold are such pleadings from the mouth of Christians of every, or any, time and place! (Compare Ps. lxv. 2; Zech. xiv. 16, 17; Ps. cii. 13, 14, 16.) Hence we may gather that:—

1. After years of captivity and misery they will be objects of pity to the Lord.
2. Jerusalem shall be rebuilt.
3. This revolution shall strike the nations with astonishment.
4. The whole earth will unite with Jews in homage to God at Jerusalem.

None of these magnificent promises can have been fulfilled by anything that has yet occurred in history, for the re-establishment of this worship is to succeed a long period of desolation and sorrow in the nations of Israel. (See Amos ix. 14; Isa. xxx. 19, 21, xxxiii. 17, lii. 6, lx. 1, 3.) Now, has any one of these predictions been fulfilled? Jerusalem rejected Christ. The Lord punished Jerusalem, and she is, as yet, trodden under foot. But if religion has distinct reference to Jesus of Nazareth, to the Father, and the Spirit, through him, then Jerusalem is not yet the centre of religion. Yet in Jer. iii. 14, 17, we learn it is to be called the throne of God, having previously been addressed under a figure of a *fruitless wife*. The prophet hints, not obscurely, at the setting aside of a purely figurative and Judaic ritual (iii. 16). (See also Jer. xxxi. 38; Joel ii. 21, 27, iii. 17, 21.) It is plain that these do not apply to the first coming of Christ, for though his miracles were great, the Jews as a body derived no comfort or

permission of the Sultan given for that purpose, are remarkable signs of the times in which we live. For certain reasons, I think THIS attempt to rebuild will only in part succeed. The second Temple was seven years in building.

* The cutting off of two-thirds of the impenitent, seems to have escaped the notice of Père Lambert.

Digitized by Google

salvation from him. Compare also Micah iv. 6, 8; Zeph. iii. 14—20; Zech. xiv. 8—11. Isaiah (lxi. 6), though in part given to spiritual Israel, is literally true of the Jews only. Whatever may be the spiritual mode of the Lord's indwelling at Jerusalem, it will unquestionably be his abode. (Zech. viii. 3.) Isaiah lvi. 7, compared with all the declarations of the prophets, that no sacrifices had pleased God, shows that at some future time he will be pleased with them. The *reserved* Gentiles, after the destruction of the apostate nations, will in a measure partake of the blessings of the Jews (Zech. xiv. 16, 17), and their refusing to do homage to the God of the Jews will render them liable to his indignation. The Lord will then be great in Zion, and his glory shall appear.

None of these promises can be fulfilled on the supposition of the Jews being converted, in a scattered state throughout the world, by the secret operation of God's grace. Christ himself even speaks of sitting on his throne, *in the regeneration*, with the twelve apostles near him, judging the twelve tribes of Israel. (Comp. Ezek. xxxvii. 21—28, and Matt. xix. 28.) Now, if the conversion is put off till immediately before the last general judgment, how can these titles be predicated of a city still trampled on by the Gentiles?

It is objected, what will become of the supremacy of the Romish See?

The pre-eminence *now* follows Peter, (who first was Bishop of Antioch,) and is not tied up to any one city. Rome may be destroyed (!!), and *yet* the plans of Jesus Christ may be perfected, and Jerusalem become the centre of religion. He may be pleased to make a change in the external form of his Church, and yet his Gospel remain unchanged. The author of Maccabees (2 Mac. ii. 8) tells us that Jeremiah, between the arrival of the army of Nebuchadnezzar and the end of the siege, conveyed away the ark, the tabernacle, and altar of incense into a cave. These three are not named in Josephus's list of the plunder taken by the Romans. Hence we may conclude that they are still in Jeremiah's cavern. For that prophet, as traditionally quoted* in Maccabees, expressly says, that they will be found at the re-assembling of the Jews. If recovered, it is evident from the passage above quoted, that they will only serve as a memento of olden times. (Jer. xxxi. 38.)

Chap. XI.

The Jews will, in some sense, with Jesus for their head, reign over the rest of the world, and (Isa. xiv. 3) the nations shall help them to rebuild their city. (Isa. xlix. 22, lx. 10, 14; Zeph. iii. 19; Ps. xlvii. 3, 4.)

1. They will have continual peace. (Isa. xxxii. 17, li. 3; lxv. 16; Ps. xlvi. 9; Ezek. xxxiv. 25; Jer. xxxi. 10, 14, 23, 24.)

2. Their land will be made more productive. (Zech. viii. 12.)

* This passage in Maccabees is so far valuable as it shows the opinion of the author, as to the future re-assembling of the Jews.

Digitized by Google

3. They will not be subject to human evils. (Isa. lx. 18; Ezek. xxxiv. 25; Zech. ix. 8.)

By the animal creation, it would seem, say some, that the prophet figuratively means men. Cruel, proud, and fierce, they will be softened by grace. But it is not said that the leopard will become a lamb, but live peaceably with the flock; and that each preserving its nature will live in peace.* The fact of children leading lions is mentioned as a prodigy. It therefore never can be meant that faithful shepherds are allegorized by children. "They shall not hurt nor destroy in all my holy mountain;" with what consistency can this be understood in any but a literal sense? Irenæus interprets it literally.

4. Another privilege is found in Isa. li. 3, when Judea will be an earthly paradise.

5. Again, another is given in Isa. lxv. 19 and sqq.

6. The population shall increase prodigiously. (Jer. xxxi. 27; Ezek. xxxvii. 11.)

7. The limits of the land will be enlarged. (Isa. xlix. 19.)

All of which promised privileges are united in the prayer of Tobias; and it is impossible to apply them all to the most favourable state of the Christian Church.

Chap. XII.

The children of Israel, when once converted, will burn with the love of souls, and seek to submit the rest of the Gentile world to the sceptre of Christ. Ezekiel (xxxvii. 10) calls them a numerous army; but who will oppose them? As was the case, at the re-building of Jerusalem, in the time of Ezra and Nehemiah, so shall there then be some opposition or ridicule, when the Jews next attempt to re-build their city.† But the spirit of grace and prayer will then have given them courage; they will conquer every obstacle. Thus inflamed with zeal for God's truth they will set out to purify the world (Zech. ix. 12, 15), and be the means of conveying God's love to the Gentiles who accept, and his vengeance, to those who refuse his Gospel. (Zech. xiii. 13, 16.) The former, who accept, will share the blessings of Israel's covenant, the latter shall meet with condign punishment. (Isa. lxi. 11, ix. 13, 14, and sqq.; Zech. viii. 13, 23.) The Lord will vouchsafe them a visible protection (Zeph. iii. 8, 20), which will attract the admiration of the whole world. They will be like living waters (Zech. xiv. 8). What the twelve apostles, men of obscurity, did in the first age of Christianity, the Jews will do in a higher degree at the introduction of the next dispensation. (Rom. xi. 11.) Those who resist their preaching will be struck dead. (Isa. lxvi. 15, 16.) Probably they will first preach to the descendants of Hagar and Keturah, their nearest relatives according to the flesh, (Isa. lx. 5, 7,) the Arabs, Moors, and Musselmans, who have been entirely neglected in our Gentile Missions.

* Yet the lion will eat straw like the ox. (Isa. xi. 7, lxv. 25.)—(Tr.)

† I have an impression that their NEXT Temple will be destroyed with Antichrist.—(Tr.)

Digitized by Google

All shall then be converted, whom divine justice shall not have exterminated. Let us Gentiles feel no jealousy at the high destiny of the Jews, but rather anticipate with joy, the abundant harvest which they will bring in. They are loved by the Almighty for their fathers' sakes, and why should we not love them? (Isa. lxvi. 10 and sqq.) They now are enemies of God for our sakes, but touching the election they are beloved. (Rom. xi. 28.) Let the Gentile tremble, who insults the Jew. God will permit their punishment, but avenge their cause on all who have insulted them. In a short time the faithless Gentile Church shall be cast out, as was the Jewish, and with indignation more fearful poured out upon her. (Isa. li. 22, 23; Zech. i. 14, 19, 21.) Their fathers desired and prayed for our conversion, when we were once in the ignorance of those who know not God. Gratitude alone should make us pray for theirs. [This chapter finishes with a beautiful prayer for Israel.—Tr.]

(To be continued.)

NOT VERY FAR.

I.

Surely, yon heaven, where angels see God's face,
Is not so distant as we deem
From this low earth? 'Tis but a little space,
The narrow crossing of a slender stream;
'Tis but a veil, which winds might blow aside:—
Yes, these are all that us of earth divide,
From the bright dwelling of the glorified,—
The Land of which I dream!

II.

These peaks are nearer heaven than earth below,
These hills are higher than they seem;
'Tis not the clouds they touch, nor the soft brow
Of the o'er-bending azure as we deem.
'Tis the blue floor of heaven that they up-bear;
And like some old and wildly rugged stair,
They lift us to the land where all is fair,—
The Land of which I dream!

III.

These ocean-waves, in their unmeasured sweep,
Are brighter, bluer than they seem;
True image here of the celestial deep,—
Fed from the fulness of the unfailing stream,—

Digitized by Google

Heaven's glassy sea of everlasting rest,
With not a breath to stir its silent breast,
The sea that laves the land where all are blest,—
The Land of which I dream!

IV.

And these keen stars, the bridal gems of might,
Are purer, lovelier than they seem;
Filled from the inner fountain of deep light,
They pour down heaven's own beam;
Clear-speaking from their throne of glorious blue,
In accents ever ancient, ever new,
Of the glad home above, beyond our view,—
The Land of which I dream!

V.

This life of ours, these lingering years of earth,
Are briefer, swifter than they seem;
A little while, and the great second birth
Of time shall come, the prophet's ancient theme!
Then He, the King, the Judge at length shall come,
And for this desert, where we sadly roam,
Shall give the kingdom for our endless home,—
The Land of which I dream!

NOTICE.

We have been compelled to shut out all "Correspondence" from this Number. The truth is, that we have, for some numbers past, been overstretching our limits, and we have been giving a much larger space to correspondence, than we originally intended. This has been complained of in several quarters. Yet if the complainants knew the quantity of letters that have been sent us, they would moderate their censure. In order to accommodate our correspondents, we have allowed other matter to lie over. This we can no longer do. And hence, we have been obliged to leave out this department of our Journal entirely in this Number. When it may be resumed, we cannot say.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

Macintosh, Printer, Great New-street, London.

Digitized by Google

GENERAL INDEX.

Advent, pre-millennial, 52
" Ditto, 183
Age, the, and its Progress, 1
Apocalypse, characteristic Language of, 327
Apology for Modern Futurism, 248
Apostolicity of Chiliasm, 15
" Ditto, 141

Brown, Rev. David, Inquiry, 52, 183, 462

Carlyle, 164, 459
Chiliasm, Apostolicity of, 15, 141
" History of, 269
Church's Hope the Joy of Angels, 29
Chronology, early, of Scripture, 43
Consolation, Everlasting, 211
Correspondents—Author of Article on Mr. Brown's Work, 137
" Past Fulfilment of Prophecy a Guide to the Future, 136
" J. H. Balfour, 265
" W. G. Barker, 248
" T. R. Birks' reply to Kelly, 117, 240
" Clericus, 137
" E. B. Elliott, 128, 257, 383
" A. Hislop's Reply to Elliott, 130, 263
" J. Kelly, 125
" G. Ogilvy, 252
" W. W., 128
" G. J. W., 257
Covenants of God, 347
Curse and Regeneration of the Earth, 281, 444

Departed, Scripture Testimony to the State of, 307, 427
Divine Beauty, 416

Early Chronology of Scripture, 43
Earth, its Curse and Regeneration, 281, 444
Everlasting Consolation, 211
Extracts from Baxter, 115
" Calvin, World not to be converted before the Advent, 116
" Ditto, Watchfulness for the Lord's Coming, 116
" Candlish, nearness of the Advent, 115
" Bischensa, World's Hope, 115
" Burnett, The Day is at Hand, 116
" Fairbairn's Typology, 115
" Krummacher, Sign of the Advent, 114
" Lambert, 234, 489
" Letter from Remusat, a Popish Priest, 105
" Macleod's Principal Prophecies of Revelation, 238
" Olshausen, Groans of Creation, 115
" Deliverance of Creation, 238
" Resurrection of the Just, 239

Digitized by Google

Extracts from Jeremy Taylor, 238

Favouritism in the Study of Scripture, 405
Forerunner, the, 86
Future Return of the Lord to Israel, 35

Genesis and Revelation, harmonies of, 22
German Prophetical Interpretation, 239
Grace and Glory, in connexion with the Grave, 365

Harmonies of Genesis and Revelation, 22
History of Chiliasm, 269
Holy Oblation, 252
Humboldt, 459

Imbrie on the Kingdom of God, 405
Inspired Literality of Scripture, 297

Language, characteristic of the Apocalypse, 327
Liberality of the Age, 8
Literality, inspired, of Scripture, 297

Nineveh and Nahum, 170
Notes on Scripture—
" Genesis viii. 15, 347
" Leviticus i., 349
" Numbers xix., 208
" Judges v., 69
" Psalm vii., 73
" viii., 75
" ix., 77
" x., 79
" xi., 81
" xii., 202
" xiii., 203
" xiv., 205
" xv., 206
" xvi., 357
" xvii., 359
" xviii., 360
" xix., 363
" xx., 469
" xxi., 471
" xxii., 473
" Isaiah xi. 5, 475
" lx. 1, 12, 86
" lxii. 6, 7, 83
" Hosea xiii. 14, 83, 365

Notes on Scripture—
" Joel i. 4, 475
" Habakkuk, 476
" Malachi iii. 1, 4, 89
" Matthew iii. 3, 86
" xi. 10, 89
" xiii. 44, 369
" Mark i. 2, 89
" i. 3, 86
" Luke iii. 4, 5, 6, 86
" vii. 27, 89
" 1 Cor. xv. 27, 28, 216
" 1 Thess. v. 10, 11, 211
" Revelation iv. 10, 371

Offerings, Observations on, 349

Poetry—Arise and Depart, 267
" Divine Order, 139
" The Home Sickness, 395
" Not Very Far, 499
Pre-millennial Advent, 52, 183
Progress of the Age, 1
Prospects of the World, 162
Psalm lxviii., 35

Red Heifer, 208
Reign of Peace, 397
Religion of the Age, 10
Revelation and Genesis, harmonies of, 22
Reviews—Analysis of Old Testament History, 383
" Beeston on the Phœnician Verses of Plautus, 484
" Book of Joel arranged, 104
" Boston on Fasting and Humiliation, 99
" Candlish's Scripture Characters, 380
" Chalmers' Memoir, 224, 488
" Posthumous Works, 92
" Church at Thessalonica, 487
" Cox's Tracts on Prophecy, 231
" Pastoral Memorial, 381
" Da Costa's Israel and the Gentiles, 226
" Fysh's Examination of Anastasis, 102
" Frere's Notes, 381

Digitized by Google

Reviews—Gascoyne's Solution of the Seals, 103
" Horne on the Psalms, 231
" Incomplete Conversions, 100
" Irving's Last Days, with Introduction, 232
" Jubal, 233
" Jukes' Law of Offering, 97
" Mystery of the Kingdom, 97
" Keith's Isaiah as it is, 225
" Kelly's, J., Psalms and Hymns, 105
" W., Book of the Revelation, 226
" Key to the Apocalypse, 377
" King's Principles of Geology, 377
" Kitto's Bible History, 225
" Lectures on Medical Missions, 234
" to Young Men, 378
" Life of Rev. J. Macdonald, 100
" Meek's Scripture Emblems, 383
" Meikle's Edenic Dispensation, 230
" McNeile's Covenants Distinguished, 104
" Newton's Aids to Prophetic Inquiry, 480
" Olshausen's Biblical Commentary, 103
Reviews—Revelation of St. John, analyzed, 381
" Song of Solomon, 488
" Spiritual Reign, by Clemens, 100
" Swaine's Objection to Israel's Return, 373
" Tabernacle of Israel, 104
" Tales of Christian Life, 488
" Theological and Literary Journal, 233
" Thomas' Elpis Israel, 232, 379
" Time of the End not yet, 376
" Tregelles' St. Matthew's Gospel, 233
" Truths for the Last Days, 95
" Tyng's Lectures, 485
" Venema's Theology, 486
" Villiers' Sermons, 225
" Walford's Curæ Romanæ, 233
" Walker's Essays, 485
" Watts' Catechism of Scripture History, 100
" Watt's (Mark, Esq.) Antidote to Atheism, 488
Ruskin's Modern Painters, 466

Scripture Testimony to State of the Departed, 307, 427

World's Prospects, 162

Digitized by Google

INDEX OF SCRIPTURES.

Chapter.	Verse.	Page.
GENESIS.		
i.	28	64
ii.	17	367
	19, 20	309
iii.	14, 17	291
	15	294
	22	85
v.	29	294
viii.	15	347
xv.		111
	1	335
	12, 17	47
xviii.	28	39
xlviii.	1	42
EXODUS.		
vi.	16	48
x.	12	39
xii.	40	47
	41	51
xiii.	11—19	84
xv.	20	37
xvi.	4	37
LEVITICUS.		
i.		349
NUMBERS.		
iii.	40—51	84
x.		35
xix.		208
xxi.	1	39
xxvi.	35, 36	48
DEUTERONOMY.		
ix.	26, 29	37
xxxii.	21	241
xxxiii.	26	41
JOSHUA.		
vi.	26	42
JUDGES.		
v.		39—69
ix.	48	38
xi.	34	37
I SAMUEL.		
xviii.	6, 7	37
II SAMUEL.		
viii.	6, 11	42
I KINGS.		
iv.	21	42
vi.	1	44
II KINGS.		
xiv.	6	39
xv.	29	172
xix.	9	42
I CHRONICLES.		
vii.	23	48
xii.	39	37
xv.	3	35, 42
xxvii.	16, 22	42
xxix.	23	188
II CHRONICLES.		
ix.	8	188
	23, 25	42
xii.	3	42
xiv.	9	42
JOB.		
iii.	5	84
xxi.	22	334
xxiv.	5	39
PSALMS.		
vii.		73
viii.		75
ix.		77
x.		79
xi.		39, 81
xii.		202
xiii.		204
xiv.		39, 205
xv.		206
xvi.		357
xvii.		359
xviii.		360
xix.		363
xxii.	12	42
xxvii.	13	277
xxviii.	9	37
xxxvi.	6	38
xlix.	14, 15	194
lxviii.		35
lxxviii.	23, 24	37
lxxxvii.	4	42
lxxxix.	27	31
xciv.	5	37
xcvii.		30
cxxxviii.	1	30
PROVERBS.		
viii.	31	287
ISAIAH.		
xi.	5	475
xi.	11	42
xvii.	12, 14	42
xviii.		42
xxi.	8	39
xxv.	6, 7, 8	66
xxvi.	6	278
xl.	3	36
xliv.	6, 24	85
xlv.	14	42
xlviii.	1	42

Digitized by Google

Chapter.	Verse.	Page.
xlix.	7	85
	11	87
lii.	9—12	88
liv.	5	85
	9	295
lvii.	14	87
lix.	20	85
lx.	1—12	86
	16	85
lxii.	6, 7	83
	10	87
lxiii.	3	85
lxv.		66, 198

JEREMIAH.

Chapter.	Verse.	Page.
iv.	7	108
viii.	7	106
xxv.	11, 12	111
xxxix.		111

EZEKIEL.

Chapter.	Verse.	Page.
iv.	1—9	111
xxiii.	14	175
xxvii.	20	175
xxviii.	12	288
xxix.	3, 4	42
xxx.	4, 9	42
xxxii.	2, 3	42
xxxiv.	12, 15, 23	89
xxxviii.	4	183
xlv.	1, 7	137
xlviii.	8, 21	137
	15, 9	254

DANIEL.

Chapter.	Verse.	Page.
iv.	20, 23	109
vii.		196
	2, 7	108
	13, 14	33
	18	277
	24	109
	26, 27	110
xi.	37	108
	43	42
	45	193
xii.	1, 2	193
	7	109

HOSEA.

Chapter.	Verse.	Page.
ii.	14, 15	35
iii.	4	112
xiii.	14	83, 365

JOEL.

Chapter.	Verse.	Page.
i.	4	475

MICAH.

Chapter.	Verse.	Page.
v.	4	89

NAHUM.

Chapter.	Verse.	Page.
i.	1, 13	172
ii.	2	174
iii.		179
	17, 19	171

HABAKKUK.

Chapter.	Verse.	Page.
i. ii. iii.		476

ZEPHANIAH.

Chapter.	Verse.	Page.
ii.	12	42
iii.	10	42

ZECHARIAH.

Chapter.	Verse.	Page.
xii.		40

MALACHI.

Chapter.	Verse.	Page.
iii.	1, 4	89

ST. MATTHEW.

Chapter.	Verse.	Page.
i.		411
iii.	3	36, 86
v.	5	277
vii.	22, 23	314
xi.	10	89
	14	91
xiii.	44	369
	58	87
xvii.		91
xx.		196
xxiv.	21, 25	300
	23, 27	62
	42	15, 59
	29—51	195
xxv.	13	15, 59
	31	189, 195

ST. MARK.

Chapter.	Verse.	Page.
i.	2	89
	3	86
ii.	27	126
vi.	5, 6	87
ix.		91
xiii.	32	106
	33, 35, 36	59

ST. LUKE.

Chapter.	Verse.	Page.
iii.	4, 5, 6	86
vii.	27	89
xiv.	12, 14	316
xvi.		316
xix.		64
xx.		325
xxi.	35, 36	59

ST. JOHN.

Chapter.	Verse.	Page.
v.	28, 29	326
vii.	38, 39	184
xii.	30	126
xiv.	16, 17, 26	184
xv.	26	184
xvi.	7, 14	184

ACTS.

Chapter.	Verse.	Page.
i.	6	125
ii.	33	184
iii.	19, 22	91
xiii.	18	22
	34	31

ROMANS.

Chapter.	Verse.	Page.
iii.	30	330
vi.	8	427
vii.		238
viii.	18	323
	20, 21	295
	29	31
	38	62
x.	14, 15	241
	13, 21	242

I CORINTHIANS.

Chapter.	Verse.	Page.
iii.	32	62
vii.	26	62
ix.	13	384
x.	18	384
xv.	19	313
	20	31
	22, 23	239
	23, 51, 52	65
	27, 28	216
	55	85

GALATIANS.

Chapter.	Verse.	Page.
i.	2, 4	62, 126
	11	243
v.	19, 21	324

EPHESIANS.

Chapter.	Verse.	Page.
i.	14	429
iv.	8	39
v.	30	63
vi.	10	324

COLOSSIANS.

Chapter.	Verse.	Page.
i.	15, 18	31, 34
ii.	15	39
iii.	4	429

Digitized by Google

Chapter.	Verse.	Page.
I THESSALONIANS.		
iv.	16	239
v.	10, 11	211
	1	125
II THESSALONIANS.		
ii.		19, 61
	9	302
I TIMOTHY.		
iii.	16	281
II TIMOTHY.		
iii.	1	62
iv.	8	321
TITUS.		
ii.	13	323
iii.	5, 6	184
HEBREWS.		
i.	6	29
ii.	5	31
	9	126
vii.	25	184
ix.	9	62
	12, 24, 28	184
xii.	2	323
xiii.	10	384
I PETER.		
i.		433
v.	4	89
II PETER.		
i.	16, 17	91
ii.	22	321
iii.		198
I JOHN.		
iii.	3	323
REVELATION.		
i.	5	31
	18	368
	7	88
iii.	1	184
	22	190
v.	6	184
vi.	9	384
ix.	10	371
xi.	1	383
xiii.		110, 388
	2	302
xvii.		388
	8, 10	129, 264
xix.		41
	7, 9	194
xx.	4, 6	194
	5	239
xxi.	7	32
xxii.	1, 2	66, 68

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

UNIVERSITY OF MINNESOTA
walt,cls v.2

The Quarterly journal of prophecy.

3 1951 002 795 786 D